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A  
TRILINGUAL DICTIONARY;  
BEING A COMPREHENSIVE LEXICON  
IN  
ENGLISH, URDU', AND HINDI  
EXHIBITING THE  
SYLLABICATION, PRONUNCIATION, & ETYMOLOGY OF ENGLISH WORDS.  
WITH THEIR EXPLANATION  
IN  
ENGLISH, AND IN URDU' AND HINDI  
IN THE ROMAN CHARACTER.

BY  
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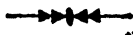
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## PREFACE.



THERE are several Anglo-Hindustání dictionaries. But none such exists, at present, as is indicated in the Title-page to this Work. D'Rozario's Dictionary makes the nearest approach to it. Yet D'Rozario's, with all its merits, is far behind the age. It is meagre and defective : meagre, because the number of words it gives is very limited ; defective, because syllabication, pronounciation, and etymology—three of the most important elements of a good lexicon—do not enter into its plan. Besides, it is out of print. That there is need of a better and more comprehensive Anglo-Hindustání dictionary than any one now procurable in the market, few will deny. The establishment of the Indian Universities has opened a new era in the literary history of the Empire. The exclusion of all pleaders ignorant of English from the bar of the High Courts has also acted like electricity. Natives have now been roused from their lethargy. They have learnt from experience duly to appreciate English. They now view it as the only portal to distinction and wealth. The avidity with which English will, hence, be studied not only in Schools, but also at home, all over the country, will be inconceivably great. But, without adequate aids, students will be in no better state than sailors venturing on the pathless sea without a compass, or men trying to build, without building materials. Influenced by these and similar considerations, the Printer and Publisher, Dr. E. J. Lazarus, of Benares, suggested to me the expediency of making an attempt to meet the wants of the rising generation. The suggestion had my warmest sympathy. I readily yielded to his wishes. I did not then know my own weakness, nor, indeed, the heavy responsibilities of the task, as experience has since taught me them. I forthwith began. The preparation of a fresh Dictionary, so far as the English portion was concerned, seemed to me to be a work of mere supererogation. Several dictionaries were in existence which might with more or less propriety form the basis of my work. It was only necessary to make a judicious selection of one for use. And I selected Dr. Reid's 'Dictionary of the English Language' for my text-book, as best answering our design. His arrangement of words, perhaps in imitation of Dr. Richardson and Mr. Smart, appears to be exact and philosophical. All the words of the same family are alphabetically arranged under the leading one. As regards the general plan and execution of his work, I let Dr. Reid speak for himself. The following are the rules he laid down for his own guidance.

First, To insert no word which has not been sanctioned by the use of some eminent author, or which has become obsolete; secondly, To give the Spelling and Pronunciation which are supported by the greatest number of competent authorities; thirdly, To denote what appears to be the Root of every word; and, fourthly, To define and explain the words as they are generally employed by the standard writers of the English language.

He further explains himself at large thus:—

In the *spelling* of words, the Compiler has taken as his guide the prevailing usage of the principal lexicographers. A more uniform system might have been introduced by adopting certain general rules, according to which particular classes of words might have been spelled. But every such rule would have led to greater changes in the usual practice than the Compiler felt himself authorized to make. Instead of aiming at uniformity, therefore, he has preferred that mode of spelling each word which he found to be supported by the greatest number of authorities.

He has pursued a similar plan in the *pronunciation* of words. Generally, the system of Walker has been adopted, as being most in accordance with the usage of the educated portion of society; but the Compiler has not hesitated to depart from it, whenever he found it at variance either with the majority of authorities, or with general practice.

In the mode of indicating pronunciation, however, the present Work differs, in various respects, from that of Walker. In the first place, marks have been preferred to figures, as being equally precise and less perplexing. In the second place, the pronunciation is indicated only by the marks and the ordinary sounds of the letters, no attempt being made to render the pronunciation more plain by a different mode of spelling; except in peculiar words, and in such as are pronounced in two different ways, one of which ways is generally indicated by marks, and the other by spelling the word as it is pronounced. In the third place, marks are placed only above the vowels in syllables which have the primary or secondary accent, most of the others being pronounced so obscurely that the sound cannot be exactly indicated.

The most satisfactory way of giving the *derivation* of words, would have been to have taken the most remote root, and traced it, through all its changes, into English. But this was not practicable in a work of limited extent like the present; and, for want of space, the Compiler was forced to adopt a mode of derivation which, while it is sufficient to show the origin of words, at the same time saves all avoidable repetition both of the roots and of their signification. Instead of giving its root after each English word, he has collected into families or groups all words which are derived from the same root, and which begin with the same syllable and have affinity in signification as well as in etymology, placing first, in large letters, what may be called the head of the family or group, and arranging under it, in smaller type, the other derivatives, in alphabetical order. In like manner, instead of explaining each root as it occurs in the body of the Work, he has collected the principal roots into a Vocabulary, in which he has given their signification, and, as examples of their derivatives, the head or first word of every group in the Dictionary.

On this division of the Work, it may be necessary to explain, that when an English word is, in form and signification, the same as its root, the latter is not printed, but only the language to which it belongs is indicated; that, when the root is thus of the same form as the English derivative, and also when the form is different, but the signification the same, the root has not been inserted in the Vocabulary; that roots are not placed after words for which no probable derivation has been assigned; that all doubtful roots are denoted by a point of interrogation; that a few Latin words not purely classical, and some obsolete French words, will be found among the roots; that the roots in the Dictionary, and the radical parts of the words in

the Vocabulary, are printed in italics; that, in Greek words, the grave accent on *e* final (*è*) indicates that it is not silent, as in English; that, in the Vocabulary, *η* and *ω* are generally represented by *ē* and *ō*; and that the quantity has been marked in all Greek and Latin words in which errors in pronunciation were likely to occur.

The most philosophical mode of *explaining* words would have been to have given first their primary signification, as indicated by their derivation, and afterwards, in the order of their connexion with it, all their secondary meanings. But in this, as in Derivation, the Compiler has been restricted by want of room; and he has been under the necessity of confining himself to those acceptations which words most commonly bear in speech and writing. It thus not unfrequently happens, that the primary meanings of words have been omitted, because they are not in use, and that secondary meanings are attached to them, which appear to have no connexion with their derivation. Such explanations and definitions as he has given, however, the Compiler has endeavoured to make as perspicuous, and, at the same time, as concise as possible; and he trusts that they will be found sufficient to convey the ordinary acceptations of all the authorized words in the English language.

In every department of the Work, the Compiler is aware that it is chargeable with many faults of both plan and execution. He nevertheless hopes that, as a school-book, it will be found superior to any dictionary at present in use. Nothing has been inserted without authority, and every word has been verified. As has been already stated, the Compiler has not, in any case, deferred merely to his own opinion, but has throughout proceeded on the principle of being guided by the majority of competent authorities. Of course he has exercised his own judgment in deciding what authorities he considered competent; but he is confident that his judgment will be ratified by that of the public, when he adds, that the lexicographers whom he has chiefly followed are, for the authenticity, spelling, derivation, and explanation of words, Johnson, Todd, Richardson, and Webster; for pronunciation, Walker, Jones, Perry, Fulton, Worcester, and Smart, and for Anglo-Saxon roots, Bosworth.

The preceding extracts expound Dr. Reid's principles. I wish it to be understood that though I have followed Dr. Reid in the English part, yet I have by no means been his servile follower. I have not hesitated to deviate from him in pronunciation or explanation, where deviation seemed needful. I have, likewise, made considerable omissions and additions of words. By the advice of a competent judge, I have rejected numerous compounds of *un*, the meaning, in each case, being easily deducible from the prefix and the affix. Etymology alone has not been meddled with. At present, it is not on so secure grounds as desirable. I think I am not under a wrong impression, when I say that first-rate lexicographers are only tyros in this department. They all trace a word only to its Greek, Latin, or Gothic form. They think there is no room left for more remote derivation. But the recent discoveries in the Science of Language have opened vast regions yet untrodden by them. Sanskrit, the 'Language of languages,' has been proved to be an elder sister of all the known Aryan languages. Thus, so long as Sanskrit is ignored, so long will etymology be necessarily false. A fair start has, however, been made in this subject by English as well as European Continental scholars. We

have reasons to hope that, ere long, the deficiency will be supplied. But till it is, we must be contented with the teaching of our present teachers.

With some exceptions in the beginning of the Work, each English meaning of a word—and perhaps a word sometimes happens to bear a dozen meanings—has been represented, in due order, in the Vernaculars either by one equivalent or more than one. This required immense labour. The order of the meanings in the text-book was to be scrupulously observed, and each to be as faithfully explained. But the single English meanings given in a School dictionary like Dr. Reid's, though they might flash through the mind of an English gentleman in their perfect significance at the very first sight, yet do not convey their full force to a foreigner. They, in an isolated form, appear to him dim and hazy. I had, therefore, recourse to the larger dictionaries by Dr. Webster and Dr. Worcester. I carefully went through them in my progress, and thus learnt the precise import of a term from its illustrations, applications, or fuller explanation.

Sanskrit words are given rather profusely in this Work both by choice and necessity : by choice, in order to make it generally useful—that students in the sister Presidencies too might occasionally refer to it without disappointment ; by necessity, because the Hindí Vocabulary is rather poor. Visible objects and some of the ordinary mental affections have, indeed, representatives in Hindí. But the expression of the nobler sentiments and finer sensibilities of a busy mind, and of philosophic and scientific truths, is far beyond its genius and capability. Like a child in the hour of need, it must naturally resort to its parent—the Sanskrit—for help. By Sanskrit, it must be fed and nourished. It needs no foreign aid. Yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdú words and phrases are arrayed by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on a quicksand, or leans on a broken staff. What should we say of a merchant, who having sufficient funds on hand borrowed money largely on high interest ? I do not mean that Sanskrit terms should be diffusely used in Hindí composition. Far from it. The easiest common Hindí should be employed, wherever it will suffice. But when its resources fail, preference should decidedly be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindí would answer well, exotic words should not be used in writings professedly Hindí. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdú, Sanskrit

and Hindí—serves, at best, only to provoke a contemptuous smile in men of taste. But some would perhaps *kill* Hindí. They think it is dismissed from good society, and is, therefore, synonymous with rusticity,—that it leads to no practical good, hence it must needs be discouraged. They should bear in mind that Hindí has retired from the Court and from general society by the force of circumstances. The encroachments of Persian and Urdú have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the Conquerors became the language of Law and, likewise, of Society, to a very large extent. But though Hindí, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present around our hearths, and amid our family circles. Our mothers and sisters, our wives and daughters, exchange ideas only in genuine forms of Hindí. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdú. But when they are by themselves, with their dependents, or among 'their female relations, the scene is changed. Good home-bred expressions of Hindí then almost exclusively escape their lips or charm their ears. I now ask, Why should Hindí spoken at home by the greatest and the most learned be decried as barbarous? Again, on the ground of utility too, Hindí merits encouragement. Beyond the pale of Law, Hindí is found more useful than Urdú. In ordinary life, the former is more serviceable to Hindús than the latter. It is needed in the pettiest grocer's shop as well as in the most respectable firm. In the rural districts, its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write—must be made to learn the truths of the West:—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speech of their ancestors, which is their invaluable inheritance. National education must be conducted through the *proper* vernacular, if we desire success. I suspect the unfavourable impression in certain quarters concerning Hindí is somewhat caused by the diversity of its nature. It does not appear everywhere in one common form. It presents itself in different phases at different places. There are many dialects of it,—as many, perhaps, as the number of zillahs in which it is spoken. It requires a generally recognised and permanent character to be impressed upon it. In this matter, the State has made a good beginning. It now remains for public-spirited Hindí-speaking Natives to come forward, and earnestly do their part.

In the beginning of my labours, not having Shakespear's valuable Anglo-Hindustáni dictionary in my possession, I adopted Dr. Forbes's explanation and orthography in Urdú ; but, subsequently, when I obtained Shakespear's dictionary, I gladly followed it in general. In cases in which usage is divided, sometimes both forms of pronounciation have been exhibited, sometimes one particular form has been preferred.

In Sanskrit words, the final *a* has been often omitted in compliance with the wishes of the Publisher, who thought that the omission, however repugnant to Sanskrit propriety, would suit the taste of the public better than the retention.

Phrases do not necessarily form a part of the plan of the Work. They would have, doubtless, greatly enhanced its value. But their insertion would have deferred its completion to a very remote day, and made it too bulky and expensive for those for whom it is principally intended. To increase the utility of the Work, the Publisher has very judiciously added to it abbreviations used in writing and printing, and a dictionary of quotations.

I repeat that I have derived considerable aid from Webster and Worcester. I have occasionally consulted Dr. Richardson and Smart. I have largely availed myself of the dictionaries of D'Rozario, Shakespear, Forbes, and Monier Williams. I must acknowledge that, in the absence of the valuable work of the last-mentioned author, my speed would have been considerably retarded.

I must not omit to own that I have adopted some renderings of scientific terms from the 'Synopsis of Science in Sanskrit and English' by the late Dr. James Robert Ballantyne\*, a name that I cannot mention without feelings of profound veneration and sorrow!

I hope it is not too much to say that for terms of ordinary occurrence, the present Work, in its own peculiar sphere, concentrates in itself the utility of the dictionaries of Webster, Richardson, Smart, Worcester, D'Rozario, Shakespear, Forbes, and Monier Williams.

I have incessantly laboured hard for years at this Work. My motive has been no other than to serve the public with my mite. I have abjured all pecuniary profit from the sale. I hope the public will not be disappointed. During my progress, proof-sheets were forwarded to competent judges in different quarters. Their verdict was, I feel happy to state, encouraging. But to satisfy all parties, in all respects, is a moral impossibility. To expect perfection in a human work is to expect infallibility in man. That, therefore, there are numerous faults

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and omissions in the execution of this Work, no one can know better than myself. I have simply toiled as a pioneer in the march of intellect, and if I succeed in removing even a single stone from the path of the Student, I shall consider my labours as amply repaid.

Now remains the grateful task of publicly thanking those that deserve my thanks. My best and warmest acknowledgments, then, are due to Dr. E. J. Lazarus, the Printer and Publisher, who has spared neither expense nor pains on his part to make the Work worthy of the public ; to R. T. H. Griffith Esquire, M. A., Oxon., † in whom I found an obliging and willing Tutor, ever ready to assist me in rightly apprehending the true import of a word, when my principal guides, Webster and Worcester, failed me ; to the distinguished Paṇḍit Bāpú Deva, the accomplished Viṭṭhal Śāstri, and the courteous Paṇḍit Sītala Prasāda Tiwāri, ‡ for the occasional aid they cheerfully afforded me in their respective departments of mathematics, philosophy, and belles-lettres ; to the Maulavis Hamidu-d-din Ahmad, and Muhammad Ali, ¶ who readily attended to me, whenever I troubled them with questions legitimately falling within their province ; and to Bābús Durgā Prasāda and Keśava Keole, || at one time my pupils, and, at present, my fellow-labourers, for their untiring diligence and inexhaustible patience in revising, with me, the proof-sheets as they passed through the press. To all these gentlemen, I gratefully acknowledge my obligations.

The last, though not the least, individual, to whom I feel bound to pay my tribute of gratitude is my esteemed pupil, Kuṇwar Śaṁbhu Nārāyaṇa Siṁha, son of H. H. the Rājā Deva Nārāyaṇa Siṁha Bahādur, of Saidpur Bhitri. To ensure all practicable typographical accuracy in a work of public utility, this young Nobleman, actuated by a feeling of pure benevolence, *volunteered* his kind aid in revising the proof-sheets with others. A moment's inspection of the accentuation and syllabication of the words in this Volume will indicate the amount of labour he willingly imposed upon himself, and steadily underwent to the end. May he live long, and prove a worthy son of a worthy father !

BENARES :  
December, 1865. }

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# VIII

## TABLE OF SOUNDS, WITH EXAMPLES.

### VOWELS.

<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
Ā	FĀTE	Ī	FĪELD	Ÿ	CRŸ
Ă	FĂT	Î	FÎR	Ȳ	CRȲPT
Â	FÂR	Ō	NŌTE	Ȳ	MȲRH
Â	FÂLL	Ō	NŌT	ŌȲ	TŌȲL
Ē	MĒ	Ô	NÔR	ŌȲ	BŌȲ
Ē	MĒT	Ô	MÔVE	ŌŪ	ŌŪR
Ê	THÊRE	Ō	SŌN	ĒW	NEW
Ē	HĒR	Ū	TŪBE	Æ	like ĕ DÆDAL
Ī	PĪNE	Ū	TŪB	Ē	like ĕ FŒTUS
Ī	PĪN	Ū	PŪLL		

### CONSONANTS.

<i>Sounds</i>	<i>Examples.</i>	<i>Sounds.</i>	<i>Examples.</i>
C	CAN	ÇIAL	} like shal { COMMERCIAL
Ç	ÇEDE	SIAl	
CH	CHAOS	TIAL	
ÇH	ÇHAIN	ÇEOUS	} like shus { PARINAÇEOUS
ÇH	MAÇHINE	ÇIOUS	
G	GET	TIOUS	
Ç	ÇEM	ÇEOUS	} like jus { COURAGEOUS
S	SAIL	ÇIOUS	
Ş	RAIŞE	SION	} like shun { MISSION
TH	THIS	TION	
TH	THIN	ŞION, like zhun	CONFUSION
TI	SATIETY	XION, like kshun	CONNEXION
TI	SATIATE	Z, like zh	AZURE, GLAZIER
X	TAX	N-G, like ng-g	LONGER
Ẋ	ẊIST	PH, like f	PHANTOM

\* *T* is aspirated when it comes immediately after the accent, and is followed by the vowels *ia*, *ie*, or *io*, taking the sound, in these cases, of *sh*; as in *partial*, *militia*, *ingratiare*, *negotiate*, *satiare*, *patient*, *nation*, &c.

## IX ABBREVIATIONS.

<i>n.</i> noun	<i>p. t.</i> past tense	<i>H.</i> Hebrew
<i>a.</i> adjective	<i>p. p.</i> past participle.	<i>Ice.</i> Icelandic
<i>pr.</i> pronoun		<i>Ir.</i> Irish
<i>v.</i> verb		<i>It.</i> Italian
<i>ad.</i> adverb	<i>Ar.</i> Arabic	<i>L.</i> Latin
<i>prep.</i> preposition	<i>C.</i> Celtic	<i>P.</i> Persian
<i>con.</i> conjunction	<i>Ch.</i> Chaldee	<i>Port.</i> Portuguese
<i>int.</i> interjection	<i>D.</i> Dutch	<i>S.</i> Anglo-Saxon
<i>sing.</i> singular	<i>Dan.</i> Danish	<i>Sc.</i> Scripture
<i>pl.</i> plural	<i>Fr.</i> French	<i>Sp.</i> Spanish
<i>comp.</i> comparative	<i>G.</i> Gothic	<i>Sw.</i> Swedish
<i>sup.</i> superlative	<i>Gael.</i> Gaelic	<i>T.</i> Teutonic
<i>p.</i> participle	<i>Ger.</i> German	<i>Turk.</i> Turkish
<i>p. a.</i> participial adjective	<i>Gr.</i> Greek	<i>W.</i> Welsh
<i>pr.</i> present	<i>Gr. L.</i> Greek, Latin	

<i>d.</i> = dená	<i>h.</i> = honá	<i>k.</i> = karná	<i>w.</i> = wálá
<i>d. w.</i> = dene wálá	<i>h. w.</i> = hone wálá	<i>k. w.</i> = karne wálá	

## TABLE OF CHANGES WHICH LETTERS UNDERGO IN DERIVATION.

### VOWELS.

Any vowel or diphthong may be substituted for another : the following are the changes which most frequently occur :—

A is changed into e, i, o, u, ei, ie.

E is changed into a, i, o, u, ai, ie, oa, oe, oo.

I is changed into a, o, u, y, ai, ei.

O is changed into a, e, i, u, ea, eu, ey, oe, oi, ou, ui.

U is changed into a, e, i, o, y, au, ee, eu, ie, oi, ou.

Y is changed into ie.

Ae is changed into ai; ai into ae, oe; au into o, ou; oi into oe, e; ou into u.

### CONSONANTS.

Consonants, which are pronounced by the same organs of speech, are transmutable; namely,—

*Labials*, b, f, p, ph, v, w.

*Dentals*, d, t, th, s, z, c *soft*.

*Palatials*, c *hard*, g *hard*, ch *hard*, k, q.

*Liquids*, l, m, n, r.

The following consonants are also transmutable; b, v, g *soft*; d, g *soft*, j; g, y; l, u; sc, sh; s, x, z.

The letters e, h, s, are sometimes prefixed; b, d, g, inserted.

## 1st.—VOWELS.

آ آ ا ي أ و ي ع و

au o ai e ú u í i á a

ب پ ت ث ج چ ح خ د ډ ر ر ز  
 z r r z d d kh h ch j s t t p b  
 ل گ ک ق ف غ ع\* ظ ط ص ش س ژ  
 l g k q f g ' z t z s sh s zh  
 م ن و ی  
 y v w o ñ n m

\* This letter is not sounded by the natives of Hindustān. When *initial*, it is indicated by the mark ( ' ) placed before the vowel, and, when medial or final, by the same mark ( ' ) placed after the vowel ; as, 'a, 'i, 'u—ā, i', u' &c.

### 1st.—VOWELS.

Initials. अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः

Medials.      1 1 1      2 2 ' 1 1 . :

a á i í u ú ri rí lri lrí e ai o au an ah

The two signs, *Anusvāra* and *Visarga*, viz., a dot over and after a letter, and two dots after a letter, denote, respectively, a slight nasal, as अं an (ang), and a soft aspirate, as अः aḥ.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ढ ण त थ द  
k kh g gh ŋ ch chh j jh ñ ṭ ṭh ḍ ḍh ṛ ṛh ṇ t th d  
ध न प फ ब भ म य र ल व श ष स ह ळ ज्ञ  
dh n p ph b bh m y r l vorw ś sh s h kṣh jñ

The अ a, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, unless the consonant be final, which is denoted by a mark at its foot, a *virāma*, or 'rest', as क् ; or unless it be conjoined with another consonant, as अच् achcha,—*Wilson*.

### III.—The Roman Alphabet.

A	a	آ	अ	sounded short like u in <i>dull</i> or a in <i>woman</i> .
Å	á	آ	आ	as a in <i>art</i> .
AI	ai	آی	ऐ	„ ai in <i>aisle</i> .
AU	au	آو	औ	„ ou in <i>our</i> .
B	b	ب	ब	„ b in <i>bat</i> .
BH	bh	به	भ	„ bh in <i>hob-house</i>
CH	ch	چ	च	„ ch in <i>chain</i> .
CHH	chh	چھ	छ	„ chh in <i>church-hill</i> .
D	d	د	द	
DH	dh	ده	ध	
Ḍ	ḍ	ḍ	ड	
DḤ	ḍh	ḍه	ढ	
E	e	ای	ए	„ a in <i>day</i> .
F	f	ف	फ	„ f in <i>find</i> .
G	g	گ	ग	„ g in <i>go</i> .
GH	gh	گھ	घ	„ gh in <i>dog-house</i> .
G̣	ḡ	ḡ	ग̣	
H	h	ه	ह	„ h in <i>hand</i> .
I	i	ا	इ	„ i in <i>mill</i> .
I'	í	ای	ई	„ i in <i>police</i> .
J	j	ج	ज	„ j in <i>just</i> .
JH	jh	جھ	झ	„ geh in <i>college-hall</i> .
JṆ	jñ	جھن	ञ	
K	k	ک	क	„ k in <i>kind</i> .
KH	kh	کھ	ख	„ kh in <i>black-heath</i> .
KḤ	ḵ	ḵ	ख̣	„ ch in <i>loch</i> (lake).
L	l	ل	ल	as l in <i>lot</i> .

M	m	م م	म म	„ m in <i>must</i> .
N	n	ن ن	न न	„ n in <i>not</i> .
N̄	n̄	ن	.	„ ng in <i>sung</i> .
Ṅ	ṅ		ङ	„ n in <i>tank</i> .
N̈	n̈		ज	„ n in <i>plunge</i> .
N̊	n̊		ण ण	
O	o	او و	ओ ओ	„ o in <i>go</i> .
P	p	پ پ	प प	„ p in <i>pot</i> .
PH	ph	په په	फ	„ ph in <i>up-hill</i> .
Q	q	ق ق	क	
R	r	ر ر	र र	„ r in <i>run</i> .
R̄	r̄	ر̄ ر̄	ड	
RH	rh	ره ره	ढ	
S	s	{ س س ص ص }	स स	„ s in <i>so</i> .
Ś	ś		श	
SH	sh	ش ش	ष ष	„ sh in <i>shut</i> .
T	t	{ ت ت ط ط }	त त	
TH	th	ته ته	थ थ	
T̄	t̄	ت̄ ت̄	ट	
TH̄	th̄	ته̄ ते̄	ठ	
U	u	أ ا	उ उ	„ u in <i>full</i> .
U̇	u̇	أو و	ऊ ऊ	„ oo in <i>fool</i> .
V	v	و و	व व	„ v in <i>vowel</i> .
W	w	و و	व व	„ w in <i>word</i> .
Y	y	ي ي	य य	„ y in <i>yard</i> .
Z	z	{ ذ ذ ض ض ظ ظ }	ज्ञ ज्ञ	„ z in <i>zeal</i> .
ZH	zh	ژ ژ		„ z in <i>azure</i> .

# ADDENDA.

ĀD'MI-RAL , vrihannausamúhádhipati  
 ĀR'BI-TRESS , *sālisa*.  
 BĀT'TLE-MENT , *bhīt jismeñ rande bane hoñ<sup>h</sup>*  
 BĒN'E-FIÇE , *naẓr-i-aimma*.  
 BŪRDEN , *astāñ<sup>h</sup>*.  
 DŌVE , *peñrukiñ<sup>h</sup>*.

## ERRATA.

The following Corrections, up to page 415, have been gone over very carefully. It is probable that all the copies have not all the orthographical errors given in the list below, as the diacritical marks occasionally break off after many copies have been printed. In those cases in which the letter *i* has no dot, it may be taken for granted that it should be read as an *i*.

Page	Line	For	Read.	Page	Line	For	Read.
1	49	<i>mublag</i>	<i>mablag</i>	67	36	<i>istibág</i>	<i>istibág</i>
3	47	<i>hamal</i>	<i>haml</i>	69	45	<i>'umará</i>	<i>umará</i>
5	28	<i>mahwi-</i>	<i>mahwi-</i>	70	59	<i>gairat</i>	<i>gairat</i>
6	20	<i>'Alimoñ</i>	<i>'Alimoñ</i>	72	25	<i>battes</i>	<i>battos</i>
7	26	AC CŪM-MO-DATE-LY	AC-CŪM'MO-DATE-LY	79	19	<i>n.</i>	<i>v.</i>
9	52	<i>bāham</i>	<i>baham</i>	81	55	of give,	to give,
12	59	ADJŪST'ER,	AD-JŪST'ER,	86	47	<i>Siyáh,</i>	<i>Siyáh,</i>
12	61	niyamabandhān	niyam, vidhān	88	9	trument,	strument,
13	12	ĀD-MIN-IS-TRĀ-TOR	ĀD-MIN-IS-TRĀ'TOR	91	48 ; v. a &c		; n. a &c
13	53	<i>tárnā,</i>	<i>tāranā,</i>	94	11	<i>girdá,</i>	<i>girda,</i>
14	1	A-DŌPT	A-DŌPT'	94	11	<i>girdá,</i>	<i>girda,</i>
15	11	ĀD'VENT, v.	ĀD'VENT, n.	97	12	chappi	chippi
19	34	AG-GLŪ'TI-NĀ'TION	AG-GLŪ'TI-NĀ'-TION	97	12	chappi	chippi
35	AG-GLŪ'TI-NĀ-TIVE,	AG GLŪ'TI-NA-TIVE		98	15	<i>mukhaiyir</i>	<i>mukhaiyir</i>
41	ĀG'GRA-VĀ'TION	ĀG-GRĀ-VĀ'TION		100	33	BRĀNGLE	BRĀNGLE
50	ĀG'GRE-GĀ-TION	ĀG-GRE-GĀ'TION		49	BRĀ'ZEN-FĀÇED, n.	BRĀ'ZEN-FĀÇED, a.	
20	15	<i>ghabrānā<sup>h</sup>,</i>	<i>ghabrā-d<sup>h</sup>,</i>	57	BĀVE'LY	BĀVE'LY	
23	28	<i>vyāvahār</i>	<i>vyāvahār</i>	101	23	<i>pasār<sup>h</sup>,</i>	<i>pasār<sup>h</sup>,</i>
28	12	<i>purash</i>	<i>purush</i>	101	26	BREĀK,	BREĀK,
31	26	kālaganānavyatyay	kālaganānavyatyay	102	11	<i>'alai-hi</i>	<i>'alai-hi</i>
40	22	<i>lā-qalām</i>	<i>lā-kalām</i>	21	<i>hamal</i>	<i>haml</i>	
41	55	<i>Zahūr,</i>	<i>Zuhūr,</i>	45	<i>pādrī kī</i>	<i>pādrī ke</i>	
44	58	<i>māil,</i>	<i>mail,</i>	103	25	<i>Barāti,</i>	<i>Barāti<sup>h</sup>,</i>
47	8	<i>ek</i>	<i>ek</i>	104	58	<i>subhāñg</i>	<i>subhāñg</i>
28	<i>mujādila</i>	<i>mubāhasa, mu-nāzara</i>		106	51	<i>hcāra</i>	<i>chāra</i>
57	22	Sahagāmī,	Sahagāmī,	110	25	relating	relating to
27	adar.	sahachārī;	sahachārī;	38	BŪRLY	BŪRLY	
61	35	virodh	virodhī	112	54	BŪZZARD	BŪZZARD
38	apriti	apriti		113	8	<i>gagā</i>	<i>gayā</i>
62	11	A-VŌWED-LY	A-VŌW'ED-LY	115	23	<i>a.</i>	<i>n.</i>
3	<i>shahr-badar</i>	<i>jilā-watani, shahr-badani</i>		116	9	<i>n.</i>	<i>v.</i>
				23	<i>be-rahmī,</i>	<i>be-rahmī se,</i>	
				39	<i>taammul se,</i>	<i>taammul se,</i>	

Page	Line	For	Read.
116	41	<i>Taammul,</i>	<i>Takammul,</i>
120	27	<i>dhāraṇasākti</i>	<i>dhāraṇasākti</i>
123	15	CĀRE-LESS-NESS, a.	CĀRE'LESS-NESS, n.
„	15	<i>tagā-</i>	<i>tagā-</i>
„	23	<i>gūnān,</i>	<i>gūnan,</i>
„	53	CĀR'NAL, v.	CĀR'NAL, a.
128	40	<i>gīrjā ;</i>	<i>gīrjā :</i>
140	23	<i>band k.,</i>	<i>band h.,</i>
144	66	<i>upaj<sup>h</sup></i>	<i>upaj<sup>h</sup>, astai<sup>h</sup></i>
145	44	<i>cut</i>	<i>cut</i>
147	62	<i>Gīrjā,</i>	<i>Gīrja,</i>
152	23	<i>sabbhya,</i>	<i>sabhya,</i>
157	59	<i>poshūdagī</i>	<i>poshūdagī</i>
„	47	<i>bernā</i>	<i>berhnā</i>
„	65	<i>ceñ</i>	<i>meñ</i>
163	43	<i>śavādhar</i>	<i>śavādhar</i>
„	45	<i>śav</i>	<i>śav</i>
173	47	COM-MÔVE,	COM-MÔVE',
174	15	fellowship,	fellowship
175	44	<i>tars khānā</i>	<i>tars khānā<sup>h</sup></i>
177	18	<i>civility,</i>	<i>civilly,</i>
178	22	<i>bad-andeshī</i>	<i>bad-andesh</i>
184	59	<i>tābī'</i>	<i>tābī' h.</i>
190	1	similarity	similarity
193	19	<i>Makhsūsiyat,</i>	<i>Taqdīs,</i>
194	15	( <i>L. considero</i> )	( <i>L. considero, from con, sidus</i> )
199	26	<i>barr i-'azam</i>	<i>barr-i-'azam</i>
206	28	<i>qūc ;</i>	<i>kūc ;</i>
207	41	defense	defence
208	44	<i>Ham-wīris,</i>	<i>Ham mīrás,</i>
„	45	<i>Ham-wīrasat,</i>	<i>Ham-mīrásī,</i>
„	„	<i>ham-mīras,</i>	<i>Ham-mīrásī,</i>
208	45	<i>kī ham-istihqāq</i>	<i>kī ham-istihqāqī</i>
„	56	<i>Koparnikan</i>	<i>Koparnikas</i>
210	29	preys	preys
213	4	<i>uyayukt</i>	<i>uyayukt</i>
228	43	<i>bhar-jānā,</i>	<i>bhar-jānā<sup>h</sup>,</i>
229	2	chemist's	a chemist's
233	56	<i>nā-dīra</i>	<i>nā-dīra</i>
239	17	<i>makhtār</i>	<i>pur-bīm</i>
250	5	<i>Apūr atī,</i>	<i>Apurnatī,</i>
252	28	<i>se, uftādagī,</i>	<i>se uftādagī,</i>
254	20	<i>-gaur,</i>	<i>-gaur,</i>
„	21	<i>andesh se,</i>	<i>andeshī se,</i>
„	66	<i>mandak,</i>	<i>mandak,</i>
257	9	DĒM'O CRĀT'IC,	DĒM'O CRĀT'IC,
„	61	DE-MŪR,	DE-MŪR',
258	11	Dās	Das

Page	Line	For	Read
260	20	fathers	feathers
261	62	<i>nuqsān</i>	<i>nuqsān</i>
264	13-14	<i>rakhnā yā k.,</i>	<i>rakhnā,</i>
„	30	<i>gut w. k</i>	<i>gut k. w.</i>
265	17	DĒS-PE-RATE,	DĒS'PE-RATE,
267	14	<i>taṣil k. w.</i>	<i>taṣīl k. w.</i>
276	35	<i>ba-mashqagat,</i>	<i>ba-mashaqqat,</i>
277	38	<i>ghabrānā</i>	<i>ghabrā-d</i>
280	12	DĪS-AL-LŌŴ,	DĪS-AL-LŌŴ',
285	16	DIS CRĒTE,	DIS CRĒTE',
287	13	<i>Laqāb</i>	<i>Laqab</i>
288	53	<i>Amayādpūrvak,</i>	<i>Amayādpūrv-</i>
„	„	<i>vak,</i>	<i>vak,</i>
289	52	<i>'irāz</i>	<i>i'rāz</i>
291	6	DIS-ŌR-DI-NATE LY	DIS ŌR'DI-NATE LY
293	29	puting	putting
294	13	<i>vagyuddh,</i>	<i>vagyuddh,</i>
297	56	<i>Āzar,</i>	<i>Āzer,</i>
319	41	<i>atyabhilāshā,</i>	<i>atyabhilāsh,</i>
„	60	<i>goshwārā</i>	<i>goshwāra gosh-</i>
„	„	<i>wārā</i>	<i>wārā</i>
324	47	<i>ghatānā,</i>	<i>ghatāna wā gha-</i>
„	„	<i>tit k.,</i>	<i>tit k.,</i>
324	49	<i>ghatāne w.,</i>	<i>ghatāne-w wā</i>
„	„	<i>ghatit-k w.,</i>	<i>ghatit-k w.,</i>
324	62	<i>ghatānā</i>	<i>ghatānā wā gha-</i>
„	„	<i>tit-k.,</i>	<i>tit-k.,</i>
329	39	<i>taqdīrī</i>	<i>taqdīr-i</i>
337	64	final, doom,	final doom,
339	16	Swattwa	Swatwa
„	17	Swat-	Swat-
342	29	EN-RĀPT,	EN-RĀPT',
344	50	<i>hawbhāw</i>	<i>hawbhaw</i>
352	3	<i>dhadhak,</i>	<i>dhadhak,</i>
355	29	<i>Chimā kā</i>	<i>Chimā kā</i>
„	„	<i>chimā kī</i>	<i>chimā kī</i>
366	24	intoductory	intoductory
375	29	<i>Āsān</i>	<i>Āsān</i>
376	13	<i>Jalānī</i>	<i>Jalāne kī</i>
380	23	<i>mqdār</i>	<i>mqdār</i>
„	66	FĀRM'ING,	FĀRM'ING,
382	48	<i>mityuvaśatā,</i>	<i>mityuvaśatā,</i>
„	52	FĀT'ID,	FĀT'ID,
395	41	<i>Nibēnā</i>	<i>Nibēnā</i>
396	56	<i>rāj jñ upramāṇ</i>	<i>rājājñāpnamāṇ</i>
397	49	<i>ākramā</i>	<i>ākraman</i>
400	52	<i>phūlāsre-bāz</i>	<i>phūlāsre-bāzī</i>
415	59	<i>rakshāth hotā</i>	<i>rakshāth hotī</i>



# MATHURÁ PRASÁD MIŚR'S TRILINGUAL DICTIONARY.

*The English word, with its meaning in English, is given first, then the Urdú, and lastly the Hindí. To separate the languages, a dash (—) is placed between each, and the Urdú is given in Italics. But as Urdú contains a large number of Hindí terms, mingled with derivatives from Arabic and Persian, many words in Italics are Hindí, though current in Urdú likewise. These are distinguished by a small h (<sup>h</sup>) affixed, and, to economize space, are not repeated among the Hindí meanings, though understood as belonging to them as well as to the Urdú.*

Ā, the first letter of the alphabet, the indefinite article placed before words beginning with the sound of a consonant; before words beginning with the sound of a vowel, it is written *an*; as a prefix to many English words, it is equivalent to the preposition *in*, or *on*, as *asleep*, *abed*—*Āngrezi hurúf-i-tahajji ká pahlá harf a hai; jin lafzón ke shurú meñ harf-i-saláh kí áwáz hotí hai unke pahle yah harf-i-tunkir líkhá jatá hai, aur jin lafzón ke shurú meñ harf-i-illat kí áwáz hotí hai unke pahle a kí jagah meñ an lájá jatá hai; jab lafzón ke shurú meñ a hotá hai tab uske ma'ne meñ yá par hote hain, jaisá kí asleep, áram meñ. abed, bichhaune par—Āngrezi varpanálá ká pratham akshar a hai; jin shabdón ke ádi meñ vyanjan kí dhvani nikaltí hai unse purv yah anishcháyak líkhá jatá hai, aur jin shabdón ke ádi meñ swar kí dhvani nikaltí hai unse purv a ke shán meñ an hotá hai; jab shabdón ke ádi meñ a hotá hai, tab iská arth meñ wá par hotá hai, jaisá kí asleep, nínd meñ, abed, bichhau-ne par.*

AA-RŌNTIC. AA-RŌN'-CAL, *a* relating to the priesthood of Aaron—*Imámón ke us firge ke mutáalliq kí iská Hárún sardár thá—Jis purohitavarg ká Hárún adhyaksh thá uská sambandhi.*

A-BÁCK', *ad.* (*a, back*) backwards, back—*Pichhlí taraf, píchhe<sup>h</sup>—Pichhlí or.*

ĀB'A-'US, *n.* (*L*) a counting table, the uppermost member of a column—*Hisáb ká takhta, ásani se hisáb karne ke liye ek qism ká jantar, sūtan ká sab se ūchā hissa—Ganana karne kí pāṭi, sugamatā se ganana karne ke nimitta ek prakār ká yantra, gol kham-bhe ká sab se ūchā bhāg.*

A-BĀFT', *ad.* (*S. beftan*) behind, towards the stern of a ship—*Píchhe<sup>h</sup>, jaház kí patwār kí taraf—Jaház kí patwār kí or.*

AB ĀL'IEN-ATE, *v.* (*L. ab, alienus*) to make over to another—*Apni chíz dūsre ko dená—Apnā dravya dūsre ko denā. [k—Tyág k, tyág denā.]*

A-BĀND'ON, *v.* (*Fr. abandonner*) to give up, to forsake, to desert—*Chhor d.<sup>h</sup>, tark*

A-BĀND'ONED, *p. a.* forsaken, given up, very wicked—*Chhorā huā<sup>h</sup>, tark kiya huā, nihāyat khurāb—Tyakt, pāpātma, bahut burā.*

A-BĀND'ON-ER, *n.* one who abandons—*Chhornevalā<sup>h</sup>, tārík—Tyāgi.*

A-BĀN'DON-MENT, *n.* the act of abandoning—*Tark—Tyāg.*

A-BĀSE', *v.* (*L. ad, basis*) to humble, to bring low, to depress—*Pachhāpnā<sup>h</sup>, ghaṭā-nā<sup>h</sup>, zalí k, beqadr k.—Adhín k, nyún k, apakrisht k, abluhāt k.*

A-BĀS'EMENT, *n.* humiliation, the state of being brought low—*Tazīl, begadrí—Apanam adhinatā, nyūnatā, apakrishtatā, abhimanakhandan. [Lajjit k, vyākul k.]*

A-BĀSH', *v.* (*L. ad. basis*?) to make ashamed, to confuse—*Sharmanda k, ghabrá d.<sup>h</sup>—*

A-BĀSH'EMENT, *n.* the state of being ashamed, confusion—*Sharmandagi, ghabráhat<sup>h</sup>—Lajjāvasthā, vyākulatā.*

A-BĀTIN', *v.* (*S. beatan*) to lessen, to diminish, to lower in price—*Kam k. yá h., ghaṭānā yá ghaṭnā<sup>h</sup>, qimat kam k.—Alp k. wá h., nyún k. wá h., mol thorā k, bhāo ghaṭānā.*

A-BĀTE'MENT, *n.* the act of abating, decrease, the sum or quantity taken away—*Ghaṭānā<sup>h</sup>, kamti, ghaṭí<sup>h</sup>, jo mublay yá miqdār tukhfi<sup>h</sup> ho—Nyūnatā, jo arth wá parimān ghaṭiyā jāy.*

ĀB'BA, *n.* a Syrian word for father—*Bāp<sup>h</sup>.*

ĀB'RA-CY, *n.* the office or privileges of an abbot—*Khānqāh ke mutawallí ká 'uhda yá uske hukūq—Mathadhārí ká pad wá adhikār. [kí pradhán strí.]*

ĀB'BESS, *n.* the chief of a nunnery—*'Auratón kí khānqān kí sardārni—Striyoñ ke math*

- AB-BEY**, *n.* a monastery, a convent — *Khángáh* — Math. [dhyaksh.  
**AB-EOT**, *n.* the chief of an abbey — *Khángáh ká sarár, mahant<sup>h</sup>* — Mathadhári, mathá-  
**AB-BRE-VI-ATE**, *v.* (*L. ab, brevis*) to shorten, to abridge — *Chhotá k.<sup>h</sup>, kam k., ikhti-  
sár k., mukhtasar k.* — *Nyún k., saúkshep k.*  
**AB-BRE-VI-ATION**, *n.* the act of shortening — *Iktisár* — Saúkshep, saúksheptatá.  
**AB-BRE-VI-ATOR**, *n.* one who abridges — *Iktisár k. v.* — Saúkshepakárák, saúkshep k. w.  
**AB-BRE-VI-A-TURE**, *n.* a mark used for shortening, a compendium or an abridgment —  
*Iktisárki nisháni, khulása* — Saúkshep karne ká chinch, saúkshepavivaran, sárasaṅgrah.  
**AB-BE-CE-DĀ-RI-AN**, *n.* a teacher or learner of the alphabet — *Huruf-i-tahajji ká ustád  
já síkhne v.* — Varnamálá ká adhyápak wá adhyáyí. [malásamibandhi.  
**AB-BE-CE-DA-RY**, *a.* belonging to the alphabet — *Huruf-i-tahajji ke mutá'allí*, — Varna-  
**AB-DI-CATE**, *v.* (*L. ab, dico*) to give up right, to resign, to renounce — *Huqq chhor d.,  
kám já dorje ko tark k., tark k.* — Adhikár chhor d., pad tyágá, parityag k.  
**AB-DI-CANT**, *a.* giving up, renouncing — *Chhorá<sup>h</sup>, tark kartá* — Tyágatá.  
**AB-DI-CATION**, *n.* the act of abdicating — *Tark, tark-i-uhda* — Tyág, padatyág.  
**AB-DOMEN**, *n.* (*L.*) the lower part of the belly — *Perú k.* — Talpet.  
**AB-DOM-I-NAL**, *a.* relating to the abdomen — *Perú ká<sup>h</sup>* — Talpet ká.  
**AB-DOM-I-NOUS**, *a.* having a large belly — *Burá shikamí* — Tondálá.  
**AB-DUC'E**, *v.* (*L. ab, duco*) to draw away, to sep. rate — *Alog khinchná<sup>h</sup>, julá k.* —  
*Sthúmntar ko ákarshan k., prithak k.*  
**AB-DUC'ENT**, *a.* drawing away — *Alog khinchtá já khinchne v.<sup>h</sup>*  
**AB-DUC'TION**, *n.* a carrying away — *Alog le jáná<sup>h</sup>, nikál le jáná<sup>h</sup>*.  
**AB-DUC'TOR**, *n.* a muscle that draws back — *Khinchnewalá patthá<sup>h</sup>*.  
**A-BED'**, *ad.* (*a, bed*) in bed, on the bed — *Bichhume par<sup>h</sup>*.  
**AB-ER-RANCE**, **AB-ER-RAN-CY**, *n.* (*L. ab, erro*) a wandering from the right way —  
*Gumráhi* — Kupath meñ jáná, unmaṅgagaman.  
**AB-ER-RATION**, *n.* the act of wandering — *Budráhi* — Kupathagaman, bhránti.  
**AB-ER-RING**, *p. a.* wandering, going astray — *Gumráh, sídhi ráh se bahar hone v.* — Ku-  
pathgámi.  
**A-BE'T**, *v.* (*S. betan*) to encourage, to set on, to aid — *Kist gunáh meñ himmat d. já tar-  
qib d. já madud k.* — Páp meñ sáhas d. wá uksáná wá uskáná wá saháyatí k.  
**A-BE'T'MENT**, *n.* the act of abetting — *Jurm meñ tarqib* — Páp meñ sahíri.  
**A-BE'T'TER**, **A-BE'T'TOR**, *n.* one who abets — *Madadgar-i-jurm* — Pápasahakári  
**A-BEY-ANCE**, *n.* (*Fr. bayer* ?) something in reversion, but not in possession — *Umméd,  
bád milne ki ummed* — Ásí, piche milne ki ásí.  
**AB-HÖR'**, *v.* (*L. ab, horreo*) to hate bitterly, to detest, to abominate — *Ghin k.<sup>h</sup>, nafrat  
k., karáhiyat k.* — Ghiná k., avajná k., atyant dwesh k.  
**AB-HÖR-RANCE**, **AB-HÖR-RAN-CY**, *n.* the act of abhorring, extreme hatred — *Nafrat, kará-  
hiyat* — Ghin wá atisay ghiní, atyant dwesh.  
**AB-HÖR-RANT**, *a.* struck with abhorrence, odious, contrary to, inconsistent with — *Mu-  
tanafr, ghin kiya huá<sup>h</sup>, karíh, barkhiláf, námuváfíq* — Ghin k. w., ghináyukt, ghin-  
áha, vipaít, asaṅgat.  
**A-BIDE'**, *v.* (*S. abide*) to stay in a place, to dwell, to wait for, to support or endure ;  
*p. t. and p. p.* **A-BÖDE'** — *Rahná<sup>h</sup>, basná<sup>h</sup>, intizár meñ thaharná, sahná<sup>h</sup>* — Pratikshá k.  
**A-BID'ANCE**, *n.* continuance, stay — *Istiqámat, sukúnat* — Thahráo, tikáo.  
**A-BID'ER**, *n.* one who abides — *Thahurne v.<sup>h</sup>*  
**A-BID'ING**, *n.* continuance, stay — *Istiqámat, sukúnat* — Thahráo, tikáo.  
**A-BÖDE'**, *n.* a dwelling place, stay — *Rahne ki jagah<sup>h</sup>, sukúnat* — Nivás, avasthán, raháo.  
**A-BILI-TY**. See under **ABLE**.  
**AB-JECT'**, *v.* (*L. ab, jactum*) to throw away, to cast down — *Pheinkná<sup>h</sup>, dálná<sup>h</sup>*.  
**AB-JECT**, *a.* mean, worthless, base ; *n.* one without hope — *Zatí, beqadr, kamína ; n. jo  
náummed ho* — Ních, nikrisht, adham ; *n. jo nirá ho*.  
**AB-JECT'ED-NESS**, *n.* the state of being abject — *Beqadri* — Adhamatá, nikrishtatá.  
**AB-JE'C'TION**, *n.* meanness of mind — *Díl ki kamínagi* — Kárpanya, kripaṇatá, man kí  
kshudratá, adhamatá.  
**AB-JECT-LY**, *ad.* in an abject manner — *Kamíní tarah se* — Adham rúp se. [dásya.  
**AB-JECT'NESS**, *n.* meanness, servility — *Kamínagi, zillat* — Apakrishatá, adhamatá.  
**AB-JURE'**, *v.* (*L. ab, juro*) to renounce upon oath, to retract, to abandon — *Qasam par  
inkár já tark k., báz khinchná, chhor dená<sup>h</sup>* — Šapath karke aswikár wá tyág k., bát  
pherná, tyáganá.  
**AB-JU-RATION**, *n.* the act of abjuring — *Qasam par tark* — Šapath ke dwará tyág.  
**AB-LAC-TATION**, *n.* (*L. ab, lac*) a mode of grafting — *Qalam lagá se ká ek taur* — Ka-  
lam lagáne ká ek prakár.  
**AB-LÁ-QUE-ATION**, *n.* (*L. ab, laqueo*) the act of opening the ground about the roots  
of trees — *Darakhton ki jar ke gird khodkar mitti narm k.* — Peron kí jar kí charon or  
khodkar mitti ko komal k.

- AB-LĀTION, *n.* (L. *ab, latum*) a taking away, a depriving — *Le jānā<sup>h</sup>, 'adam, zawāl* — Harap, apahār.
- ĀB'LA-TIVN, *a.* that takes away, applied to the sixth case of the Latin noun — *Le jāne w.<sup>h</sup>, hālat-i-mujāwazat* — Jo le jāy, apādān kārak.
- ĀBLE, *a.* (S. *abul*) having strength or power, skillful, sufficient — *Shahzor, qābil, māhir, kāfi, lāiq* — Prabāl, nipuṇ, daksh, pravīṇ, samarth, yogya.
- A-BIL'ITY, *n.* power, capacity, qualification; *pl.* the powers of the mind — *Tāqat, qābiliyat, liyāqat*; *pl. zihni tāqat* — Śakti, samarthya, kuśalata, yogyatā; *pl. man ki śakti, dhīśakti*.
- ĀBLE-NESS, *n.* power of body — *Tun ki quwwat, badanī tāqat* — Śāririk śakti, śārir kā bal.
- ĀBLY, *ad.* with ability — *Liyāqat se* — Yogyatā pūrvak, pravinatā pūrvak.
- ĀBLE-BOD-IED, *a.* strong of body — *Zorāwar tan* — Prabalaśarir.
- AB-LE-GĀTION, *n.* (L. *ab, leyo*) a sending away, a dismissal — *Irsāl, ruḥṣat* — Pran, bīhar wā dūr bhejṇā, vidāy, bidā.
- AB-LŪDE', *v.* (L. *ab, ludo*) to be unlike — *Nāmushābih k, nāhamwār h.* — Asadriś h., [asam h.]
- AB-LŪ-ENT, *a.* (L. *ab, luo*) cleansing — *Jo dho sake<sup>h</sup>, dhonewālā<sup>h</sup>.*
- AB-LŪTION, *n.* the act of cleansing — *Qul, nahān<sup>h</sup>* — Snān, dhāvan.
- ĀB'NE-GATE, *v.* (L. *ab, nego*) to deny — *Inkār k, tark k.* — Aswikār k., tyāganā.
- ĀB-NE-GĀTION, *n.* denial, renunciation — *Inkār, tark* — Aswikār, parityāg.
- ĀB'NE-GĀTOR, *n.* one who denies — *Inkār k. w., tārīk* — Aswikār k. w., tyāgi.
- A-BŌARD', *ad.* (*a, board*) in a ship — *Jahāz pur yā meṇ<sup>h</sup>.*
- A-BŌDE'. See under ABIDE. [bhāvichihn d.]
- A-BŌDE', *v.* (S. *bodian*) to foretoken — *Āge se jutānā yā dikhlanā<sup>h</sup>* — Pūvalakshan d.
- A-BŌD'ANCE, *n.* an omen — *Shigūn, shugūn, fāl, yamn* — Bhaviyatsūchakachihn, subhī-  
śubhalakshan. [vivishayak jñān.]
- A-BŌDEMENT, *n.* a secret anticipation — *Poshidagi meṇ āge qiyās k., peshkhabarī* — Bhā-
- A-BŌD'ING, *n.* presentiment — *Peshdaryāftī* — Āgam, pūrvabodh.
- A-BŌL'ISH, *v.* (L. *ab, oleo*) to annul, to repeal, to destroy, to make void — *Radd k., mauqūf k., mansūkh k., nest k., bātīl k.* — Khaṇḍan k., lop k., nirarthak k., rahit k., sthakit k., naṣt k., anyathā k., vyarth k.
- A-BŌL'ISHMENT, *n.* the act of abolishing — *Mansūkhī, barkhāstī* — Lop, vināś, khaṇḍan.
- ĀB-O-LĪTION, *n.* the act of abolishing — *Mauqūfī, mansūkhī* — Lop, vināś, khaṇḍan.
- ĀB-O-LĪTION-IST, *n.* one who seeks to abolish — *Jo mansūkh kiya chāhtā hai* — Jo lop ki-  
yā chāhtā hai, jo khaṇḍan kiya chāhtā hai.
- A-BŌM'INATE, *v.* (L. *ab, omni*) to abhor, to detest, to hate utterly — *Ghīn k.<sup>h</sup>, karā-  
hiyat k., nafrat k.* — Ghriṇā k., nyakkār k., avajṇā k., dwesh k. [vitia.]
- A-BŌM'INABLE, *a.* detestable, unclean — *Makrūh, nāpāk* — Ghriṇārha, garhaniya, apa-
- A-BŌM'INABLE-NESS, *n.* hatefulness — *Karāhiyat* — Ghriṇārhatā.
- A-BŌM'IN-ABLY, *ad.* hatefully, detestably — *Karāhiyat se, nafrat se* — Dweshyarūp se,  
garhyaparak pūrvak.
- A-BŌM'INĀTION, *n.* detestation, pollution — *Karāhiyat, 'adāwat, nūpāki yā kharābī* —  
Ghriṇā, bhrashtatā wā āsuddhatā.
- ĀB-O-RĪG'IN-ĒS, *n.* (L.) the earliest inhabitants of a country — *Kisi mulk ke sab se  
pahile rahnewālā* — Kisi deś ke ādi nivāsī, prathamasthitalok. [thamik.]
- ĀB-O-RĪG'IN-AL, *a.* primitive, pristine — *Āslī, bunyādī, mutaqadīm* — Ādya, pahilā, piā-
- A-BŌRTION, *n.* (L. *ab, ortus*) untimely birth, miscarriage — *Bewaqt paidāish, peṭ gir-  
nā<sup>h</sup>, isqāt-i-hamal* — Akālaprasav, garbhasrav.
- A-BŌRTIVE, *a.* untimely, premature — *Bewaqt, befāida* — Āsāmayik, nishphal.
- A-BŌRTIVE-LY, *ad.* immaturely, untimely — *Bahut sarerē<sup>h</sup>, pesh-az-wāqt* — Atiśighra,  
asampūrṇ kāl meṇ.
- A-BŌRTIVE-NESS, *n.* the state of abortion — *Isqāt-i-hamalī* — Akālaprasavāvasthā.
- A-BŌRTMENT, *n.* an untimely birth — *Bewaqt paidā* — Akālaprasav.
- A-BŌUND', *v.* (L. *ab, unda*) to have or be in great plenty — *Umārnā<sup>h</sup>, bharnā<sup>h</sup>, kasrat  
se rakhnā yā honā* — Paripūrṇ rakhnā wā honā.
- A-BŌUND'ING, *n.* increase — *Ziyādutī* — Vriddhi.
- A-BŪN'DANCE, *n.* great plenty — *Kasrat, ifrāt* — Bāhulya, bahutāyat.
- A-BŪN'DANT, *a.* very plentiful — *Ziyāda* — Adhik, vipul. [hulyarūp se.]
- A-BŪN'DANT-LY, *ad.* in great plenty — *Ifrāt se, kasrat se* — Adhikāi se, bahutāyat se, bā-
- A-BŌŪT, *prep.* (S. *abutan*) round, near to, concerning; *ad.* circularly, nearly — *Chārōn  
tarāf, nazdik, nisbat yā bāb meṇ*; *ad. gird-ba-gird, qarīb, lagbhag* — Chārōn or, nikāt,  
prati, pratikahya, vishayak; *ad. chakravat, golāvat, prāyah.*
- A-BŌVE', *prep.* (S. *abufan*) higher in place or power, more than; *ad.* overhead, in the re-  
gions of heaven — *Upar<sup>h</sup>, ziyāda*; *ad. ūrchā<sup>h</sup>, ālam-i-bālā meṇ* — Adhik; *ad. ākās meṇ.*
- ĀB-RA-CA-DĀB'RA, *n.* a superstitious charm against agues — *Jūrī ke dūr karne ke  
liye jādū* — Kampajwar dūr karne kā totkā wā tonā.
- AB-RĀDE', *v.* (L. *ab, rado*) to rub off — *Ragarnā<sup>h</sup>, ghis dālnā<sup>h</sup>.*

- AB-RĀ'ṢION, *n.* the act of rubbing off—*Ragāṛ<sup>h</sup>, ghisāo<sup>h</sup>, ghisāwaṭ<sup>h</sup>*. [sarnapārśwa.]
- AB-BREAST', *ad.* (*a. breast*) side by side—*Pahlū-ba-pahlū*—Lage lage, pārsāwāpārświ.
- AB-RE-NOUNČE', *v.* (*L. ab, re, nuncio*) to disown, to disclaim—*Inkār k., tark k.*—*Aswikār k., tyāganā.*
- AB-RE-NUN-ČI-ATION, *n.* the act of renouncing—*Inkār, tark*—*Aswikār, tyāg.*
- AB-REPT'ION, *n.* (*L. ab, raptum*) the state of being carried away—*Muntaqāl kiye jāne ki hālat*—*Bhritāvasthā, sañchāritāvasthā, uṭṭā liye jāne ki dāśā.*
- AB-BRIDGE', *v.* (*Fr. abréger*) to make shorter, to contract, to diminish—*Chhoṭā k.<sup>h</sup>, mukhtasar k., kam k.*—*Saṅkshap k., nyūn k.*
- AB-BRID'ER, *n.* one who abridges—*Mukhtasar k. v.*—*Saṅkshapakārak.*
- AB-BRID'EMENT, *n.* the contraction of a work into a smaller compass, a summary—*Ikh-tisār, khulāsa*—*Saṅkshap, saṅgrah.*
- AB-BROACH', *v.* (*S. a, breccan*) to tap, to set abroad; *ad.* in a posture to let out liquor—*Chhednā<sup>h</sup>, bedhnā<sup>h</sup>, jismen 'arag bahe usā kar denā*; *ad. urhak par<sup>h</sup>, jismen 'arag ba-hai aisi hālat men*—*ad. Jis men dravadravya wā madirā bahe aisi dāśā men.*
- AB-BROAD', *ad.* (*S. brad*) from home, in another country, widely—*Bāhar<sup>h</sup>, gair mulk men, dūr<sup>h</sup>*—*Vides men.*
- AB-RO-GATE', *v.* (*L. ab, rogo*) to repeal, to annul; *p. a.* annulled—*Mansūkh k., dātīl k., radd k.*; *p. a. mansūkh, radd*—*Khaṇḍan k., lop*...*, rahit k., anyathā k., vyatīti k.*; *p. a. khaṇḍit, lup, rahit.*
- AB-RO-GĀ'TION, *n.* the act of repealing—*Mansūkhī, mauqūfi*—*Lop karnā, lop, khaṇḍan.*
- AB-RUPT', *a.* (*L. ab, ruptum*) broken, craggy, sudden, unconnected—*Tūtā<sup>h</sup>, nusheb-farz, achānak<sup>h</sup>, bemel*—*Ūch nich, asambandh.*
- AB-RUPT'ION, *n.* a sudden breaking off—*Achānak tūt<sup>h</sup>*—*Ākasmik bhañjan.*
- AB-RUPT'LY, *ad.* suddenly, hastily—*Achānak<sup>h</sup>, ekū ek<sup>h</sup>, jhatpat<sup>h</sup>*. [katwa, twarā.]
- AB-RUPT'NESS, *n.* suddenness, haste—*Nāgahānī, utāwī<sup>h</sup>, jhatpātī<sup>h</sup>, harbhari<sup>h</sup>*—*Ākasmī.*
- AB-SC'ESS, *n.* (*L. abs. cessum*) a tumour filled with purulent matter—*Pibae bhārā phoṛā<sup>h</sup>.*
- AB-SC'IND', *v.* (*L. ab, scindo*) to cut off—*Kāt dānā<sup>h</sup>*. [nukhrāt—Śikal.]
- AB-SC'ISS, AB-SC'ISSA, *n.* part of the diameter of a conic section—*Juz-i-ṣiqṭ-i-tarāsh-i.*
- AB-SC'ISION, *n.* the act of cutting off—*Tarāsh—Kāt.*
- AB-SCOND', *v.* (*L. abs. condo*) to hide one's self, to retire from public view—*Rūposh h., chhip rahnā<sup>h</sup>*—*Luk rahnā, dab rahnā.*
- AB-SCOND'ER, *n.* one who absconds—*Chhip baiphne w.<sup>h</sup>, bhāgne w.<sup>h</sup>*
- AB-SENT', *v.* (*L. abs, ens*) to keep away, to withdraw—*Gairhāzīr h., yā k., kināre h., yā k.*—*Avidyamān h., anupasthit h., hat jānā.*
- AB'SENT, *a.* not present, inattentive—*Gairhāzīr, gūṣl, do dilā*—*Avarttamān, amanoyogī, dochitā, anyāyuktachitta.* [amanoyog, dochitāī.]
- AB'SENCE, *n.* the state of being absent—*Gairhāzīrī, gūṣlī, dodilī*—*Avarttamānatā,*
- AB-SEN-TEE', *n.* one absent from his station, employment, or country—*Apnī jagah yā kām yā mulk se gairhāzīr jo rahe*—*Apnī sthān wā kārya wā deś men jo upasthit na rahe.* [hone kī abhyās.]
- AB-SEN-TEE'ISM, *n.* the practice of being away—*Gairhāzīr hone kī ādat*—*Ampasthit*
- AB-SENT'ER, *n.* one absent from duty—*Apnī farz kām se jo gairhāzīr rahe*—*Apnī kartavya kriyā men jo upasthit na rahe.* [dyamānatā, dochitāī.]
- AB-SENT'MENT, *n.* the state of being absent—*Gairhāzīrī, dodilī*—*Avarttamānatā, avi-*
- AB-SIN'THI-AN, *a.* (*L. absinthium*) of the nature of wormwood—*Ek qism ke karuwe per kī khāsiyat rakhne w.*—*Ek prakār ke karuwe per kī dharm wā gun rakhne w., kṛimughnavrikshajātiya.* [d.<sup>h</sup>—Mukt k., nirdosh k.]
- AB-SOLVE', *v.* (*L. ab, solvo*) to free from, to clear, to acquit—*Āzād k., khulās k., chhor*
- AB-SOLV'ER, *n.* one who absolves—*Āzād k. v.*—*Mukt k. v.*
- AB-SO-LUTE, *a.* complete, unconditional, not limited, positive, certain, arbitrary—*Mut-laq, gairmashrūt, be hadd, lā radī, muqarrar, khulāsar*—*Purā, pratibandhāhīn, bin bandhī, bin men, asīmā, niyat, nischit, swechchhachārī, swādhin.* [se, satya.]
- AB-SO-LUTE-LY, *ad.* completely, positively—*Mutlaqam, albatā*—*Nitānt, sunischayarūp*
- AB-SO-LUTE-NESS, *n.* completeness, despotism—*Tamāmī, khudāsari*—*Sampūrṇatā, swechchhachār, swādhinatā.*
- AB-SO-LU'TION, *n.* the act of absolving—*Khālāsī, najāt*—*Mukti.*
- AB-SOL-U-TO-RY, *a.* that absolves—*Najātbaḥsh*—*Muktakārī.* [Buddhiviruddh, asaṅgat.]
- AB'SO-NANT, *a.* (*L. ab, sono*) contrary to reason, absurd—*Aql ke khilāf, nāmā'qul*—*Āb'so-nous, a. disagreeing, discordant*—*Nāmuwāfiq, betāl*—*Asaṅgat, viswar.*
- AB-SORBE', *v.* (*L. ab, sorbeo*) to suck up, to imbibe; *p. p.* AB-SORBED' or AB-SORPT'—*Jazb k., pīlenā<sup>h</sup>*—*Sokhnā.* [shak; v. šoshak dravya.]
- AB-SOR'BENT, *a.* sucking up; *n.* a substance that sucks up—*Jāzib*; *n. jāzib shai*—*Šo-*
- AB-SORP'TION, *n.* the act of sucking up—*Jazb, sokh<sup>h</sup>*—*Šoshan, lay.* [vritta honā, barānā.]
- AB-STAIN', *v.* (*L. abs, tenco*) to refrain from, to forbear—*Parhez k., bāz rahnā*—*Ni-*
- AB-STEN'TION, *n.* the act of holding off—*Dasibardārī, barāo<sup>h</sup>*—*Nivrittī.*

AB-STI-NENCE, *n.* refraining from, fasting—*Parheṣ, gurez, rozu, upās<sup>h</sup>*—*Saṇyam, nivṛitti, śānti, upavāsa.*

AB-STI-NENT, *a.* practising abstinence—*Parhezgār*—*Saṇyamī.*

AB-STI-NENT-*LY*, *ad.* with abstinence—*Parhez se*—*Saṇyam se.*

AB-STĒ-MI-*IOUS*, *a.* (*L. abs, temetum*) temperate, abstinent—*Mu'tadil, kamkhor, parhezgār*—*Saṇyamī, jitedriya, alpāhārī, niyatāhārī.* [pūrvak, saṇyam se.]

AB-STĒ-MI-*OUS-<sup>LY</sup>*, *ad.* temperately, soberly—*I'tidāl se, pa'-hezgārī se*—*Niyatāchāra-*

AB-STĒ-MI-*OUS-NESS*, *n.* the being abstemious—*Parhezgārī*—*Parinutācharaṇ, saṇyam.*

AB-STĒ-RGE, *v.* (*L. abs, tergeo*) to wipe—*Poñchh dālnā<sup>h</sup>.*

AB-STĒ-RGENT, *a.* having a cleansing quality—*Sāf karne kī khāsiyat rakhne w.*—*Parish-kārakā, iguṇavisūṣṭ, dhone kā guṇ rakhne w.*

AB-STĒ-RSE, *v.* to cleanse, to purify—*Dhonā<sup>h</sup>, sāf k.*—*Dho dālnā, parishkār k.*

AB-STĒ-RSION, *n.* the act of cleansing—*Sāfūi*—*Dhulāi.*

AB-STĒ-RSIVE, *a.* having the quality of cleansing—*Jo sāf karne kī khāsiyat rakkhe*—*Jo dhone wā parishkār karne kā guṇ rakkhe.* [guṇ.]

AB-STĒ-RSIV-*NESS*, *n.* the quality of cleansing—*Sāf karne kā wasf*—*Parishkār karne kā*

AB-STRACT, *v.* (*L. abs, tractum*) to draw from, to separate, to abridge—*Khinchuā<sup>h</sup>, alag k.<sup>h</sup>, itilkhāb k.*—*Saṅkshēp k.*

AB-STRACT, *a.* separate, existing in the mind only; *n.* an abridgment—*Judā, muglaq, zihni*; *n.* *khulāsa yā ikhtisār*—*Alag, prithak, vishayāpakriṣṭ, vishayavivikt*; *n.* *saṅkshēp wā saraṅgrah.*

AB-STRACTED, *p. a.* separated, refined—*Judā kiya gayā, sāf kiya gayā, khālīs kiya gayā*—*Prithak wā alag kiya gayā, suddh wā nirmalakrit.*

AB-STRACTED-*LY*, *ad.* simply, by itself—*Sīrf, fuqat, ekā<sup>h</sup>*—*Keval, mātṛ, akelā, ananya.*

AB-STRACTED-*NESS*, *n.* state of being abstracted—*Judāi, judāi kī kālāt*—*Prithak hone kī avasthā, prithakāvasthā.*

AB-STRACTER, *n.* one who abstracts—*Judī k. w.*—*Prithak k. w.*

AB-STRACTION, *n.* the act of abstracting, absence of mind, inattention—*Judāi, mahvi-yat, qat'-i-naẓrī, khīyāl meṅ garq ruhā, gāfili, dodili, gūḡlat*—*Vibhed, prithakaka-rap, pāṛthakya, samādhi, ekāgratā, amanoyog, dochitāi.*

AB-STRACT-*LY*, *ad.* in an abstract manner—*'Alāhidā*—*Alag, viviktaprakār se, prithak.*

AB-STRACT-*NESS*, *n.* a separate state—*Judāi, 'alāhidagi*—*Prithak awasthā, nyāri dasā, nyārapan.*

AB-STROUSE, *a.* (*L. abs, trisum*) hidden, obscure, difficult—*Poshida, muglaq, daqīq, bārik, lāhall, mushkil*—*Gupt, aprakāśya, gūrh, kaṭhin.* [tarah se—*Gūrh rūp se.*

AB-STROUS-*LY*, *ad.* obscurely, not plainly—*Muglaq tarah se, daqīq tarah se, nā zāhīr*

AB-STROUS-*NESS*, *n.* obscurity, difficulty—*Iqlāq, ishkāl*—*Gūrbatā, kaṭhinatā.*

AB-STROUS-*LY*, *n.* that which is abstruse—*Jo muglaq hai*—*Jo gūrh hai.*

AB-SUME, *v.* (*L. ab, sumo*) to take away wholly, to destroy—*Sab le lenā<sup>h</sup>, nest k.*—*Sam-pūrṇ rūp se lenā, naṣṭ k.*

AB-SUMPTION, *n.* destruction—*Nestī, pāmālī*—*Nās.*

AB-SURD, *a.* (*f. ab, surdus*) unreasonable, inconsistent—*Nāma'qul, khilāf-i-'aql*—*Anarthak, buddhiviruddh, vichāraviruddh, asaṅgat.*

AB-SURD-*LY*, *n.* the quality of being absurd, that which is absurd—*Behūdagi, khurā-fāt, jo nāma'qul hai*—*Asaṅgati, vichāraviruddhatā, anarthak, jo asaṅgat hai.*

AB-SURD-*LY*, *ad.* unreasonably, injudiciously—*Nāma'qulī se, bewuqūfī se*—*Nyāyavirud-dhatī se, avichār se.*

AB-SURD-*NESS*, *n.* the quality of being absurd—*Behūdagi*—*Vichāraviruddhatā.*

AB-UN'DANT. See under ABOUND.

AB-USE, *v.* (*L. ab, usum*) to make an ill use of, to impose upon, to revile—*Burā istī'māl k, badsulūkī k, fareb k, thagmā<sup>h</sup>, gālī denā<sup>h</sup>*—*Kuvyavahār k., pravañchanī k., gurānā.*

AB-USE, *n.* ill use, a corrupt practice, rude reproach, contumely—*Burā istī'māl, bad-sulūkī, bad'amālī, bad istī'mālī, zabāndarāzī, gālī<sup>h</sup>, badzabānī*—*Kuvyavahār, kurit, kuchāl, jhirkī, kaṭuvākya.* [kar sakeñ.]

AB-USE-*ABLE*, *a.* that may be abused—*Jiskī bad istī'mālī kar sakeñ*—*Jiskī kuvyavahār*

AB-USER, *n.* one who abuses—*Bad istī'māl k. w., badzabān, thag<sup>h</sup>*—*Kuvyavahār, jibhārā, pravañchak.*

AB-USER, *a.* containing or practising abuse—*Badzabānī-āmez, badzabān*—*Kutsāvādī, nindak.* [vyavahār se, kutsāvād se.]

AB-USER-*LY*, *ad.* in an abusive manner—*Badzabānī se, badsulūkī se, malāmat se*—*Ku-*

AB-USER-*NESS*, *n.* the quality of being abusive—*Badsulūkī karne kī khāsiyat, badzabān hone kī sifat*—*Nāndakatā, vāgdushatā.*

AB-UT, *v.* (*Fr. a, bout*) to end at, to border upon, to meet—*Khatm h., mullaq h., milnā yā shāmīl h.*—*Samāpt h., simāsanyog k., sparś k., milnā.*

AB-UTMENT, *n.* that which borders upon—*Jo dūsse se milā ho<sup>h</sup>*—*Prāntit, jo simāsanyog kartā ho.*

- A-BUT<sup>TA</sup>L, *n.* the boundary of land — *Zamin ki sarhadd* — Bhūmi ki sinā.
- A-BYSS<sup>M</sup>, A-BYSS<sup>S</sup>, *n.* (Gr. *a. bussos*) a fathomless depth, a gulf — *Bepāyān gār, dahak<sup>n</sup>*, [aushadh].
- A-CĀCĪ-A, *n.* (L.) a shrub, a drug — *Babūl<sup>n</sup>*, *ek dawā* — Sami kā per, babūn, ek prakār ki
- ACĀ-DEME, *n.* (Gr. *akademos*) one of the ancient schools of philosophy, a learned society — *Falātūn kā madrasa yā hikmat yā ne 'ilmi qā'ida, maktab, 'ilmi yā hunar ki tarraqi ke liye 'ālimōn ki majlis* — Pleto arthāt Falātūn kā pāthālay wā śāstra, śilpavidyā ki unnati ke nimitta paṇḍitasabhā.
- ACĀ-DEMY, *n.* a society for the promotion of science or art, a place of education — *'Ilmi yā hunar ki tarraqi ke liye 'ālimōn ki majlis, madrasa, maktab* — Śāstra wā śilpavidyā ki unnati ke nimitta paṇḍitasabhā, pāthasālā.
- ACĀ-DEMI-AN, *n.* a member of an academy — *Madrase kā tālibu-l-'ilm, 'ālimōn ki majlis kā ek juz* — Pāthasāliyahchātra, paṇḍitasabhā kā ek jan.
- ACĀ-DEMI-IC, *a.* relating to an academy; *n.* an academic philosopher, a student — *Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke muta'alliq; n. Falātūn kā pairan, tālibu-l-'ilm-i-madrasa* — Pāthasāli wā Pleto arthāt Falātūn ke śāstra kā sambandhī; *n.* Pleto arthāt Falātūn kā matāvālabhī wā anuyī, pāthasāliyahchātra.
- ACĀ-DEMI-CAL, *a.* belonging to an academy — *Madrase ke yā Falātūn ki hikmat yā ne 'ilmi qā'ide ke muta'alliq* — Pāthasāli wā Pleto arthāt Falātūn ke śāstra kā sambandhī.
- ACĀ-DEMI-CIAN, *n.* a member of an academy — *'Alimōn ki majlis kā ek juz yā ahl* — Paṇḍitasabhā kā ek jan. [arthāt Falātūn kā śāstra.
- ACĀ-DEMI-SM, *n.* the academical philosophy — *Falātūn ki hikmat yā 'ilmi qā'ida* — Pleto
- ACĀ-DEMI-IST, *n.* a member of an academy — *'Alimōn ki majlis kā ek rukn* — Paṇḍitasabhā kā ek jan.
- A-CANTHUS, *n.* (L.) a prickly shrub — *Harjūrā<sup>n</sup>, harjorā<sup>n</sup>*.
- A-CANTHINE, *a.* pertaining to acanthus — *Harjūre kā<sup>n</sup>*.
- AC-CĒDE', *v.* (L. *ad, cedo*) to agree to — *Rāzi h., qabūl k.* — Sammati k. wā d., mānnā
- AC-CĒSS', *n.* approach, admission, increase — *Rasāi, pahūñch<sup>n</sup>, paññ<sup>n</sup>, guzar, dukhl, ziyādati* — Āgaman, praveś, vridhī, barhī.
- AC-CĒS-SA-RY, AC-CĒS-SO-RY, *a.* joined to, contributing, additional; *n.* one who helps to commit a crime — *Milā huā<sup>n</sup>, madadgār, shāmil, mulhaq; n. sharik-i-jurm* — Sammilī, upakāri, sahāyak, sahyukt, jorā huā; *n.* pāpasahāyak, pāpasahakāri.
- AC-CĒS-SA-RI-NESS, *n.* state of being accessory — *Shāmil yā madadgār hone ki hālāt* — Sammilī wā upakāri hone ki avasthā.
- AC-CĒS-SI-BLE, *a.* that may be approached — *Mumkinu-d-dukhlū, jiske nazdik jū sakeñ* — Abhigamya, jiske nikṣep jū sakeñ, sulābhya. [bhayātā.
- AC-CĒS-SI-BIL-I-TY, *n.* the being accessible — *Mumkinu-d-dukhlū* — Abhigamyatā, sulā
- AC-CĒS-SION, *n.* the act of coming to, addition — *Pahūñch<sup>n</sup>, rasāi, julūs, masnadnīshīnī, ziyādati, ilhāq* — Abhigaman, abhishek, rājyaprapī, adhikātā, vridhī.
- AC-CĒS-SO-RI-AL, *a.* pertaining to an accessory — *Muta'alliq-i-sharik-i-jurm* — Pāpasahāya-sambandhī, jo pāpasahakārak se sambandh rakkhe.
- AC-CĒL-ER-ATE, *v.* (L. *ad, celer*) to hasten, to quicken, to increase the speed of — *Jaldī yā shītābī karvānā, chāl tez k.* — Twarā wā śighrakarvānā, chāl wāgati śighra k.
- AC-CĒL-ER-ATION, *n.* the act of hastening — *Shītābī, jaldī* — Twarā, vegavridhī, śighratā.
- AC-CĒL-ER-ATIVE, *a.* increasing the speed — *Chāl tez k. v.* — Gati-śighrakārak.
- AC-CĒND', *v.* (L. *ad, candeo*) to kindle, to set on fire, to inflame — *Jalānā<sup>n</sup>, āg lagānā<sup>n</sup>, sulgānā<sup>n</sup>*.
- AC-CĒNSION, *n.* the act of kindling — *Jalānā<sup>n</sup>*.
- AC-CĒNT, *n.* (L. *ad, cantum*) the manner of speaking, the stress of the voice on a syllable or word, a mark to direct the modulation of the voice — *Lahja, talaffuz, lufz yā juz-i-lufz par jhatkā yā zor, zarb, qirāt, makhrāj* — Uchchāran, śabd wā śabdakhand par jhatkā, uchchāranachihīn. [k., uchchāranachihīn lagānā.
- AC-CĒNT', *v.* to express or note the accent — *Zarb lagānā, makhrāj k.* — Swarochchāran
- AC-CĒNT-U-AL, *a.* relating to accent — *Talaffuz ke muta'alliq* — Uchchāranasambandhī.
- AC-CĒNT-U-ATION, *n.* the act of placing the accent, marking the accent — *Talaffuz kā nishān ānā, zarb kā lagānā* — Uchchāranachihīn kā lagān, saswarochchār.
- AC-CĒPT', *v.* (L. *ad, captum*) to take, to receive, to admit — *Lenā<sup>n</sup>, pānā<sup>n</sup>, mānnā<sup>n</sup>, qabūl k.* — Swikār k.
- AC-CĒP-TA-BLE, *a.* likely to be accepted, agreeable, pleasing — *Maqbūl hone ke laiq, pasandpazīr, dilchasp* — Grahaniya, grāhya, ramaniya, manbhōnā.
- AC-CĒP-TA-BLE-NESS, AC-CĒP-TA-BIL-I-TY, *n.* the quality of being acceptable — *Maqbūl yā pasand hone ki khāsiyat* — Grahaniya wā ramaniya hone kā gun, g.āhaniyatā, ramaniyatā.
- AC-CĒP-TA-BLY, *ad.* in an acceptable manner — *Māzi ke mutābiq* — Manoram rūp se.
- AC-CĒP-TANCE, *n.* reception with approbation — *Qabūliyat, khātirpazīrī, pasand* — Swikār, āngikār, grahanī, manmān, manasantosh.

AC-CEPTATION, *n.* reception, the meaning of a word as it is commonly received—*Itiqa-bā, lafz ke murawwaj ma'ne*—Āgat swāgat, satkār, kisi śabd kā chalitārth.

AC-CEPTER, *n.* one who accepts—*Lene w.<sup>n</sup>, qubūl k. w.*—Grāhak, swikarak.

AC-CESS'. See under ACCEDE.

AC-CI-DENT, *n.* (*L. ad, cado*) a property or quality not essential, an unforeseen event, casualty, chance—*Jo khashiyat yā sifat zāti yā asl na ho, amr-i-khilāf-i-qiya, sarq-zoshit, waq'ā, ittifaq*—Aprakriti, asahajogun, akasmāt ghaṭanā, daivayog, daivagati.

AC-CI-DENCE, *n.* a book containing the first rudiments of grammar—*Pahile qā'ide ki kitāb, sarf*—Vyākaran kā ādi prakaran granth.

AC-CI-DENTIAL, *a.* not essential, unforeseen, casual; *n.* a property not essential—*Asli yā zurūri nahīn, nāpeshdid, asoch<sup>n</sup>, ittifaq, gaibi*; *n. jo khashiyat asli na ho*—Asahaj, aprakrit, asamavāyī, asūjh, achānak; *n.* aprakriti wā asahajogun. [anāchit]

AC-CI-DENTIAL-LY, *ad.* by chance, casually—*Ittifaqan, nāgāh*—Akasmāt, anchit wā AC-CLAIM, *v.* (*L. ad, clamō*) to applaud; *n.* loud applause—*Shābāshi d., wāh wāh k.*; *n. shābāshi, wāh wāh*—Dhanyavād k.; *n.* dhanyavād.

AC-CLAMATION, *n.* a shout of applause—*Jay-jay<sup>n</sup>, jay-jay-kār<sup>n</sup>*. [hāo, charhāi.

AC-CLIVITY, *n.* (*L. ad, clivus*) steepness reckoned upwards—*Garewah, farāz*—Char-

AC-CO-LADE, *n.* (*L. ad, collum*) a ceremony used in conferring knighthood—*Bahāduri ke khitāb dene men jo ra'm adā hoti hai*—Bahāduri ke pad dene men jo neg-chār hotā hai.

AC-COMMO-DATE, *v.* (*L. ad, con, modus*) to supply with conveniences, to fit, to adjust; *a.* suitable, fit—*Musid chizōn ko juhānā, sarbarāh k., laiq k., muwāfaq k.*; *a. muwāfaq, munāsib, laiq*—Upakāri padārthōn ko juhānā, yogya k., banānā, thik k., sudhārnā, samān k.; *a. yogya, thik*. [thik kar sakēn]

AC-COMMO-DABLE, *a.* that may be fitted—*Jisko muwāfaq kar saken*—Jisko yogya wā

AC-COM-MODATE-LY, *ad.* suitably, fitly—*Munāsabat se, durusti se, muwāfaqat se*—Yogya-tā se, upayukt rūp se.

AC-COMMO-DATENESS, *n.* fitness—*Liyāgat*—Yogyatā.

AC-COM-MODATION, *n.* provision of conveniences, fitness, reconciliation—*Sarbarāhi, as-bāb baham pahunchānā, liyāgat, musābaha, sulh*—Prayojan ke padārth denā wā juhānā, yogyatā, milāp, mel. [—Banāne w., sudhārne w., milāp karāne w., jutīne w.]

AC-COM-MODATOR, *n.* one who accommodates—*Muwāfaqat karāne w., sarbarāhi k. w.*

AC-COM-PAN-Y, *v.* (*L. ad, con, panis*?) to go with, to join with—*Hamrah h., mile rahnā<sup>n</sup>*—Sāth wā saṅg janā, lag chalnā.

AC-COM-PAN-MENT, *n.* that which accompanies, or is added as an ornament—*Jo sāth ho yā br thur zabāsh ke jor diyā jāy*—Jo saṅg ho wā śobhārth jor diyā jāy.

AC-COM-PLICE, *n.* (*L. ad, con, plico*) an associate in crime, a partner—*Hamjurm*—Apārādhasahāyak, kusahāyak.

AC-COM-PLISH, *v.* (*L. ad, con, pleo*) to complete, to fulfil, to obtain, to adorn or furnish the mind or body—*Tamām k., pūrā k.<sup>n</sup>, hāsil k., kamānā<sup>n</sup>, zihni yā jism ko āwāsta k.*—Sampurn k., siddh k., pānā, upārjan k., man wā śarir ko parishkār k. wā saṅwārnā.

AC-COM-PLISHED, *p. a.* complete in some qualification, elegant—*Bā-kamāl, mukammal, kāmīl, mahir, khūb*—Sampanna, nishpanna, sughar, uttam.

AC-COM-PLISHER, *n.* one who accomplishes—*Kāmīl k. w., pūrā k. w.<sup>n</sup>*—Siddh k. w.

AC-COM-PLISH-MENT, *n.* completion, full performance, ornament of mind or body—*Tamāmī, anjām, kamālīyat, zihni yā jismi khūbī*—Siddhi, samāpti, man wā śarir kī sugharatā.

AC-COMPT'. See ACCOUNT.

AC-CORD, *v.* (*L. ad, cor*) to agree, to harmonize; *n.* agreement, union, will—*Muwāfaqat k., muwāfaq k. yā h., milānā yā milnā<sup>n</sup>*; *n. muwāfaqat, razāmāndī, milāo<sup>n</sup>, mel<sup>n</sup>, ittihad, marzi, khushi, khwahish*—Anurūp k. wā h., sanmat k. wā h.; *n.* anurūpatā, sammatī, ichchā, chāh.

AC-CORDANCE, *n.* agreement, conformity—*Muwāfaqat, mutābaqat, ittifaq yā razāmāndī*—Mel, anurūpatā, anusār, sanmatī.

AC-CORDANT, *a.* consonant, corresponding—*Muwāfaq, mutābiq*—Anurūp, anusār. [anurūp.

AC-CORDING-LY, *ad.* agreeably, conformably—*Mutābiq, us muwāfaq*—Uske anusār, uske

AC-CORDING-TO, *prep.* agreeably to, with regard to, in proportion—*Us muwāfaq, haqq men, andāza men*—Anusār, vishay men, parimān men.

AC-CORPO-RATE, *v.* (*L. ad, corpus*) to unite—*Milānā<sup>n</sup>*.

AC-COST, *v.* (*L. ad, costa*) to speak to first, to address—*Pahile bolnā<sup>n</sup>, mutakallim h.*—Toknā, pahile sambhāshan k.

AC-COSTABLE, *a.* easy of access, familiar—*Jiske nazdik bā-āsāni rasāi ho sake, mihrbān, dostdār*—Jiske wās sulabhatā se pahunch ho sake, pranayī, milansār.

AC-COU-CHEUR, āc-cu-sheur, *n.* (*Fr.*) a man who assists women in childbirth—*Larkā junne ke waqt jo shākhā auraton ki madaḍ kartā hai, mard dayā*—Prasavakāriwaidya, prasavavaidya.

AC-COUNT, *n.* (*L. ad, con, puto*) a reckoning, narration, regard, advantage; *v.* to

reckon, to assign, the causes, to esteem—*Shumār, bayān, qadr, lihāz, fāida, bhalāi<sup>h</sup>; v. hāidā, shumār k., sanjhānā<sup>h</sup>, thikānā k.<sup>h</sup>, qadr k.*—Lekhā, lekḥā jokḥā, bakhān, varḥan, sṅkōch, ādar, mān, lābh, upakār; *v. lekḥā k., bujhānā, batānā, mān k., ginnā.*

AC-COÛNT-A-BLE, *a.* liable to account—*Jawābdih, muḥāsaba-dār yā muḥāsaba-talab—Anusandheya, parānuuyogādhiṇ.* [dārī, zinma—*Āhwānādhinatā.*

AC-COÛNT-A-BLE-I-TY, *n.* liability to give account, responsibility—*Jawāb-dihī, muḥāsaba-AC-COÛNT-A-BLE-NESS, n.* the being accountable—*Jawābdihī—Āhwānādhinatā.* [k. w.

AC-COÛNT-ANT, *n.* one employed in accounts—*Muḥāsib, hīsābnavis—Gapak, aṅkak, lekḥā*

AC-COÛNT-ING, *n.* the reckoning up of accounts—*Hisāb ki safāi—Lekhē jokḥē kā phar-chāo wā parishkār.*

AC-COÛNT-BOOK, *n.* a book containing accounts—*Baḥi<sup>h</sup>, khātā<sup>h</sup>.* [gānthnā.

AC-COÛPLE, *v.* (L. *ad, copulo*) to join together—*Shāmil k., joy denā<sup>h</sup>—Sanyog k.,*

AC-COÛTRE, *v.* (Fr. *acconter*) to equip—*Sajānā yā sājnā<sup>h</sup>, musallāh k.—Sajnā, bathyārbandh k., saasṭra k.* [Saj samāj, bhōshaj, alanikar.

AC-COÛTREMENT, *n.* equipage, trappings—*Sajāwaḥ<sup>h</sup>, sāz-sāmān, poshāk, libās, zewar—*

AC-CRÉDIT, *v.* (L. *ad, credo*) to procure credit or honour to—*Mu'tabari k., sākḥ karnā yā karānā<sup>h</sup>—Pranāpi k.* [karan.

AC-CRÉD-I-TATION, *n.* the giving of credit—*Mu'tabari, sākḥ karnā yā karānā<sup>h</sup>—Pranāpi-*

AC-CRÉSCENT, *a.* (L. *ad, cresco*) growing to, increasing—*Burhtā<sup>h</sup>, ziyāda hotā—*

*Adhikātā.*

AC-CRÉTION, *n.* the act of growing to—*Jamāo<sup>h</sup>, burhtī<sup>h</sup>, baphāo<sup>h</sup>.*

AC-CRE-TIVE, *a.* increasing by growth—*Jamā<sup>h</sup>, burhtā<sup>h</sup>.*

AC-CRŌACH', *v.* (Fr. *a, croc*) to draw to, to take what is another's—*Khīchnā<sup>h</sup>, dūsrē ki chiz dabā lenā, apnānā<sup>h</sup>—Dūsrē ki vastu dabā bñṭhnā.* [phalnā<sup>h</sup>, honā<sup>h</sup>.

AC-CRŪE', *v.* (Fr. *a, crā*) to be added to, to arise from—*Laqnā<sup>h</sup>, milnā<sup>h</sup>, upajnā<sup>h</sup>.*

AC-CRŪMENT, *n.* addition, increase—*Burhtī<sup>h</sup>, ziyādātī—Bārḥ, vridḍhi.*

AC-CU-BATION, *n.* (L. *ad, cubo*) a lying or reclining—*Letnā yā uṭṭhāgnā<sup>h</sup>.*

AC-CŪBEN-CY, *n.* the state of reclining—*Letān<sup>h</sup>, uṭṭhāṅg yā uṭṭhāṅgān<sup>h</sup>, letne yā uṭṭhāṅ-*

*ne ki hālāt—Letne wā uṭṭhāṅne ki dasā wā avasthā.*

AC-CŪBENT, *a.* leaning or reclining—*Letā yā uṭṭhāgnā<sup>h</sup>.*

AC-CŪMU-LATE, *v.* (L. *ad, cumulus*) to heap up, to increase; *a.* heaped up—*Jam'a*

*h. yā k., farāham k., ziyāda k. yā h.; a. jam'a kiṃyā gayā, farāham kiṃyā gayā—Batānā, dheri k., jornā, baturnā, bājhānā, bāḥnā; a. batōrā gayā, sañchit.*

AC-CŪ-MU-LATION, *n.* a heaping up, a heap—*Batūr<sup>h</sup>, dheri<sup>h</sup>—Batūrāo, rāsi.*

AC-CŪ-MU-LATIVE, *a.* that accumulates—*Jo batūre yā batore<sup>h</sup>, jo bārḥe yā bārḥāwe<sup>h</sup>.*

AC-CŪ-MU-LATOR, *n.* one who accumulates—*Batōrne w.<sup>h</sup>, dheri k. w.<sup>h</sup>*

AC-CU-RA-CY, *n.* (L. *ad, cura*) correctness, exactness, nicety—*Sikhat, durusti, nazākat, bārīki—Śuddhatā, yathārthatā, sūkshmatā.* [sūkshmi.

AC-CU-RATE, *a.* correct, exact, precise—*Saḥiḥ, durust, bārīk, thik<sup>h</sup>—Śuddh, yathārth,*

AC-CU-RATE-LY, *ad.* correctly, exactly—*Sikhat se, durusti se—Śuddhatā se, yathārthatā wā sūkshmatā se.*

AC-CU-RATE-NESS, *n.* exactness, nicety—*Durusti, bārīki, nazākat—Śuddhatā, sūkshmatā.*

AC-CŪRSE', *v.* (S. *cursum*) to doom to misery, to imprecate evil upon—*Mal'ūn k., la'nat bhejnā—Sarāpnā.* [sapt, atinand, ghṛinārṥa, ghṛin ke yogya.

AC-CŪRS'ED, *a.* doomed, execrable—*Mal'ūn, rānda, korih, mardūt—Sarāpā gya, abhi-*

AC-CŪSE', *v.* (L. *ad, causa*) to charge with a crime, to blame—*Muttahim k., badnām k., dokhnā<sup>h</sup>—Apavād denā, dosh denā.*

AC-CŪS-A-BLE, *a.* that may be accused—*Badnāmi ke qābil, mutzim—Dokhī, dūshya.*

AC-CŪS-ANT, *n.* one who accuses—*Muhtasib, ilzām d. w.—Doshak.* [kalpan.

AC-CU-SATION, *n.* the act of accusing, a charge—*Ittihām, dā'uā, ilzām—Apavād, dosha-*

AC-CŪS-A-TIVE, *a.* accusing, applied to the fourth case of the Latin noun—*Ittihām d. w., maf'ul—Apavādī, karmmakārak, dwitīyā vilhakti.*

AC-CŪS-A-TORY, *a.* containing an accusation—*Ittihām-āmez—Nindak, doshak.*

AC-CŪS'ER, *n.* one who accuses—*Muddā'i, muhtasib—Doshak.*

AC-CŪS-TOM, *v.* (L. *ad, con, suctum*) to make familiar by use, to habituate—*Kho dāt-*

*nā, 'adat k., muḥāvara k., rabt k.—Abhyās k., bān dāinā.*

AC-CŪS-TOM-A-BLE, *a.* of long custom—*Ma'mulī—Vyāvahārik, ācharit.*

AC-CŪS-TOM-A-BLY, *ad.* according to custom—*Dastūr ke mutābiq, ranāj ke munāfiq—*

*Vyavahār ke anusār, chāl wā riti ke anusār.* [bārānurūp, vyāvahārik.

AC-CŪS-TOM-A-RY, *a.* usually done, common—*Mutābiq-i-ranāj, ma'mulī—Ācharit, vyava-*

AC-CŪS-TOM-A-RY-LY, *ad.* usually, commonly—*Ranāj ke munāfiq, aks—Riti ke anusār, vyavahār ke anusār.*

AC-CŪS-TOMED, *a.* frequent, usual—*Dastūr ke mutābiq, ma'mulī—Ācharit, vyāvahārik.*

ACE, *n.* (L. *as*) a unit, a single point on cards, or dice—*Ekam<sup>h</sup>, nakkā<sup>h</sup>, ckkā<sup>h</sup>, pau<sup>h</sup>.*

A-CEL'DA-MA, *n.* (H.) a field of blood—*Lokh kā khet<sup>h</sup>.*



- A-CĒPH'A-LIST, *n.* (Gr. *α, kephalē*) one who owns no head or superior—*Jo kisi ko apnā barā nahīn māntā<sup>h</sup>*. [—Karwāi.]
- A-CĒRBI-TY, *n.* (L. *acerbus*) sourness, roughness, severity—*Turahi, rukhū<sup>h</sup>, karāi<sup>h</sup>*.
- A-CĒS'CENT. See under ACID.
- ACHE, *n.* (S. *ace*) a continued pain; *v.* to be in pain—*Dard, pī<sup>h</sup>; v. darā<sup>h</sup> k., pīrā-*
- A-CHIEVE', *v.* (Fr. *à, chef*) to perform, to finish, to gain, to obtain—*Karnā<sup>h</sup>, pūrā k.<sup>h</sup>, kamānā<sup>h</sup>, pānā<sup>h</sup>*.
- A-CHIEV'A-BLE, *a.* that may be achieved—*Jo pūrā ho sake<sup>h</sup>—Sādhyā*.
- A-CHIEV'ANCE, *n.* a performance—*Anjām, ifā, ijrā—Nīrvāh, nibāh, niberā, kām*.
- A-CHIEV'EMENT, *n.* a performance, an action, an escutcheon—*Ijrā, muhimm, kār-i-azīm, khāndān ke martabē ki'alāmat—Nībāh, nīrvāh, siddhi, bhāṭī kām, vaṇṣamaryādā ke chihṇ*.
- A-CHIEV'ER, *n.* one who achieves—*Pūrā k. v.<sup>h</sup>—Siddhā k. w.*
- A-CHOR, *n.* (Gr.) scald head—*Ganj<sup>h</sup>, chāṇ ch'ān<sup>h</sup>*.
- ACH-RO-MATIC, *a.* (Gr. *α, chroma*) preventing the effect of colours—*Berang, rangōn ke natijōn ko dāz rakhnewālā—Rangōn ke phalōn ko roknewālā*.
- ACID, *a.* (L. *acidus*) sour, sharp to the taste; *n.* a sour, sharp substance—*Turāh, talh; n. turāh shai, khatāi<sup>h</sup>—Khatā, chūk; n. khatī padārth, amla, chūk*.
- A-CHID'TY, *n.* sourness, sharpness—*Turāhi, talhī—Khatāi, chūk*.
- A-CHID'U-LA, *n. pl.* medicinal springs impregnated with acid—*Davā ke chashmē jin mēn khatī chizēn hōn—Aushad ke jalākār jin mēn khatī padārth hōn*.
- A-CHID'U-LATE, *v.* to tinge with acids—*Thorāsā khatā k.<sup>h</sup>*
- A-CHID'U-LOUS, *a.* sourish—*Thorāsā khatā<sup>h</sup>*.
- A-CHES'CENT, *a.* tending to sourness—*Turāhi māl—Kuchh khatā wā chūk*.
- A-CHET'ROUS, *a.* having the quality of vinegar—*Sirke ki khāsiyat rakhnewālā—Jis mēn sirke kā guṇ wā dharm ho. [igrār k., qabūl k.—Swikār k. aṅgikār k.*
- AC-KNOWLEDGE, *a. nol'*edge, *v.* (S. *cnawan, legan*) to own, to confess—*Mānā<sup>h</sup>*.
- AC-KNOWLEDG-MENT, *n.* concession, recognition, confession, gratitude—*Qabūl, shīnākht, \*igrār, shukrguzārī—Aṅgikār, pahchān, swikār, guṇvād. [sthān]*
- AC'ME, *n.* (Gr.) the highest point—*Ay, sab se āchā darjā—Ūrdhabhāg, sab se āchā*
- A-COL'O-THIST, AC'O-LITE, *n.* (Gr. *akolouthos*) a servitor in the Romish church—*Rūmī khānqāh kā khitābdār—Rūmī math kā adhyaksh. [Kuchle kā per, māhur, vish]*
- AC'O-NITE, *n.* (Gr. *akoniton*) the herb wolfsbane, poison—*Kuchle kā darakhṭ, zahar*
- AC'CORN, *n.* (S. *ac, corn*) the fruit or seed of the oak—*Balūt per kā phal yā bij<sup>h</sup>*
- AC'ORNED, *a.* fed with acorns—*Balūt per ke phal yā bij se palā huā<sup>h</sup>*
- A-CO'STIC, *a.* (Gr. *akouo*) relating to hearing, or the doctrine of sounds—*Samā'at ke mutā'alliq yā 'ilm-i-samā'at ke mutā'alliq—Śrutisambandhī wā śrutividya-sambandhi*
- A-CO'STICS, *n. pl.* the theory of sounds, medicines or instruments to help the hearing—*'Ilm-i-samā'at, samā'at ki madad karne ke liye davā yā auzār—Śrutividya, śrutisahāyak aushadh wā yantra. [āgāh k.—Janānā, samāchār denā]*
- AC-QUAINT', *v.* (L. *ad, con, notum*?) to make familiar with, to inform—*Wāqif k.*
- AC-QUAINT'ANCE, *n.* familiarity, knowledge, a person whom we know—*Ashnāi, shīnāsāi, wāqifiyat, 'ilm, āshnā—Jān pahchān, vidyā, chinhār*
- AC-QUAINT'ED, *p. a.* familiar with, well known—*Wāqif, āgāh, mā'lūm—Jāntā, parichit*
- AC-QUEST'. See under ACQUIRE.
- AC-QUI-ESCE', *v.* (L. *ad, quies*) to rest in, to remain satisfied with, to comply—*Taslim k., rūzi k., qabūl k., manzūr k.—Mānnā, santosh k., sammat h.*
- AC-QUI-ES'CE'NCE, *n.* consent, compliance—*Razāmānā, manzūrī, taslim, qabūl—Sammatī, anumati, santosh, paritosh, ānti, kshānti*
- AC-QUI-ES'CENT, *a.* easy, submitting—*Sidhā<sup>h</sup>, mānnewālā<sup>h</sup>, dabtā<sup>h</sup>*
- AC-QUIRE' *v.* (L. *ad, quero*) to gain, to obtain, to come to, to attain—*Kamānā<sup>h</sup>, hāsil k., pānā<sup>h</sup>, bāham pakunchānā—Upārjan k., utpannā k.*
- AC-QUIR'A-BLE, *a.* that may be acquired—*Muyassar, hāsil hone ke lāiq—Milan-jog, milne jog, prāpya, labhya. [pādīt]*
- AC-QUIRED, *p. a.* gained, obtained—*Mahsūla, paidā kardā, pāyā gayā<sup>h</sup>—Upirjit, ut-*
- AC-QUIRE'MENT, *n.* that which is acquired—*Iktisāb, tahsil, husūl—Upārjan, arjan, prāpti*
- AC-QUI-S'TION, *n.* the act of acquiring or gaining, the thing acquired—*Kamā<sup>h</sup>, mahsūla chiz—Arjan, upārjan, upārjit dravya. [Pāyā huā, prāpt, upārjit, upārjak]*
- AC-QUI-S'TIVE, *a.* that is acquired, acquiring—*Mahsūla, hāsil kiya huā, hāsil k. v.—*
- AC-QUI-S'TIVE-LY, *ad.* by acquirement—*Tahsil se—Upārjan se*
- AC-QUEST', *n.* the thing gained—*Mahsūla shai—Upārjit dravya*
- AC-QUIT', *v.* (L. & Fr. *quitter*) to set free, to clear from, to discharge—*Rihā k., khālā k., surkhā k., begunāh thākrānā, chhōrdenā<sup>h</sup>, basar lejanā<sup>h</sup>—Mukt k., nirdoshī thākrānā, nibāh lejanā*
- AC-QUIT'MENT, *n.* the act of acquitting—*Rihāi—Mukti. [mukti]*
- AC-QUIT'TAL, *n.* deliverance from a charge—*Safāi, gunāh se mukhlānī—Nistār, dosh se*

- AC-QUIT-TANCE, n. discharge from a debt—*Qabzu-l-wasul*, qarz ki fariq-khātī—Rīna-mukhtī. [asaṇyam.]
- AC'RE-SY, n. (Gr. *α*, *krasis*) excess, irregularity—*Ziyādātī*, *badparhezi*—*Adhikāi*, [asaṇyam.]
- AC'RE-N, n. (S. *acer*) a piece of land containing 4840 square yards—*Ekār ya'ne zamīn 4840 gaz murābba qarīb paune do bighe ke*—*Bhūmī 4840 gaz vargātīnak*, prāy paune do bighe ke.
- AC'RED, a. possessing acres—*Ekardār*, *ekarwālā*. [parā<sup>h</sup>, karwā<sup>h</sup>, titā<sup>h</sup>.]
- AC'RID a. (L. *acer*) hot and biting to the taste, bitter, pungent—*Tez*, *talukh*, *char-*
- AC-RI-MŌ'NI-ŌUS, a. sharp, bitter—*Tez*, *talukh*, *chapparā<sup>h</sup>*, *karwā<sup>h</sup>*, *titā<sup>h</sup>*. [karāi.]
- AC'RI-MO-NY, n. sharpness, severity—*Tezi*, *talukhi*, *sukhti*—*Charparāḥat*, *karwāi*, *kaṭutā*, [karāi.]
- AC'RI-TUDE, n. an acrid taste—*Talukh zāigā*—*Karwā swād*.
- AC-RO-A-MAT'IC, AC-RO-A-MAT'IC-AL, a. (Gr. *akroaomai*) pertaining to deep learning—*Ziyāda 'ilm se nisbatdār*—*Gambhīravidyāsambandhī*.
- A-CRŌN'Y-CAL, a. (Gr. *akros*, *nuz*) rising when the sun sets, or setting when the sun rises—*Āftāb qurūb hone ke waqt tulū<sup>h</sup> hone w. yā āftāb tulū<sup>h</sup> hone ke waqt qurūb hone w.*—*Sūryāst ke samay uday hone w. wā sūryoday ke samay ast hone w.*
- A-CRŌN'Y-CAL-LY, ad. at the acronycal time—*Āftāb qurūb hone ke waqt tulū<sup>h</sup> hone ke waqt yā āftāb tulū<sup>h</sup> hone ke waqt qurūb hone ke waqt*—*Sūryāst ke samay uday hone ke samay wā sūryoday ke samay ast hone ke samay par*.
- AC'RO-SPIRE, n. (Gr. *akros*, *speira*) a shoot or sprout from the end of seeds—*Ānkurā<sup>h</sup>*, *gābh<sup>h</sup>*, *gābhā<sup>h</sup>*, *poā<sup>h</sup>*.
- AC'RO-SPIRED, a. having sprouts—*Ānkuredār*—*Ānkuraviśiṣṭ*. [ārparā<sup>h</sup>.]
- A-CRŌSS', ad. (a, cross), athwart, from side to side—*Ārā<sup>h</sup>*, *beṇrā<sup>h</sup>*, *pār<sup>h</sup>*, *wārpār<sup>h</sup>*.
- A-CRŌSTIC, n. (Gr. *akros*, *stichos*) a poem of which the first letters of the lines make up some name; a. relating to an acrostic, containing an acrostic—*Ek shī'r jiske misre ke pahle harfōn se koi nām zāhir hotā hai*; a. *aisā shī'r ki jiske misre ke pahle harfōn se koi nām zāhir houe us shī'r se nisbatdār yā wah shī'r jis mein houe*—*Ek kāvya jiske charaṇōn ke pahle aksharōn se koi nām prakāś houe*, *prathamāksharabandh*; a. *aisā kāvya ki jiske charaṇōn ke pahle aksharōn se koi nām prakāśit houe us kāvya kā sambandhī wā jismēn wah kāvya houe*, *ādyāksharabandhasambandhī*, *ādyāksharabandhaviśiṣṭ*.
- ACT, v. (L. *actum*) to be in action, to perform, to imitate; n. a deed, an exploit, a decree, a part of a play—*Kār k.*, *asar k.*, *anjām k.*, *naql yā naqlbāzi k.*; n. *kār<sup>h</sup>*, *muhimm*, *hukm*, *āin*, *akat*, *naqlbāzi kā ek hissa*—*Vyāpana*, *kām k.*, *karnā*, *sawāṅg k.*; n. *kām*, *bhāri kām*, *sawāṅg kā ek bhāg*, *nāṭak k.* *ek bhāg*.
- ACT'ING, n. the act of performing—*Karnā<sup>h</sup>*.
- ACT'ION, n. state of acting, a deed, operation, gesticulation, battle, a lawsuit—*Karne ki hālat*, *kār*, *'amal*, *asar*, *gushtgā meṅ jism ki harukat*, *lapā<sup>h</sup>*, *muqaddama*—*Kriyā*, *kārya*, *kām*, *bhāo*, *āṅghār*, *āṅghavikshep*, *yuḍḍha*, *arthaviyād*.
- ACT'ION-A-BLE, a. liable to an action at law—*Nālīshdār karne ke qābil*, *jismēn gunjāish nālīsh ki ho*—*Abhiyogya*, *jismēn arthaviyād ho sake*.
- ACT'IVATE, v. to make active—*Chust k.*, *chālāk k.*—*Phurtīlā k.* *chatak k.*
- ACTIVE, a. busy, nimble, quick—*Mashgūl*, *chust*, *chālāk*—*Udyogi*, *phurtīlā*, *chatak*.
- ACTIVE-LY, ad. in an active manner, busily—*Chālāki se*, *shuḡl se*—*Phurtī se*, *udyog se*.
- ACTIVE-NESS, n. quickness, nimbleness—*Chālāki*, *chusti*, *jaldī*—*Phurtī*, *chatakai wā chatakwhāi*. [takwāhi.]
- ACT'IV'ITY, n. the quality of being active—*Chālāki*, *chusti*—*Phurtī*, *chatakai wā cha-*
- ACT'LESS, a. without spirit, insipid—*Belazzat*, *bemaza*—*Niras*, *phikā*, *bin-swād* [karak, nat.]
- ACT'OR, n. one who acts, a stage-player—*Fā'il*, *'amil*, *naqqā'*, *bhāṇr<sup>h</sup>*—*Kartā*, *karnewālā*.
- ACT'RESS, n. a female stage-player—*Natin<sup>h</sup>*, *bhāṇrin<sup>h</sup>*, *sawāṅgin<sup>h</sup>*. [dhruv.]
- ACT'U-AL, a. real, true, certain—*Huqīqī*, *rāst*, *yaqīnī*—*Sachchā*, *yathārth*, *nīschit*.
- ACT'U-AL'ITY, n. the state of being actual—*Huqīqat*, *rāstī*—*Sachhī*, *yathārthatā*.
- ACT'U-AL-LY, ad. really, in fact—*Muqarrar*, *āl-haqīqat*—*Sach-much*, *sach-sach*. [lekhak.]
- ACT'U-A-RY, n. a registrar or clerk—*'Adālat kā munshi yā muharrir*—*Kachahri kā*
- ACT'U-ATE, v. to put in action; a. put in action—*Tahrīk denā*, *mutaharrīk k.*; a. *mutaharrīk*—*Pravritta k.*; a. *pravritta*. [hone ki avasthā, pravritti.]
- ACT'U-AT'ION, n. the state of being put in action—*Mutaharrīk hone ki hālat*—*Pravritta*
- A-CŪTE', a. (L. *acu*) sharp, ingenious, penetrating—*Tez*, *nokdār*, *zaki*, *zāhin*, *zarak*, *tezahm*—*Tikshn*, *prakhar*, *buddhimān*, *tīvrabuddhī*, *kuśāgrīyamati*.
- AC'U-ATE, v. to sharpen; a. sharpened—*Tez k.*; a. *tez kiya gayā*—*Tikshn k.*, *pain k.*, *chokhā k.*; a. *tikshnikrit*, *pain kiya gayā*, *chokhā kiya gayā*.
- A-CŪ'TY, n. sharpness at the point—*Nok ki tezi*—*Agrahāg wā anī ki tikshnatā*.
- A-CŪ'LE-ATE, a. having a point, prickly—*Nokdār*, *neshdār*, *kaṭilā<sup>h</sup>*—*Tikshnāgra*.
- A-CŪ'MEN, n. a sharp point, quickness of intellect, discernment—*Tez-nesh*, *ziraki*, *firāsat*, *imtiyāz*—*Tikshn anī wā agra*, *buddhitīvrata*, *matitīkshnatā*, *vivechana*, *vivek*.
- A-CŪ'MI-NATE, v. to rise to a point; a. ending in a point, sharp-pointed—*Uṭhte uṭhte ek nok meṅ honā*; a. *nok par khatm hotā*, *nokdār*—*Uṭhte uṭhte ek anī wā agra meṅ honā*; a. *anī wā agra par samāpt hotā*, *tikshnāgra*.

- A-CŪ'MI-NA-TED, *a.* ending in a point—*Nok par khatm hotā huā, noklār*—*Api wā agra par samāpt hotā huā, tikshpāgra.*
- A-CŪ-MI-NĀ'TION, *n.* a sharp point, quickness—*Tez-nesh, tikhāi<sup>h</sup>, teri*—*Tikshn ani wā tikshn agra bhāg, chapalātā, tikshpatā.* [tivrabuddhi se.]
- A-ŪTE'LY, *ad.* sharply, ingeniously, keenly—*Tezi se, zirakī se, chokhāi se<sup>h</sup>*—*Paintā se,*
- A-ŪTE'NESS, *n.* sharpness, quickness—*Chokhāi<sup>h</sup>, teri*—*Tikshpatā, chapalātā.*
- AD'AGE, *n.* (L. *adagium*) a proverb—*Masal*—*Kahāwat.*
- AD'GI-AL, *a.* proverbial—*Zarbu-l-masli*—*Kahāwati, kahtūti.*
- A-DĀ'QI-O, *n.* (It.) *in music*, a slow time—*Awāz yā bāje ki subki yā dhimāi*—*Swar wā bāje ki laghutā wā dhimāi.* [karā patthar<sup>h</sup>, hīrā<sup>h</sup>—*Vajra, hirak.*
- AD'A-MANT, *n.* (Gr. *adamas*) a very hard stone, a diamond—*Mās, almās, ek bahut*
- AD'A-MAN-TE'AN, *a.* hard as adamant—*Mās yā almās sā sakht, hire sū karā<sup>h</sup>*—*Vajra.*
- AD'A-MĀN'TINE, *a.* made of adamant, hard—*Almās kā banā huā, hire kā banā<sup>h</sup>, sakht, karā<sup>h</sup>, kathon<sup>h</sup>*—*Vajramay.*
- A-DĀPT', *v.* (L. *ad, apto*) to fit one thing to another, to suit, to proportion—*Muwāfiq k., thik k.<sup>h</sup>, munāsib k., andāz ke mutābiq k.*—*Yogya k., upayukt k., parimān ke samān k.* [k., upayuktāi.]
- AD-AP-TĀ'TION, *n.* the act of fitting, fitness—*Munāsib k., muwāfaqat, hamwāri*—*Yogya*
- A-DĀP'TION, *n.* the act of fitting—*Mutābiq k.*—*Yogya k.* [buhānā<sup>h</sup>, barā k.<sup>h</sup>
- ADD, *v.* (L. *ad, do*) to join to, to increase, to augment, to enlarge—*Jornā<sup>h</sup>, adhik k.<sup>h</sup>.*
- AD'DI-BLE, *a.* that may be added—*Jise jor suken<sup>h</sup>, mizān diye jāne ke laiq*—*Jore jāne ke* [bhāvanā.]
- AD-DI-BL'I-TY, *n.* possibility of being added—*Jore jāne kā imkān*—*Jore jāne ki sam-*
- AD-DIT'AMENT, *n.* the thing added—*Jo jorā jāy<sup>h</sup>.*
- AD-DY'TION, *n.* the act of adding, the thing added, a rule for adding sums together—*Mizān, jumla, jo chiz jori jāy, mizān dene kā qā'idā*—*Jorti jor wā thik, jo vastu jori jāy, jorti kā niyam wā riti, sūkalan.*
- AD-DY'TION-AL, *a.* that is added—*Ziyāda, mazid*—*Adhik.*
- AD-DY'TION-AL-LY, *ad.* in addition to—*Uske upar<sup>h</sup>, aur bhi<sup>h</sup>*—*Us se adhik.*
- AD-DY'TION-ARY, *a.* that may be added—*Shāmil hone ke laiq*—*Jore jāne ke yogya.*
- AD'DI-TO-RY, *a.* having the power of adding—*Shāmil karne ki tāqat rakhnewālā*—*Jorne ki śakti rakhnewālā.* [tatimma, zomima—*Jise jorne ko hoñ, nyūnatāpirak añs.*
- AD-DĒNDUM, *n.* something to be added, an appendix; *pl.* AD-DĒN'DA—*Jo jore jāne ko ho<sup>h</sup>,*
- AD'DER, *n.* (S. *nādrē*) a venomous reptile—*Zārdār sānp*—*Vishadhar sarp, bikhahā sānp.*
- AD'DICE, ADZ, *n.* (S. *adese*) a cutting iron tool, a kind of axe—*Basulā<sup>h</sup>, kulhārā<sup>h</sup>.*
- AD-DICT', *v.* (L. *ad, dico*) to give up to, to devote, to dedicate—*Sauhpnā<sup>h</sup>, chhor denā<sup>h</sup>, niyāz k., jidā k., tasadduq k., 'ādī k., kho dālnā*—*Charhānā, wārnā, nichhāwar k., bān dālnā.* [Āsaktatā, prasaktatā, nivishṭatā, bān.
- AD-DY'C'D-NESS, *n.* the state of being addicted—*Māil yā 'ādī hone ki hālat, fidwiyat*—*AD-DY'C'TION, n.* the act of devoting—*Fidwiyat, jān-nisāri, 'ādāt, kho*—*Āsakti, upasevan, bān.* [khālī; *v. ophal k., kharāb k.*—*Nishphal, chhūrchhā; v. nishphal k., bigarnā.*
- AD'DLE, *a.* (S. *adl*) barren, empty; *v.* to make barren, to corrupt—*Shor, aphul<sup>h</sup>, tihī,*
- AD'DLE-HEAD-ED, AD'DLE-PĀT-ED, *a.* having barren brains, of weak intellect—*Tihidimāg, gandamāg, be'agl, ahmaq*—*Buddhiśūnya, śūnyamastak, alpabuddhi.*
- AD-DRESS', *v.* (L. *ad, di, rego*?) to speak or apply to; *n.* a speaking to, application, courtship, dexterity, direction of a letter—*Bolnā<sup>h</sup>, 'arz k.; n. bolchāl<sup>h</sup>, 'arzi, 'ishqbāzi, churbdasti, hāth-chālākī, sarnāma, nām-o-nish n*—*Nivedan k.; n. bolī bāni, nivedan, vivāharth stryupāsānā, chaturāi, nipunatā wā karadakshatā, thikānā, patā, patrādes.*
- AD-DRESS'ER, *n.* one who addresses—*Bolnerālā<sup>h</sup>, 'arz k. w., 'ishqbāzi k. w., sarnāma likh-ne wālā*—*nivedan k. w., stryup-sak, patrādes k. w.*
- AD-DUCE', *v.* (L. *ad, duco*) to bring forward, to allege—*Lānā<sup>h</sup>, kahnā<sup>h</sup>, battlānā<sup>h</sup>.*
- AD-DŪ'CENT, *a.* bringing forward—*Lanewālā<sup>h</sup>.*
- AD-DŪ'C'TION, *n.* the act of bringing forward—*Pesh-kardagi*—*Āge lānā.*
- AD-DŪ'C'TIVE, *a.* that brings forward—*Jo pesh kare*—*Jo samne lāwe.*
- AD-E-LAN-TĀ'DO, *n.* (Sp.) a governor of a province, a lieutenant-governor—*Sūbe kā nāzim, sūbadār, nāib-nāzim*—*Deśādhipati, deśādhipatipatinidhi.*
- A-DEPT', *n.* (L. *ad, aptum*) one skilled in any art; *a.* skilful, thoroughly versed—*Jo shakhs kisi hunar meñ kāmīl ho*ve; *a. hunarmand, māhir, pukhta*—*Śilpi, nipun; a. pakkā, pravīn, nipun.*
- A-DEP'TION, *n.* attainment, acquisition—*Tahsil, husul*—*Upārjan, lābh, prāpti.*
- AD'E-QUATE, *a.* (L. *ad, æquus*) equal to, proportionate, sufficient—*Barābar, mutā-biq, bā-andāz, kā i*—*Samān, samaparimān, yathochit.*
- AD'E-QUA-ry, *n.* sufficiency—*Kifāyat, ikṭifā*—*Yatheshṭatā.*
- AD'E-QUATE-LY, *ad.* in an adequate manner—*Andāz se, wafā se*—*Yatheshṭatā se.*
- AD'E-QUATE-NESS, *n.* state of being adequate—*Kāfi hone ki hālat, kifāyat, muwāfaqat, munāsabat*—*Tulyatā, samatā, yogya hone ki avasthā, yogyatā.*

- AD-HERE', *v.* (I. *ad, hæreo*) to stick to, to remain fixed or firm—*Chipakná<sup>h</sup>, chimatná<sup>h</sup>, qām rahná, sábit rahná, mustaqil rahná*—*Lagá rahná, dirih rahná.*
- AD-HER'ENCE, AD-HER'EN-CY, *n.* the quality of adhering, attachment, tenacity, fidelity—*Chipakne ki khásiyat, lagáo<sup>h</sup>, rifāqat, istiqlāl, sábit-qudāmī, wafādārī*—*Chipakne kā gāṣṣāng, dirihātā, saohantī, prabhubhakti.*
- AD-HER'ENT, *a.* sticking to, united with : *n.* a follower, a partisan—*Chipkā<sup>h</sup>, chimtā<sup>h</sup>, mutacassal, muta'alliq* ; *n.* *ham-rikāb, pairau, rafiq, sāthī<sup>h</sup>, sāngī*—*Lagá-liptā* ; *n.* *pachh-lagā, anugāmī, pukshapatī.*
- AD-HER'ER, *n.* one who adheres—*Chipakne wālā<sup>h</sup>, dāmangir*—*Chimatne wālā, sāthī.*
- AD-HE'SION, *n.* the act or state of sticking to—*Chaspānī, muwāsalat, chaspidagi, patwas-tagi*—*Liptāo, chipkāo.*
- AD-HE'SIVE, *a.* sticking, tenacious—*Lasdār*—*Laslasā, chipchipā.*
- AD-HE'SIVENESS, *n.* stickiness, tenacity—*Lasi<sup>h</sup>, laslasāhat<sup>h</sup>.* [*māl k.*—*Vyavahār k.*
- AD-HIB'IT, *v.* (L. *ad, habeo*) to apply, to make use of—*Lagāná<sup>h</sup>, kām meñ lāná<sup>h</sup>, isti-*
- AD-HIB'ITION, *n.* application, use—*Lagáo<sup>h</sup>, isti-māl*—*Vyavahār, kām.*
- AD-HOR-TÁTION, *n.* (L. *ad, hortor*) the act of advising, advice—*Saláhdihī, saláh, maslúhat, mashwarat*—*Upades, mantranī.*
- AD-HÖR'TA-TO-RY, *a.* containing advice—*Maslahatangez*—*Upadeśavisisht.*
- AD-I-APH'O-ROUS, *a.* (Gr. *a, dia, phero*) indifferent, neutral—*Beparwā, betarfdār, alag<sup>h</sup>, m'allaq*—*Udāsīn, apakshapatī, ubhayapakshasār.*
- A-DIEÜ', *int.* (Fr. *à Dieu*) farewell—*Khudā hāfiz*—*Īshār bhalā kare.*
- AD-I-POSE, AD-I-POUS, *a.* (L. *adeps*) fat—*Moṭā<sup>h</sup>.*
- AD-I-PO-CE, *n.* a greasy or waxy substance formed from dead animal bodies—*Ek charbitir yā mom ke mānind shai jo jānwaron ki lāsh se bantī hai*—*Ek chiknā wā mom ke sadris padārth jo jantuon ke nirit šarir se bantā hai.*
- AD-IT, *n.* (L. *ad, itum*) a passage for water under ground, an entrance—*Surang<sup>h</sup>, zamin ke niche nahr, rāh*—*Bhūmī ke niche nāl, path, mārg.* [*Nikatawartī, lagā.*
- AD-JÁ'CENT, *a.* (L. *ad, jaceo*) lying near or close, contiguous—*Nazdik, muttasil*—*AD-JÁ'CENT-CY, n.* the state of lying close to—*Qurb, ittisāl*—*Naiṭiyā.*
- AD-JÉCT', *v.* (L. *ad, jactum*) to add to—*Shāmil k., jorñā<sup>h</sup>*—*Yog k.*
- AD-JÉCTION, *n.* the act of adding to—*Shumūl, jor<sup>h</sup>*—*Yog.* [*shan.*
- AD-JEC-TY'IOUS, *a.* additional—*Ziyāda, bālūi*—*Adhik, uparī.* [*Gunavāchakāsabd, viśe-*
- AD-JEC-TIVE, *n.* a word added to a noun to express some quality or circumstance—*Sifat*—*AD-JEC-TIVE-LY, ad.* like an adjective—*Sifat ke mānind*—*Gunavāchakāsabd ke sadris.*
- AD-JOIN', *v.* (L. *ad, jungo*) to join to, to be contiguous to—*Milāná<sup>h</sup>, milā honā<sup>h</sup>, mut-tasil karnā, muttasil honā*—*Lagā denā, lagā honā, jutā honā*
- AD-JUNCT, *n.* something united to another ; *a.* added to, united with—*Dūsre ke sāth lagī hui chiz, muhaq shai* ; *a.* *jutā huā<sup>h</sup>, milā huā<sup>h</sup>*—*Saṇyukt wā sammilit dravya* ; *a.* *saṇyukt, sammilit.*
- AD-JOÜRN', *v.* (Fr. *à, jour*) to put off till another time, to defer, to delay—*Dūsre waqt tak chhor denā, multavī rakhnā, mauqūf k.*—*Nirūpit kāl paryant chhor denā, uthā rakhnā.*
- AD-JOÜRN'MENT, *n.* a putting off till another time, delay, intermission—*Dūsre waqt par mauqūf, der, wafu, tātīl, nāga, muklat*—*Dūsre samay tak uthā rakhnā, dhil, ber, vilamb, chhutī, anjhā, antar, bich.*
- AD-JÜDGE', *v.* (L. *ad, iudex*) to sentence, to decree, to decide—*Fatwā denā, tahqīqāt karke hukm denā, faisal k., tajwiz k.*—*Vyavasthā denā, nirnit k., nishpanna k., vichār k.*
- AD-JÜD'GMENT, *n.* the act of judging—*Infisāl, tajwiz*—*Vichār, nipārā, nishpatti.*
- AD-JÜ'DI-CATE, *v.* to sentence, to decree—*Tahqīqāt karke hukm denā, faisal k.*—*Vya-vasthāpūrvak vichārñā, nishpanna k., nirnit k.*
- AD-JÜ-DI-CÁTION, *n.* the act of adjudicating—*Infisāl, tajwiz*—*Vichār, nishpatti, nirpay.*
- AD-JÜRE', *v.* (L. *ad, iuro*) to impose an oath, to charge solemnly—*Qasam khilāná yā denā, qasam ke rū se kahná yā hukm k.*—*Śapath denā wā khilāná, Śapathapūrvak samādeś k., śapath dekar ājnā denā wā kahná.* [*samādeś, śapath denā.*
- AD-JU-RÁTION, *n.* the act of charging solemnly—*Qasam khilāná*—*Śapathapūrvak*
- AD-JÜST', *v.* (L. *ad, ius*) to put in order, to regulate, to adapt—*Murattab k., bā-gā'ida k., sādhnā<sup>h</sup>, shikshāk k.<sup>h</sup>, hamwār k., barābar k.*—*Yathā kram se rakhnā, niyāmit k., samān k.* [*niyamit k. w., samān k. w.*
- ADJÜST'ER, *n.* one who adjusts—*Murattab k. w., sādhnē w.<sup>h</sup>*—*Yathā kram se rakhnē w.,*
- AD-JÜST'MENT, *n.* the act of putting in order, regulation, settlement—*Tartīb, itizām, ārstāgi, durustī, infisāl.*—*Kram se sthāpan, niyamabandhīn, nipārā.*
- AD-JÜTOR, *n.* (L. *ad, iutum*) a helper—*Madadgār, pushtibān*—*Sahāyak, upakārak.*
- AD-JÜ-MENT, *n.* help, support—*Madad, pushṭī*—*Sahāyatā, upakār.* [*pad wā kām.*
- AD-JÜ-TAN CY, *n.* the office of an adjutant—*Ajīṭan sāhib k.*—*'uhda yā kām*—*Ajīṭan kā*
- AD-JÜ-TANT, *n.* an officer who assists the major—*Lashkar meñ wah sardār ki jo Mejar sāhib kī madad karta hai, Ajīṭan*—*Mejar kā sahāyak.*

AD'JU-VANT, *a.* helpful, useful — *Mumid, mu'avin, musid* — Upakarah, upayogi.

AD-MEAS'URE-MENT, *n.* (L. *ad, metior*) the act of measuring according to rule, dimensions, adjustment of proportions — *Bagā'ida paimāish, miqdār, 'arz-tūl-o-'umūq, durusti-i-andāz* — Niyāminūsār māp, parimāp, lambāi-chaurāi-gahrāi, paraspārānurnipātā, paraspārāsādrīyākaran.

AD-MINIS-TER, *v.* (L. *ad, minister*) to serve, to supply, to manage — *Kām k.<sup>h</sup>, kām ānā<sup>h</sup>, pakūnchānā<sup>h</sup>, denā<sup>h</sup>, bharti k.<sup>h</sup>, sarbarāh k., chalanā<sup>h</sup>, nibāhnā<sup>h</sup>, sarbarāhi k.* — Bharn, nirvāh k.

AD-MIN-IS-TRA'TION, *n.* the act of administering, the executive part of Government — *Hukmrāni, 'adlgustari, 'amal, kārguzāri* — Rājikā, rājpat, rāj, rājya, karmmanirvāh, śāsan.

AD-MIN-IS-TRA-TIVE, *a.* that administers — *Kārguzār, hukmrān* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TOR, *n.* one who administers — *Sarbarāh, wasi* — Karmmanirvāhak.

AD-MIN-IS-TRĀ-TRIX, *n.* a female who administers — *Sarbarāhin, jo 'aurat kārguzāri kare, wasiya* — Jo stri rājyākīrya kare. [— Jahij samūh kā adhyaksh wā adhīpati.

AD-MI-RAL, *n.* (Fr. *amiral*) the chief commander of a fleet — *Mīr-bahr, amīr-i-bahr*

AD-MI-RAL-TY, *n.* the power or officers appointed to administer naval affairs — *Bahri kūr ke anjām karne ke liye muqarrar iktiyār yā 'uhddārān* — Jahāj ke kārya nirvāh karne ke nimitta niyukt śakti wā sachivasamāj.

AD-MIRE', *v.* (L. *ad, mirror*) to regard with wonder or love — *Ta'ajub yā pyār se dekhna, qadr yā ta'rif k.* — Āscharya wā priti se dekhna, praśaṁsi k.

AD-MI-RABLE, *a.* worthy of being admired — *'Ajib, turfa* — Adbhut, pra'ānsaniya.

AD-MI-RABLE-NESS, *n.* state of being admirable — *'Ajūbapan, turfapan* — Anokhāpan, adbhutāi, praśaṁsanīyatwa.

AD-MI-R-BLY, *ad.* so as to raise wonder — *'Ajab tarāh se* — Adbhut rīti se.

AD-MI-RĀ'TION, *n.* the act of admiring, wonder — *'Ajib jānnā, ta'rif, ta'ajub* — Adbhut jann, vismay, chamatkār, praśaṁsā.

AD-MIR'ER, *n.* one who admires, a lover — *'Ajib yā nādīr jānne w., 'āshiq* — Adbhut jānne w., vismayi, praśaṁsak, premi, snehī, kāmī, anurāgi.

AD-MIR'ING-LY, *ad.* in an admiring manner — *Qadr karne yā ta'ajub se dekhne ke taur se* — Praśaṁsā karne wā vismay wā prem se dekhne ki rīti se.

AD-MIT', *v.* (L. *ad, mitto*) to give leave to enter, to allow, to grant — *Āne d.<sup>h</sup>, paithne d.<sup>h</sup>, mānnā<sup>h</sup>, qabūl k.* — Praveś karne denā, swikār k., aṅgikār k.

AD-MIS'SI-BLE, *a.* that may be admitted — *Dākhil yā manzūr kiye jāne ke qābil, majāz, wājibi, jiskī samā'at ho sake* — Praveś wā aṅgikār kiye jāne ke yogya, swikārāniya, sune jāne ke yogya. [swikār.

AD-MIS'SION, *n.* the act of admitting — *Darāmad, guzar, samā'at, manzūri* — Praveś, paith,

AD-MIT-TABLE, *a.* that may be admitted — *Jiski guzar yā sunā'at ho sake, dākhil yā qabūl kiye jāne ke lāiq* — Swikārāni, praveś wā aṅgikār kiye jāne ke yogya. [matī.

AD-MIT'TANCE, *n.* permission to enter — *Paithne ki ijāzat* — Paithne wā praveś ki anu-

AD-MIT'TER, *n.* one who admits — *Paithālnē wālā<sup>h</sup>, qabūl karne wālā, mānne w.<sup>h</sup>* — Praveś karāne w., swikārah, aṅgikārah.

AD-MIX'TION, *n.* (L. *ad, mixtum*) the union of one body with another — *Ek chiz kī dūsrī ke sāth milnā, shumūlīyat* — Ek vastu kī dūsrī ke sāth milnā wā mī-rit honā, ekathhāi.

AD-MIX'TURE, *n.* the substance mingled — *Milāo<sup>h</sup>, milī hui shai* — Mī-rit vastu.

AD-MON'ISH, *v.* (L. *ad, moneo*) to warn, to exhort, to reprove gently — *Nasihāt d. yā k., taryīb d., samjhānā<sup>h</sup>, tambīh k., sarzanish k., dāntnā<sup>h</sup>* — Chetānā, upadeś d., pravritti jānmānā, tārnā k. [upadeśak, tīrnī k w., śikshī d. w.

AD-MON'ISH-ER, *n.* one who admonishes — *Nāsīh, salāh d. w., dāntne w.<sup>h</sup>* — Chetāne wālā,

AD-MON'ISH-MENT, *n.* notice of faults or duties — *Nasihāt, tambīh* — Chetānī, upadeś, dānt, śikshā.

AD-MON'ITION, *n.* the hint of a fault or duty, counsel, gentle reproof — *Nasihāt, salāh sarzanish, malāmat* — Chetānī, upadeś, mantrānā, parāmarś, tārnā, dānt, śikshā.

AD-MON'ITION-ER, *n.* a general adviser — *'Am nāsīh* — Sūnānya upadeśak. [ne w.

AD-MON'ITIVE, *a.* that admonishes — *Nāsīh, tambīh k. w.* — Upadeśak, chetāne w., dānt-

AD-MON'ITOR, *n.* one who admonishes — *Nāsīh, tambīh yā nasihat k. w.* — Upadeśak, śikshak, parāmarśak, dāntne w., chetāne w. [w, chetāne w.

AD-MON'ITO-RY, *a.* that admonishes — *Nāsīh, tambīh k. w.* — Upadeśak, śikshak, dāntne

AD-NĀS'CENT, *a.* (L. *ad, nasci v*) growing upon something else — *Kisī dūsrī chiz par jamne hone yā barhne w.* — Kisī dūsrī vastu par jamne hone wā barhne w.

AD-NATE, *a.* growing upon — *Upar jamne hone yā barhne w.<sup>h</sup>*

AD-NOUN, *n.* (L. *ad, nomen*) an adjective — *Sifat* — Gunavāchakaśabd.

Ā-DŌ, *n.* (*a, do* ?) trouble, bustle — *Tasdi, shorshār* — Kasht, klēś, kalah, kolāhal.

Ā-DO-LĒS'CENT, *AD-O-LĒS'CENT*, *n.* (L. *ad, oleo*) the state of growing, youth — *Barhne ki hālāt, shabāb* — Barhne ki avasthā, yauvan, yauvanāvasthā, tarupāi.

ĀD-O-LĒS'CENT, *a.* growing to manhood — *Bulūgāt tak barhtā* — Purushadaśā tak barhtā.

- A-DŌPT, *v.* (L. *aq. opto*) to take as a son or daughter, to receive as one's own—*Betā yā beti kār lēnā<sup>h</sup> rās baithālnā yā lenā<sup>h</sup>, mutabannā ko ikhtiyār k., ikhtiyār k., le lenā<sup>h</sup>*—Poshyaputra k., swikār k., grahan k. [*par*—Poshyaputra wā grahan karne kī rīti se.
- A-DŌPT'ED-LY, *ad.* in the manner of adoption—*Mutabanniyat yā ikhtiyār karne ke taur*
- A-DŌPT'ION, *n.* the act of adopting—*Tabanni, pisar-khwāndagi, mutabannā yā ikhtiyār kārni*—Poshyaputrakaran, ātmasātkaran, grahan.
- A-DŌPT'IVE, *a.* that adopts or is adopted—*Jo mutabannā yā ikhtiyār kartā hai, jo mutabannā yā ikhtiyār kiya jāta hai*—Jo poshyaputra kartā hai wā kiya jāta hai, jo grahan kartā hai wā grihit hotā hai.
- A-DŌRE', *v.* (L. *ad. oro*) to worship with external homage, to love intensely—*'Ibādat k., nihāyat chāhnā*—Pūjā, atyant prem wā sneh k. [niya.
- A-DŌR'ABLE, *a.* worthy of adoration—*Parastish kiye jāne ke qābil*—Pūjya, archchā.
- ADŌ-NĀ'TION, *n.* divine worship, homage—*'Ibādat, pūjā<sup>h</sup>, qadr, 'izzat*—Archchā, marjādā, pratishthā.
- A-DŌR'ER, *n.* one who adores—*Pūjane w.<sup>h</sup>, 'āshiq*—Pūjak, premī, snehi.
- A-DŌRN', *v.* (L. *ad. orno*) to dress, to deck, to embellish—*Ārāish denā, zinat denā, zebāish k.*—Alānkrit k., bhūshit k., śobhit k.
- A-DŌRN'ING, *n.* ornament, decoration—*Ārāish, zinat*—Saṅwār, śringār. [saṅwār, śringār.
- A-DŌRN'MENT, *n.* ornament, embellishment—*Zebāish, ārāish*—Alānkriyā, bhushan.
- A-DRIFT', *ad.* (S. *adrifan*) floating at random, moving without direction—*Bahō ke tībī, bethaur thikāne bahtā<sup>h</sup>, bahā bahā phirtā<sup>h</sup>, idhar udhar bahtā<sup>h</sup>*—Pravādhin.
- A-DROIT', *a.* (Fr. *a. droit*) dexterous, skilful, active, ingenious—*Dastkār, hunarmand, chālāk, zirak, zahin*—Karadakh, hāth kā daksh, nipun, chatapatīyā, phurtīlā, dhīmān.
- A-DROIT'LY, *ad.* dexterously, cleverly—*Dastkārī se, koshyārī se*—Karadakhatā se, hāth kī chatkūāī se, chaturāī se. [—Karadakhatā, gup, prastutatwa.
- A-DROIT'NESS, *n.* dexterity, skill, readiness—*Chālākdistī, hunar, taiyārī, āmādagī*
- A-DRY', *a.* (S. *adriṇan*) thirsty—*Pyāsā<sup>h</sup>*—Pipāsīt. [—Ūparī, adhik.
- ADSCI'TTIOUS, *a.* (L. *ad. scitum*) additional, supplemental—*Zāid, bilāi, tatimma*
- ADSTR'ICTION, *n.* (L. *ad. strictum*) the act of binding together—*Ekaupā<sup>h</sup> bāndhnā<sup>h</sup>, bāndh<sup>h</sup>, bandhan<sup>h</sup>*. [lopatto.
- ADU-LĀTION, *n.* (L. *adulor*) flattery—*Khushāmad, chāplūsī*—Mithyāprasaṅsā, lal.
- ADU-LĀ-TO-RY, *a.* flattering—*Khushāmadi, chāplūsī kī*—Mithyāprasaṅsak, lallopatto kā.
- A-DULT', *a.* (L. *adultum*) grown up; *n.* a person grown up—*Bālig*, *n. bālig, mard*—Vayastha; *n.* jo purush kī avasthā ko pahunchā ho, prāptayauvanajan.
- A-DULT'ER-ATE, *v.* (L. *ad. alter*) to corrupt, to debase; *a.* corrupted, debased—*Nāgis chizōn se ānezish karnā, kharāb k.*; *a. nāgis, kharāb*—Khoṭī vastuoī se milānā, khoṭā k.; *a. hinamīrapadīshit, khoṭī*.
- A-DULT'ER-ATION, *n.* the act of adulterating—*Khoṭā karnā<sup>h</sup>, milauni k.<sup>h</sup>*
- A-DULT'ER-ER, *n.* a man guilty of adultery—*Zinākār, fājir*—Chhinalā.
- A-DULT'ER-ESS, *n.* a woman guilty of adultery—*Zāniya, fūhish*—Chhinal.
- A-DULT'ER-INE, *n.* a child born of an adulteress; *a.* spurious—*Fālishuzāda*; *a. harām-zāda, waladu-z-zinā*—Jārāj, chhinal ke pet kā; *a. vijanmā, krishnapakshi*.
- A-DULT'ER-OUS, *a.* guilty of adultery—*Zinākār*—Vyablichāradoshavīśishṭ.
- A-DULT'ER-OUS-LY, *ad.* in an adulterous manner—*Zinākārī se*—Chhinalā se.
- A-DULT'ER-Y, *n.* violation of the marriage bed—*Zinā*—Chhinalā, parabhāryāgaman, parapurushagaman. [Praticchāyā k., halkā chitra khinchnā.
- ADUM'BRATE, *v.* (L. *ad. umbra*) to shadow out faintly—*Halkī si taswīr khinchnā*—ADUM-BRĀTION, *n.* a shadow, a faint sketch—*Halkī nākāmīl taswīr*—Praticchāyā, kal kī adhūrā chitra, chhāyāpradarśan. [thi<sup>h</sup>—Sammilitatwa, sammilan.
- ADU-NĀTION, *n.* (L. *ad. unus*) the state of being united, union—*Shunūliyat, ukat*.
- A-DUN'CI-TY, *n.* (L. *ad. uncus*) crookedness, form of a hook—*Terhā<sup>h</sup>, ānkere yā kanṭiye kā daul<sup>h</sup>*—Vakratā, ānkere wā kanṭiye kā ākār.
- A-DUNQUE', *a.* crooked, hooked—*Terhā<sup>h</sup>, ānkri yā kanṭiyā sā<sup>h</sup>*.
- A-DUST', *a.* (L. *ad. ustum*) burnt up—*Sokhta, jāla huā<sup>h</sup>*—Dagdh.
- A-DUST'ED, *a.* burnt, scorched, hot—*Jālā huā<sup>h</sup>, jhūlsū<sup>h</sup>, khushk, garm*—Sushk, tapt, tāt.
- A-DUST'ION, *n.* the act of burning up or drying—*Jalānā yā gukhnā<sup>h</sup>*.
- AD-VANCE', *v.* (Fr. *avant*) to bring or go forward, to improve, to pay before hand; *n.* a going forward, improvement—*Āge linā yā jānā<sup>h</sup>, taraqqī k., peshgi denā*; *n. pesh-rafti, barhāo<sup>h</sup>, taraqqī*—Barhnā, barhāna, vridhī k., āge wā agtā denā; *n. pragaman, saṅvardhan, vridhī*.
- AD-VANCE'MENT, *n.* the act of moving forward, preferment, improvement—*Āge kī tarf chāl, taraqqī, bihtari*—Pragaman, unnatī, vardhan, vridhī, barhtī.
- AD-VAN'CEER, *n.* one who advances—*Āge barhne w. yā barhāne w.<sup>h</sup>*
- AD-VANTAGE, *n.* (Fr. *avant*) superiority, benefit, gain; *v.* to benefit—*Buzurgi, fāida, nafa, yāft, hāsīl*; *v. nafa k., fāida k.*—Prādhanya, lābh, phal, arth; *v. lābh k., upakār k.*

AD-VĀN'TAGE-A-BLE, *a.* profitable — *Mufid* — Lābhajanak, upakārak.

AD-VAN-TĀ'GE-ous, *a.* profitable, useful — *Fāidamand*, *mufid* — Lābhajanak, phaladāyak upakāri, hitakāri.

AD-VAN-TĀ'GE-ous-LY, *ad.* conveniently — *Subhite se*<sup>h</sup>.

AD-VAN-TĀ'GE-ous-NESS, *n.* profitableness — *Fāidamandī* — Labhyatā, saphalatwa.

AD-VĀN'TAGE-GRōUND, *n.* ground that gives advantage or superiority — *Pāida-bakhs* *zamīn* — Arthakar bhūmi, lābhādāyak bhūmi. [— Saṇyukt houā, jutnā.]

AD-VĒNE', *v.* (L. *ad, venio*) to come to, to be added to — *Ānā<sup>h</sup>*, *muzaf honā*, *mazid h.*

AD-VĒ'NI-ENT, *a.* coming from outward causes — *Berūri bāison se āne w.* — Bāhari kārāpon se āne w.

AD-VENT', *v.* coming, the coming of Christ, a season of devotion, including the four weeks before Christmas — *Āmad*, *Masih ki āmad*, *'ilādat kā waqt jismēn Masih ki pā-dāish ke roz se pahle chār hafte shāmil hai* — Āgaman, Krishāgaman, archchākāl jismēn Krišt ke janmadin se pūrv chār saptāsh antargat hai. [chānchak, upāri.]

AD-VEN-TĪ-TIOUS, *a.* accidental, casual — *Āgahānī*, *ittifāqī*, *bālāi* — Āgantuk, haṭāt, a-

AD-VĒNTIVE, *a.* coming from without — *Ūpar<sup>h</sup>*, *bāhari<sup>h</sup>*.

AD-VĒNTU-AL, *a.* relating to the advent — *Masih ki āmad ke muta'alliq*, *Masih ki āmad se nisbatdār* — Krishāgamanasambandhī.

AD-VĒNTURE, *v.* (L. *ad, ventu v*) to try the chance, to dare, to risk; *n.* a chance, an enterprise, a hazard — *Qismatāzmāi k.*, *jurat k.*, *himmāt k.*, *jokhim vṛthā<sup>h</sup>*; *n.* *ittifāq*, *mukhim*, *jokhim<sup>h</sup>*, *khutra* — Saṇdigdh kām dāivādhn k., sāhas k., hiyā k.; *n.* dāiv-gha'ānā, kaṭhin kām, dar, āpad. [k ryapavritta, kathinakarmavyavasāyī.]

AD-VĒNTU-RER, *n.* one who adventures — *Qismatāzmāi* — Sandigdhakarmarat, sandigdha-

AD-VĒNTU-ROUS, *a.* bold, daring — *Jānbāz*, *diler* — Manchalā, sāhasik, sāhasī.

AD-VĒNTU-ROUS-LY, *ad.* boldly, daringly — *Jānbāzi se*, *dilēri se* — Sāhas se, nirbhayatā se, nidhajak. [verb to qualify its meaning — *Zarf* — Kriyāviśeshan.]

AD-VERB, *n.* (L. *ad, verbum*) a word joined to a verb an adjective or another ad-

AD-VĒRBI-AL, *a.* pertaining to an adverb — *Zarf se nisbatdār* — Kriyāviśeshanāsam-

bandhī, avyayarūp. [yarūp se.]

AD-VĒRBI-AL-LY, *ad.* like an adverb — *Zarf ke mānind* — Kriyāviśeshan ke sadriś, avya-

AD-VERSE, *a.* (L. *ad, versum*) turned against, contrary, calamitous, afflictive — *Khil īf*, *barkhilāf*, *āfātā*, *taḥlīfīh*, *dukhlatā<sup>h</sup>* — Viruddha, ultā, viparīt, kleśakar, dukkhadāyak.

AD-VER-SA-RY, *n.* an opponent, an enemy — *Mukhālīf*, *dushman* — Vipakṣh, vairī, śatru.

AD-VĒR-SA-TIVE, *a.* noting opposition or variety — *Muqābalat yā furq yā tarāh ba tarāh ko zāhir k. w.* — Vinodhaprakāśak, vichitratāpakāśak. [se, durbhāgya se.]

AD-VERSE-LY, *ad.* oppositely, unfortunately — *Barkhilīfī se*, *kumbakṣhī se* — Viruddhatā

AD-VERSENESS, *n.* opposition — *Muqābala* — Virodh. [bhāgya]

AD-VĒR-SI-TY, *n.* affliction, misfortune — *Taklīf*, *budbakṣhī* — Dukkṣ. kleś, kubbhāgya, dur-

AD-VĒRT', *n.* (L. *ad, verto*) to turn or attend to, to regard, to observe — *Mukhatīb yā mutawajjih honā*, *lihāz k.*, *gaur k.*, *dekhnā<sup>h</sup>* — Abhimukh wā manoyogi h., mānnā, dhy-

ān k., dhyān d. [dhyān, manoyog.]

AD-VĒR-TENCE, AD-VĒR-TEN-CEY, *n.* attention to — *Tawajjuh*, *khayāl*, *lihāz* — Avadhān,

AD-VĒR-TENT, *a.* attentive, heedful — *Mutawajjih*, *khābardār* — Manoyogi, sāvadhlhān, sachet. [— Sūchan k., batīnā, jātanā, prakāś k.]

AD-VER-TISE', *v.* (L. *ad, verto*) to inform, to give public notice — *Wāqif k.*, *ishṭihār k.*

AD-VER-TISE-MENT, *n.* information, intelligence, public notice — *Khābar*, *ittilā'*, *ishṭihār* — Sūchan, bodhān, saṇvād, samāchār. [dak.]

AD-VER-TISER, *n.* one that advertises — *Mukhbīr*, *ittilā' k. w.* — Samāchārājñāpak, saṇvā-

AD-VĒR-TISING, *a.* giving intelligence, furnishing or containing advertisements — *Ittilā' d. w.*, *ishṭihār k. w.*, *ishṭihār-āmez* — Samāchārājñāpak, samāchāraviśhṭ.

AD-VISE', *v.* (Fr. *aviser*) to counsel, to inform, to consult, to deliberate — *Nasihat d.*, *khābar d.*, *mashwarat k.*, *taammul k.*, *gaur k.* — Upadeś d., saṇvād d., parāmār k.

AD-VI'CE', *n.* counsel, intelligence — *Salāh*, *nasihat*, *khābar*, *ittilā'* — Upadeś, mantrānā, vichār. [saṇvād, samāchār.]

AD-VI'ABLE, *a.* prudent, expedient, fit — *Mā'qūl*, *munāsib*, *lāzim*, *zarūr*, *wājib*, *lāiq*, *ṭhik<sup>h</sup>* — Uchit, yogya, uttām, yukt.

AD-VI'S'ED, *a.* prudent, wise — *Mā'qūl*, *munāsib*, *hoshyār*, *khābardār* — Uchit, yogya, savivek, sāvadhlhān.

AD-VI'S'ED-LY, *ad.* deliberately, prudently — *Qasdan*, *bāgaur*, *bātaammul*, *dānāi se* — Jān-būjhkar, Vichārapūrvak, sīvadhlhānī se. [dhānī, vijñātā.]

AD-VI'S'ED-NESS, *n.* deliberation, prudence — *Gaur*, *taammul*, *dānāi* — Soch, vichār, sāva-

AD-VI'S'EMENT, *n.* counsel, information — *Salāh*, *mashwarat*, *khābar*, *ittilā'* — Upadeś, parāmār, samāchār, saṇvād.

AD-VI'S'ER, *n.* one who advises — *Mushīr*, *salāhkār*, *nāsīh* — Mantri, upadeśak, sachiv.

AD-VI'S'ING, *n.* council, advice — *Salāh*, *mashwarat*, *nasihat* — Parāmār, upadeś, mantra.

AD-VI'Ō, *n.* advice, consideration — *Salāh*, *gaur* — Upadeś, vichār, soch.

AD-VI-FO-AR, *v.* having power to advise—*Salāk yā khabar dene ki tāqat rakhne w.*—

Upades wā samāohar dene ki sakti rakhne w.

AD-VO-CATE, *v.* (L. *adv, voo*) to plead for, to support, to defend; *n.* one who pleads, an intercessor, a defender—*Kisi ke liye taqrir k., wakālat k., pushki k., bachānā<sup>h</sup>, dast-giri k.; n. taqrir k. w., wakīl, shafī, darmiyānī, hāmī, kāfle*—*Kisi ke nimitta vādānuvād k., saharā d. wā k., rakshā k.; n. uttaravādī, pararthaprativādī, madhyasth, rakshak, pratipālak, pakshi.* [arthprativādī, paksha k.]

AD-VO-CATION, *n.* the act of pleading—*Kisi ke liye taqrir k., wakālat, hifāzat k.*—*Par-Ad-VO-CA-CY, n.* the act of pleading, plea—*Wakālat, uzr*—*Parāthaprativād, paksha, uttaravād.* [prativādī kā pad wā uchit kārya.]

AD-VO-CATE-SHIP, *n.* the duty of an advocate—*Wakīl kā 'uhda yā farz kām*—*Parārtha-AD-VOÜTRY, n.* (Fr. *avoutrie*) adultery—*Zinā*—*Chhinālā.*

AD-VÖÜTRES, *n.* an adulterer—*Zinākār*—*Chhinālā, vyabhihārī.*

AD-VÖÜTRESS, *n.* an adulteress—*Chhināl<sup>h</sup>, fākisha*—*Vyabhihārīnī.*

AD-VÖÜTROUS, *a.* adulterous—*Zinākār*—*Vyabhihārī.*

AD-VÖW'SON, *n.* (L. *adv, voveo*) a right to present to a benefice—*Imām muqarrar kar-ne kā ikhtiyār*—*Dharmadhyāpuk niyukt karne kā adhikār.*

ADZ. See ADDICE.

ÆDILE. See EDILE.

ÆRIE. See ERYE.

A-ËRI-AL, *a.* (L. *aer*) belonging to the air, consisting of air, high, lofty—*Hawā ke muta'alliq, hawā kā banī, hawāi, ūchā<sup>h</sup>, buland*—*Vāyusambandhī, vāyuj, uchha.*

ÆER-I-FÖRM, *a.* having the form of air—*Hawā sā, hawā ki sūrat par, hawā ki sūrat rakhne w.*—*Vāyu ke ākār kā, vāyurūp.*

ÆER-O-LITE, *n.* a meteoric stone—*Shakāb, shakāb-i-sāgib*—*Ulkopal.* [varṇan.]

ÆER-OL-O-CY, *n.* a description of the air—*Bayān-i-hawā, ilm-i-hawā*—*Vāyuvidyā, vāyu-*

ÆER-ÖM'E-TER, *n.* an instrument for weighing air, or measuring the mean bulk of guses—*Bādpāimā, hawā māpne kā jantar, gair-mā'mul hawā ke ausat miqdār ke māpne kā jantar*—*Vāyumāpakayantra, asādhārān vāyu ke madhyam parimān kā māpaka yantra.* [—*Vāyugamī purush, ākāsagami jan.*]

ÆER-O-NAUT, *n.* one who sails in the air—*Hawārau shakhs, hawā par chalne w. shakhs,*

ÆER-O-NAUTIC, *a.* sailing in the air—*Hawārau*—*Ākāsagami, vāyugamī.*

ÆER-O-STATION, *n.* the science of weighing the air, aerial navigation—*Hawā wazn karne kā 'ilm, hawā par chalnā, hawāravī*—*Vāyu taulne wā jekhne ki vidyā, ākāsagaman.*

ÆS-THÉTIC, ÆS-THÉTICAL, *a.* (Gr. *aisthetos*) relating to sentiment or feeling—*Āhiyā' ad. yā qiyās se nisbatdār*—*Chittavrittivishayak, chittarāgasambandhī.*

A-FÄR'AD. (*a. far*) at or to a distance—*Dūr<sup>h</sup>, dūr tak<sup>h</sup>.*

ÆFFA-BLE, *a.* (L. *adv, fari*) easy of manners, courteous, complaisant—*Khush-atwār, khush-akhlaq, mutawāzī, bāmuraawat, mulāim*—*Sishī, suśil, komalaswabhāv.*

ÆFFA-BÜL'TY, *n.* courteousness, civility—*Husn-i-khulq, murawwat, mulāimat*—*Sishtā-chār, suśilātā, komalati, namratī.* [niyāz, —*Sabhyatī, shishtatā, namratā, suśilātā.*]

ÆFFA-BLE-NESS, *n.* courtesy, condescension—*Khulq, murawwat, inkisārī, farātami,*

ÆFFA-BLY, *adv.* in an affable manner—*Ashfūq se, murawwat se*—*Namratā se, 'ishtatā se.*

AF-FÄIR', *n.* (L. *adv, facere*) business, concern, transaction, a rencounter—*Amr, kum<sup>h</sup>, sarokār, kārobār, larī<sup>h</sup>, muqābala*—*Kāj, prayojan, vyāpār, beoh r. tantā.*

AF-FÉCT', *v.* (L. *adv, factum*) to act upon, to move the passions, to aim at, to be fond of, to make a show of—*Kārgar h., asar k., dil uksānā, dilsozī k., shast bādhnā, shāiq h., chāhnā<sup>h</sup>, zāhirdārī k., fakhr k., makt k.*—*Vyāpanā, phal utpanna k., man uk-sānā, mandolānā, tāk wā ghāt lagānā, pyār k., dīm̃bh k.*

AF-FEC-TATION, *n.* false show, pretence—*Zāhirdārī, fakhr, hīla, nakhra*—*Dimbh, dhoṅg, sawāṅg, bhagal.* [upahat, keshobhit, dīm̃bhī, dhoṅgī.]

AF-FÉCT'ED, *p. a.* moved, full of affection—*Muassar, nakkār, nakhrēbāz*—*Sprishī,*

AF-FÉCT'ED-LY, *adv.* in an affected manner—*Nakhrēbāzī se*—*Dimbh wā dhoṅg se.*

AF-FÉCT'ING, *p. a.* moving the feelings—*Dilsoz, riqqat-angez*—*Mandolāu, hridayavedhak, chittadravak.* [bhānti se.]

AF-FÉCT'ING-LY, *adv.* in an affecting manner—*Dil-soz' yā riqqat-angezī se*—*Mandolāu*

AF-FÉCTION, *n.* desire, love, kindness, state of mind—*Āhwāshish, muhabbat, mīhrbānī, man ki hālāt*—*Chāh, pyār, dayā, man kā vikār wā bhāv.* [premi, snehī.]

AF-FÉCTION-ATE, *a.* full of affection, fond—*Shafiq, ulfatī, shāiq*—*Chhohi, mayāwān<sup>h</sup>.*

AF-FÉCTION-ATE-LY, *adv.* fondly, tenderly—*Muhabbat se, ulfat se, mīhrbānī se*—*Pyār se, chāh se, dayā se.* [pyār, kripā.]

AF-FÉCTION-ATE-NESS, *n.* fondness, tenderness—*Shauq, ulfat, mīhrbānī*—*Anurāg,*

AF-FÉCTIONED, *a.* inclined, mentally disposed—*Mait, rāgib*—*Jhukā, manhwānā, man-*

AF-FÉCTIVE, *a.* that affects—*Mutaassir, jān-soz*—*Vyāpanewālā, mandolāu.* [hwāyā.]

AF-FÉCTER, *n.* one who affects—*Jo asar pyār yā nakhra kartā hai*—*Jo phal utpanna kartā hai wā vyāpatā hai, jo pyār wā dhoṅg kartā hai.*



AF-FI'ANCE. See under AFFY.

AF-FI-DÁ'VIT, *n* (L) a written declaration on oath—*Izhár bá halaf*—Sápathapatra, AF-FINED', *a* (L *ad, finis*) joined by affinity, related to—*Rishta se milá huá, rishta-dár*—Náte se milá huá, natait.

AF-FIN'TY, *n* relation by marriage, connexion, resemblance, attraction—*Byáh ke rá se jo rishtudári ho, nisbat, mushábat, kashish*—Byáh se jo náti hotí hai, lagáo, mel, sambandh, sádrisya, ákarshay, kñicháo.

AF-FIRM', *v* (L *ad, firmus*) to declare positively, to ratify, to establish—*I'tiqád se zahir yá bagán k, manzúr k, mustahkam k, qáino k*—Dríh itá se kabná, porhá wá pusht k, dríh k,

AF-FIRM'ABLE, *a* that may be affirmed—*Záhir yá manzúr kiye jáne ke qábil*—Kahe jáne wá dríh kiye jáne ke yogya. [—Pakk íi, porháí, vachan]

AF-FIRM'ANCE, *n* confirmation, declaration—*Baháí, manzúrí, barqarárí, izhár, iqrár*

AF-FIR-MÁ'TION, *n* the act of affirming, declaration, averment, ratification—*Iqrár, bagán, qaul, manzúrí, barqarárí, mazbátí*—Dríh itá se kabná, vachan, dríh vachan, pák-kái, porháí

AF-FIR'MATIVE, *a* that affirms, positive, *n* that which contains an affirmation—*Hámí-kár, i'tiqád se bagán k w, mujarrar*; *n jis men i'tiqádi qaul rahtá hai*—Astipakshí, dríh vachan kahne w, nischit; *v astipaksh, jis men dríh vachan rahtá hai*

AF-FIR'MATIVE-LY, *ad* positively—*Yaqín se, yaginan, háñ<sup>h</sup>*—Nischay se, dhruv karke, hún, astipakshasthāpanapūrvak.

AF-FIRM'ER, *n* one who affirms—*Jo shakhs mustahkam kartá hai yá i'tiqád se bagán kartá hai*—Jo jan dríh kartá hai wá dríh itá se kabná hai.

AF-FIX', *v* (L *ad, fixum*) to unite to the end, to subjoin—*Akhír men jorá, pichhe lagá dená<sup>h</sup>*—Ant men jorá.

AF-FIX, *n* something added to the end of a word—*Jo kisi lafz ke akhír men jorá játá hai*—Jo kisi síbd ke ant men jorá játá hai, anubandh, pratyay.

AF-FIX'ION, *n* the act of affixing—*Akhír men jor*—Ant men jor

AF-FLAT'US, *n* (L) divine inspiration—*Ilhám, ilqá*—Śvarasūchaná, daivajñán.

AF-FLICT', *v* (L *ad, flictum*) to put to pain, to grieve, to distress—*Taklif d, rangída k, satáná<sup>h</sup>*—Pírā d, dukh d [kleś.]

AF-FLICT'ED-NESS, *n* the state of being afflicted—*Parasháni, afsurdagi*—Dukh, kash,

AF-FLICT'ION, *n* distress, calamity, misery—*Taklif, áfut, aziyat*—Dukh, vipat, apadá, kles, kash

AF-FLIC'TIVE, *a* painful, calamitous—*Purdard, tuklídih*—Dukhdái, kashdáyak

AF-FLIC'TIVE-LY, *ad* in an afflictive manner—*Taklídih se*—Dukhdái riti se.

AF-FLU'ENCE, *n* (L *ad, fluo*) riches, wealth, plenty, abundance—*Daulat, máh, ífrát, zihádati*—Dhan, sampatti, bahutáyat, bāhulya, adhik íi [dhya, dhani]

AF-FLU'ENT, *a* abundant, wealthy, rich—*Bhará-púrā<sup>h</sup>, máldár, daulatmand*—Dhaná-

AF-FLUX, *n* that which flows to—*Jo kisi jagah kí taraf bahtá ho*—Jo kisi sthán kí or bahtá ho

AF-FLUX'ION, *n* the act of flowing to—*Kísí or baháo<sup>h</sup>*

AF-FOR'IDY, *v* (L *ad, forum t*) to yield, to produce, to grant, to be able to sell, to be able to bear expenses—*I'tháná<sup>h</sup>, paidák, bakhshná, bech sahná<sup>h</sup>, kharch kar sahná*—Upajná, utpanna k, dení, vyay kar sahná [—Bhūmí ko ban kar dálná.]

AF-FOR'EST', *v* (Fr. *à, forêt*) to turn ground into forest—*Zamin ko jangal kar dálná*

AF-FOR-ES TÁ'TION, *n* the act of turning ground into forest—*Zamin kí jangal kar dálná*—Bhūmí ka ban kar dálná

AF-FRAY', *v* (Fr. *affray*) to terrify; *n* a quarrel, a tumult, a disturbance—*Dahshat d, n qaziya, shor-shúr, hangama*—Paraná, *n* taitá, dañgí, kharbārí, halbalí, halchal, hullar

A-FR'UD', *a* struck with fear, terrified—*Khaufzada, dahshatzada*—Dará, bhayátur

AF-FRIGHT', af-frít', *v* (S *fruktan*) to alarm, to terrify, *n* terror, fear—*Dahshat d, daráná<sup>h</sup>, n dahshat, khauf*—Bhay dená, dharkáná; *n* dar, bhay, dharká.

AF-FRIGHT'ED-LY, *ad* with fear—*Dahshat se*—Dar se.

AF-FRIGHT'ER, *n* one who frightens—*Daráne ualá<sup>h</sup>*

AF-FRIGHT'FUL, *a* terrible, dreadful—*Khaufnák, haultnák*—Bhayának, daráwaná

AF-FRIGHT'MENT, *n* fear, terror—*Hul, haibat*—Bhay, Sañká.

AF-FRONT', *v* (L *ad, frons*) to insult, to offend; *n* insult, outrage—*Be'izzat k, be-zár k, náráz k; n be'izzatí, khafagí, nárázi*—Apamán k. páni utáma, rúthána; *n* apamán, apiasamatá, krodh. [rá, galenhdá.]

AF-FRONT'ING, *p a* conumacious, abusive—*Zabán-daráz, bad-zabán*—Jibhára, mukhá-

AF-FRONT'IVE, *a* causing affront—*Náráz k w, gustikh, khaf f k w, be'izzat k w*—Apamán k w, halkí k w [dravya par páni ke sadris dálná.]

AF-FUSE', *v* (L *ad, fusum*) to pour upon—*Kísí chíz par páni kí tarah dálná*—Kísí AF-FUS'ION, *n* the act of pouring upon—*Reziáh*—Dhaláo.

**AF-FY'**, *v.* (L. *ad fido*) to betroth, to bind, to trust in, to confide—*Nisbat k.*, *mangni k.*<sup>h</sup>, *bāndhnā<sup>h</sup>*, *ītimād k.*, *ītibār k.*—*Vivāh k.* sambandh *k.*, *jornā*, *visvās k.*, *pratyay k.*  
**AF-FIED'**, *p. a.* betrothed, joined by contract—*Mangni se mansūb kiyā gayā*, *qaul-o-igrār se nisbatīār*—*Rokā wā chhidā gayā*, *jiskī tilak chapā hō*, *likhā pahī se jiskā sambandh hō chukā hō*.

**AF-FI'ANCE**, *n.* a marriage contract, confidence; *v.* to betroth, to give confidence—*Byāh k.* *qaul-o-igrār*, *ītimād*; *v.* *mangni yā nisbat k.*, *bharosā d<sup>h</sup>*—*Vivāh k.* vachan wā lekḥ, *bharosā*; *v.* *roknā*, *tilak d.*, *vivāh k.* sambandh *k.*, *visvās* *janmānā*.

**A-FIELD'**, *ad.* (*a. field*) to or in the field—*Khet ko yā khet meñ<sup>h</sup>*.

**A-FIRE'**, *ad.* (*a. fire*) on fire—*Ay par<sup>h</sup>*.

**A-FLOAT'**, *ad.* (*a. float*) floating—*Tūrtā<sup>h</sup>*, *utarātā<sup>h</sup>*, *bahtā<sup>h</sup>*. [lit, *prachar't*, *prastut*.

**A-FOOT'**, *ad.* (*a. foot*) on foot, in action—*Paidal*, *jārī*, *tiyār*—*Pāñw-pāñw*, *pracha-*

**A-FÖRE'**, *prep.* (S. *foran*) before, sooner in time; *ad.* in time past, in front—*Age<sup>h</sup>*, *qabl*; *ad. guzre zamāne meñ*, *sāmne<sup>h</sup>*—*Pūrv*, *samay meñ pahile*; *ad. pūrv kāl meñ*, *sammukh wā sammukh*.

**A-FÖRE-GÖ-ING**, *p. a.* going before—*Peshraft*, *āge jānewālā<sup>h</sup>*—*Pū* *vagat*.

**A-FÖRE'HÄND**, *ad.* by a previous provision—*Age se taiyār*—*Age se upasthit*. [kathit.

**A-FÖRE'MEN-TIONED**, *a.* mentioned before—*Mazkūr*—*Pūrv kahī gayā*, *pūrvokt*, *pūrva-*

**A-FÖRE'NAMED**, *a.* named before—*Sābiqu-z-zikr*—*Pūrvokt*, *pūrvakathit*.

**A-FÖRE'SAID**, *a.* said before—*Mazkūr bala*—*Pūrv kahā hua*, *pūrvokt*, *pūrvakathit*.

**A-FÖRE'TIME**, *ad.* in time past—*Guzre zamāne meñ*—*Vyatit kāl meñ*, *bite samay meñ*.

**A-FRAID'**. See under **AFFRAY**.

**A-FRESH'**, *ad.* (*a. fresh*) anew, again—*Az-sarī-nau*, *nahe sir se<sup>h</sup>*, *phir<sup>h</sup>*—*Pherkar*,

**AF'RI-CAN**, *a.* belonging to *Africa*; *n.* a native of *Africa*—*Muta'alliq i-Afrika*; *n.* *Afrika k.* *mutawattin*—*Afrika des k.* sambandhi; *n.* *Afrika k.* *desī jan*.

**A-FRONT'**, *ad.* (*a. front*) in front—*Sāmne<sup>h</sup>*—*Sammukh wā sammukh*.

**AFT**, *ad.* (S. *aft*) behind, a stern—*Jahāz ki pichhlī turf*—*Jahāz ki pichhārī or*.

**ÄFTER**, *prep.* following in place or time, behind, according to; *ad.* in succeeding time—*Jugah yā waqt meñ pichhe*, *pichhe<sup>h</sup>*, *mutābiq*; *ad. āyanda zamāne meñ*—*Sthān wā samay meñ pichhe*, *pasch-t*, *anusār*; *ad. pichhe ko samay meñ*, *āgāmī kāl meñ*.

**ÄFTER-ÄCT**, *n.* a subsequent act—*Pichhe k.* *kānē<sup>h</sup>*—*Paschāt kārya*.

**ÄFTER-ÄGES**, *n. pl.* succeeding times, posterity—*Āyanda yā pasīn zamāne*, *nasl*, *puah*—*Parakūl*, *utarakūl*, *santānī*, *pihī*. [dhan wā sānkar wā sikrī.

**ÄFTER-BAND**, *n.* a future band or chain—*Āyanda bandhan yā zunjir*—*Āne wālī band-*

**ÄFTER-BIRTH**, *n.* the placenta—*Lijhr<sup>h</sup>*, *kherī<sup>h</sup>*, *jhar<sup>h</sup>*. [kaghathanā.

**ÄFTER-CLÄP**, *n.* a subsequent event—*Pasīn sarguzasht*, *pichhe k.* *mājarā*—*Pa chāt-kālī-*

**ÄFTER-CÖST**, *n.* a subsequent expense—*Pichhe k.* *kharch*—*Pichhe k.* *wā paschāt kāl k.* *vyay*.

**ÄFTER-CÖURSE**, *n.* future course—*Āyanda daur*—*Āgāmī gati wā chāl*.

**ÄFTER-CHÖP**, *n.* the second crop—*Dūsri fusl*—*Dūsri ritu ki khetī*.

**ÄFTER-GÄME**, *n.* a subsequent scheme—*Pichhe k.* *mansūba yā bandish*—*Pichhe ki yukti wā upay*, *uttaropay*. [igimikāl, uttarāvasthā, paralok.

**ÄFTER-LIFE**, *n.* future life—*'Uqbā*, *'āqibat*, *bāqizindagī*, *āyanda onqūt*—*Jīvanāvasesh*,

**ÄFTER-MÄTH**, *n.* the second crop of grass—*Ghas ki dūsri fusl*—*Ghas ki dūsri utpatti*.

**ÄFTER-MÖST**, *a.* hindmost—*Pichhlī<sup>h</sup>*, *pichhārī<sup>h</sup>*—*Sab ke pichhe k.*

**ÄFTER-NÖÖN**, *n.* time from noon till evening—*Do pahar se shām tak*, *si-pahar*—*Do pahar dhale*, *aparāhna*, *vaikāl*.

**ÄFTER-PÄINS**, *n. pl.* pains after birth—*Lapke ke paidā hone ke ba'd 'aurat ko jo dard hotā hai*—*Prasavanantar pīr*, *prasav ke pichhe ki vyathā*.

**ÄFTER-PART**, *n.* the latter part—*Pichhlā hissā*—*Pichhlā bhāg*.

**ÄFTER-PILCE**, *n.* a short piece after a play—*Sawāng yā naqlbāzī ke ba'd ek chhotā sawāng jo kiyā jāti hai*—*Sawāng ke pichhe ek dūsri chhotā sawāng jo kiyā jāti hai*.

**ÄFTER-PROÖF**, *n.* posterior evidence—*Pichhe k.* *subūt*—*Pichhe k.* *pramān*.

**ÄFTER-STÄTE**, *n.* the future state—*Āyanda hālāt*, *'uqbā*, *'āqibat*—*Bhavishyat das*, *parāvasthā*, *paralok*.

**ÄFTER-THOUGHT**, *Äfter-thāt*, *n.* reflection after the act, expedients formed too late—*Pasindeshī*, *pasikrī*, *kām ke ba'd fikr*, *waqt ke ba'd tadbīr*—*Pachhmat*, *paschadbud-dhi*, *uttarachintā*, *kāryānantar upay*.

**ÄFTER-TIME**, *n.* succeeding time—*Āyanda zamāna*—*Āgāmikāl*, *utarakāl*.

**ÄFTER-WÄRD**, **ÄFTER-WÄRDS**, *ad.* in later or subsequent time—*Iske ba'd*, *āyanda zamāne meñ*—*Iske pichhe*, *pare*, *āgāmikāl meñ*.

**ÄFTER-WIT**, *n.* contrivance too late—*Pas'ant*, *munāsib waqt ke ba'd tadbīr*—*Pachhmatā*, *uttaropay*, *samay bite upay*, *kāryānantar upay*. [patī.

**Ä'GA**, *n.* a Turkish military officer—*Rūm k.* *lashkari sardār*, *āgā*—*Turkistān k.* *senā-*

**A-GAIN**, *a-gén'*, *ad.* (S. *agen*) a second time, once more, in return—*Dūsri daf'*, *ek bār aur<sup>h</sup>*, *phir<sup>h</sup>*, *dohāra*—*Dūsri bār*, *punarvār*.

A-GAINST', *prep.* in opposition to, contrary—*Bā muqābil, barqhilāf*—Viruddh, muñh par, sammukh, viparīt, ultā.

A-GAPE', *ad.* (*a. gape*) staring with eagerness or wonder—*Shauq yā ta'ajjub se tak-takī lagayē, kavwayā*<sup>b</sup>—Chāh wā āscharya se tak-takī lagīyē.

AG'A-RIC, *n.* (*Gr. agarikon*) a kind of mushroom used in physic and dyeing—*Gārī-qūn, ek turah kā kukraundhā jiskī istī māl dawā aur rangne men hotā hai*—Ek pakār kā kukraundhā jiskā vyavahār aushadh aur rangne men hotā hai.

A-GAST'. See AGHAST.

[śesh, ratnāvī'esh.

AG'ATE, *n.* (*L. achates*) a precious stone—*Yashb, jashm, sangi-sulaimāni*—Mañivī-

AG'A-TY, *a.* of the nature of agate—*Yashb yā sangi-sulaimāni ki khāsiyat rakhne wālā*—Ratna-iśeshadharmak.

AGE, *n.* (*S. agan*?) any period of time, a generation of men, a hundred years, maturity, decline of life—*Zamīna, 'umr, pusht, ek sau burush<sup>b</sup>, bulūgat, burhāpā, piri*—Kāl, yug, vayas, āyu, vay, pīrī, vañśāstrenī, ek sau varsh, purushāvastha, vridhāpā.

AGED, *a.* old, stricken in years—*Pir, sin-rasida*—Būbhā, viddh, vayogat.

AG'HENT, *n.* (*L. ago*) one who acts, a substitute, a factor; *a.* that acts—*Kār-kun, wakīl, nāib, gumāshṭa, fā'il, 'āmil, aqṭiyā<sup>b</sup>*; *n.* karne-wālā<sup>b</sup>—Kārak, pratindhi, pratipurush, kartā; *a.* kārak.

AG'EN-CY, *n.* the state of being in action, the office of an agent or factor—*Shuql, kār-par-dāzi, gumāshṭagi, wakālat, peshkāri, niyābat, āpṭhā<sup>b</sup>*—Kārtritwa, Kārapatwa, pratindhi kā pad, arṭhiyāi.

A-ĀEN'DA, *n.* business to be done, a memorandum-book, a ritual or service-book—*Jo kām hone ko ho, yaddāshṭbahī, figh yā 'ibādāt ki kitāb*—Kartavya kārya, smarapar-thak bahī, dharma-saṅghitā wā upasānā ki pothī.

AG'ENT-SHIP, *n.* the office of an agent—*Niyābat, gumāshṭagari, mukhtārī, wakālat, peshkāri, kārpar-dāzi*—Pratinidhipad.

AG-GLÖMER-ATE, *v.* (*L. ad, glomus*) to gather up in a ball, to grow into a mass—*Jam' karke gole ki sūrat banānā, barhkar majma' honā*—Ekathā karke gole ke ākār banānā, rāsi lagnā, dher honā.

AG-GLÖMER-A'TION, *n.* a growing or heaping together, a mass—*Gole ki sūrat majma' honā yā karnā, dher<sup>b</sup>*—Gole ke ākār ekatra honā wā karnī, dherī. [Lāse se jornā.

AG-GLÖTI-NATE, *v.* (*L. ad, gluten*) to unite one part to another—*Suresh se jornā*—

AG-GLÖTI-NANT, *a.* uniting parts together—*Lāse se ekathā jorne-wālā<sup>b</sup>*.

AG-GLÖTI-NĀTION, *n.* union, cohesion—*Lāse se jor yā jamāuṭ<sup>b</sup>*—Saṅsarg. [samarth.

AG-GLÖTI-NĀ-TIVE, *a.* having power to unite—*Jorne ki tāqat rokhe w*—Jorne ko

AG'GRAN-DIZE, *v.* (*L. ad, grandis*) to make great, to exalt, to enlarge—*Burī k<sup>b</sup>, sar-farāz k<sup>b</sup>, barhānā<sup>b</sup>*—Charbānī wā unnat k. [rāzi, 'azmat—Baḥṭī, unnatī, barhāo.

AG'GRAN-DIZE-MENT, *n.* the act of aggrandizing, the state of being aggrandized—*Sarfa-*

AG'GRA-VATE, *v.* (*L. ad, gravis*) to make worse, to enhance, to increase—*Badtar k., ziyāda sangīn k., mudhlaya k.*—Aur burī k. mandatar k. atyuktī k., barhīkar kahā.

AG'GRA-VĀTION, *n.* the act of making worse—*Badtari, abtari, badtar karnā*—Adhik burī k. aur burī k. [jo mand kare, burī k. w.

AG'GRA-VABLE, *a.* that may aggravate—*Badtar k. w., jo badtar kare*—Mand k. w.,

AG'GRE-GATE, *v.* (*L. ad, greg*) to collect together; *a.* formed of parts collected; *n.* the sum of parts collected—*Majmū'a k., jam' k., dherī k<sup>b</sup>*; *a.* majmū'a yā nī bahut his-sōn ke jam' hone se murattab kiyā gayā; *n.* majmā' ijtīmā', farāham—Ekathā k., san-chay k.; *a.* saṅchit, rāsikūt, batōrā huā; *n.* samūh, moṭ, rāsi, samudāy, ogh.

AG GRE-GATE-LY, *ad.* collectively, taken in mass—*Itiyatī-majmū'i, sab milki<sup>b</sup>, dher kā dher<sup>b</sup>*—Moṭ mein, samudāy mein, gathrī ki gathrī. [karan.

AG GRE-GĀTION, *n.* the act of collecting into one—*Ekathāi<sup>b</sup>, ijmā'*—Saṅchayan, rāsi-

AG'GRE-GĀ-TIVE, *a.* taken together, collective—*Ekathānā<sup>b</sup>, majmū'a*—Saṅgikūt, sama-vāyi, saṅchit. [saṅgrahak.

AG'GRE-GĀ-TOR, *n.* one who collects into a mass—*Jam' k. w., ekathā k. w.<sup>b</sup>*—Saṅgrahitā,

AG-GRESS', *v.* (*L. ad, gressum*) to commit the first act of violence—*Pahle chherṇā<sup>b</sup>*.

AG-GRESS'ION, *n.* the first act of injury—*Chher<sup>b</sup>, chherāo<sup>b</sup>, pahla hamla*—Pratham apakār wā hiñsā wā akraman.

AG-GRESS'IVE, *a.* making the first attack—*Pahle chherne w.<sup>b</sup>, pahle hamla k. w.*—Pahle apakār k. w., pahle ākraman k. w. [k. w. —Pahle apakār ākraman wā hiñsā k. w.

AG-GRESS'OR, *n.* one who does the first injury—*Chherne w.<sup>b</sup>, pahle hamla yā nuqsān*

AG-GRIEVE', *v.* (*L. ad, gravis*) to give sorrow, to vex, to injure, to harass—*Ranj d., satānā<sup>b</sup>, nuqsān k., 'ājiz k., tang k.*—Dukh d., khijhānā, hiñsā k., apakār k., klānt k. klēs d.

AG-GRIEV'ANCE, *n.* injury, wrong—*Nuqsān, zulm, zavar*—Hiñsā, apakar, hāni.

AG-GROUP', *v.* (*Fr. à. groupe*) to bring together into one figure—*Ek shakl mein ekat-thā k.*—Ek chhavi mein ekatra k.

A-GHAST', a-gast', *a.* (*S. gast*) struck with horror, amazed, terrified—*Harbat-zada,*

*mutahaiyir ya hairat-zada, khauf-zada*—Bhayavyākul, vismayākul, hakkā-bakkā, ohakrit wā chakit, darā huā.

AG'ILE, *a.* (L. *ago*) active, nimble—*Chust, chālāk*—Chapal, nirālasya, phurtilā.

AG'IT-TR, *n.* activity, nimbleness, quickness—*Chustī, chālākī, tezi*—Chanchalatā, chapalatwa, phurti, twarā, śighratā.

AG'I-O, *n.* (It.) the difference between the value of bank notes and current coin—*Hundi ke dām aur murawaj sikke ke darmiyān kā farq*—Huñdī ke mol aur prachalit mudrā ke bich kā antar.

A-GIST', *v.* (Fr. *gîte*) to take the cattle of others to pasture at a certain rate.—*Auroi ke mawāshī thīke par charānā*—Auroñ ke paśu thīke par charānā.

AGIST'MENT, *n.* the feeding of cattle—*Davāboh ki charāi*—Paśuñ ki charāi.

AGIST'OR, *n.* an officer of the king's forest—*Bādshāhi jangal kā 'uhd'dār*—Rājā ke ban kā adbhikāri.

AGI-TATE, *v.* (L. *ago*) to put in motion, to disturb, to discuss—*Mutaharrik k., jum-bish d., mustarib k., be-kal k., ghubrānā<sup>h</sup>, bahmā*—Hilānī, dūlānā, vyākul k., asthir k., vādānuvād k.

AG-I-TATION, *n.* state of being agitated, discussion, violent motion of the mind—*Jumbish, hurukat, bahs, mubāhasa, ghabrāhat<sup>h</sup>, beqarāri*—Hilāo, dūlāo, vādānuvād, vichār, udveg, vyākulatā. [dūlāne w., vyākul k. w., vādānuvādī.

AG'I-TA-TOR, *n.* one who agitates—*Mutaharrik yā beqarār yā bahs k. w.*—Hilāne w.,

AG'LET, AG'LET, *n.* (Fr. *aiguillette*) a point at the end of a fringe—*Jhālar ke akhīr meñ ek nok*—Jhālar ke ant meñ ek vindu wā anī.

AG'NATE, *a.* (L. *ad, natum*) allied to, akin from the father's side—*Rishtadār, bāp ki taraf se nisbaldār*—Samparkīya, bāp kī or se sambandhī.

AG-NAT'IC, *a.* relating to descent by the male line of ancestors—*Ābāi, yakjaddi*—Purushapakshasambaddha, purushapakshasambandhī.

AG-NATION, *n.* descent in the male line—*Yakjaddi asl*—Purushapakshasambandh.

AG-NIZE', *v.* (L. *ad, nosco*) to acknowledge, to own, to avow—*Mānnā<sup>h</sup>, qabūl k., iqrār k.*—Swikār k., angikār k.

AG-NITION, *n.* acknowledgment—*Iqbāl, iqrār*—Swikār, angikār.

[pukārnō<sup>h</sup>.

AG-NOM-I-NATE, *v.* (L. *ad, nomen*) to name, to call by name—*Nām lenā<sup>h</sup>, nām lekar*

AG-NOM-I-NATION, *n.* allusion of one word to another by sound, an additional name—*Arwā se ek lafz kā ishāra dūre ki tarāf, zāid nām, laqab*—Dhwani karke ek śabd se dūre kā sūchan, upanām, upādhi.

AG'NUS, *n.* (L.) a little image representing Christ in the figure of a lamb—*Ek chhoti mūrat jismēñ ek memne ki śurat hazrat 'Isā ki dalālat karne ke liye rahti hai*—*Ek chhotī mūrṭi jismēñ ek memne kā ākār 'Isā ke pratinidhi rahtā hai.*

A-GO', *ad.* (S. *agan*) in time past—*Peshtar, guzre, hue<sup>h</sup>*—Āge, bite

A-GO'ING, *p. a.* in motion—*Mutaharrik, chaltā huā<sup>h</sup>*—Gatīvi-isht, gatimān, prachar.

A-GONE', *ad.* in time past—*Guzre zamāne meñ*—Vyatit kāl meñ.

A-GOG', *ad.* (Fr. *à gogo*) in a state of desire, strongly excited—*Ārzūmandī ki hālat meñ, nihāūt mustarib*—Ākēnshā kī avasthā meñ, atyant chittavegawān.

ĀG'O-NY, *v.* (Gr. *agon*) violent pain—*Siyāsāt, jānkandani*—Yātanā, yantranā.

ĀG'O-NIZE, *v.* to be in excessive pain, to afflict with agony—*Siyāsāt yā jānkandani meñ honā, siyāsāt meñ dūlnā*—Yantranā wā yātanā pānī wā denā, [yantranā se.

ĀG-O-NIZ'ING-LY, *ad.* with extreme anguish—*Siyāsāt se, jānkandani se*—Yātanā se,

ĀG-O-NIS'TIC, ĀG-O-NIS'TIC, *a.* relating to prize-fighting, or athletic combats—*Pahal-wānī ke muta'alliq*—Mallayuddhasambandhī.

A-GRĀ'RI-AN, *a.* (L. *ager*) relating to fields or grounds—*Khet yā zamīn ke muta'alliq*

—Khet wā bhūmī kā, kshetravishayak wā bhūmivishayak.

A-GRĒ'STIC, *a.* relating to the country—*Dihātī yā dehātī*—Anāgar, grāmīn

A GREE', *v.* (Fr. *à gré*) to be in concord, to concur, to become friends—*Muttafīq honā, milnā<sup>h</sup>, dost ho jānā*—Sammat honā, mitra ho jānā. [tushṭīkar.

A-GREE'A-BLE, *a.* suitable to, pleasing—*Muwāfīq, dīlpasand*—Yogya, manorāñjak,

A-GREE'A-BLE-NESS, *n.* suitableness to, quality of pleasing, resemblance—*Muwāfīqat, dīlpasandagi, khūbī, dīlpasand karne ki khāsiyat, mushābahāt*—Yogyatā, ramyatwa, sadriyatā. [Anusār, anurūp, sukḥ se, ramyatā se.

A-GREE'A-BLY, *ad.* consistently with, pleasingly—*Bā-mutābaqat, pasandīda tarāh se*—

A-GREED', *p. a.* settled by consent—*Ittīfāq yā razāmandī se thahrāyā gayā*—Sammati se thahrāyā gayā. [Sammati, nirbandh, krayavikray kā vachan.

A-GREEMENT, *n.* concord, compact, bargain—*Ittīfāq, 'ahd, kharīd-farokht kā qaul*—

ĀG'RI-CŪL-TURE, *n.* (L. *ager, cultum*) the art of cultivating the ground—*Zirā'at, kishkāri*—Kisānī, krishi. [shisambandhī, kisānī kā.

ĀG-RI-CŪL-TU-RAI, *a.* relating to agriculture—*Zirā'atī, kishkāri ke muta'alliq*—Kri-

ĀG-RI-CŪL-TU-RIST, *n.* one skilled in the art of cultivating the ground—*Kishkāri*—Kisān, krishak.

- A-GRÖUND**, *ad.* (*a. ground*) stranded — *Kināre lagā yā charhā huā* — Tat par lagā wā charhā huā, tat par atkā wā phānsā huā.
- Ā'GUE**, *n.* (*S. æge*) an intermitting fever with cold fits; *v.* to strike as with ague — *Tap-i-larza*; *v.* *tap-i-larze se mārā* — Jūri. śitajwar; *v.* jūri wā śitajwar se pirit k.
- Ā'GUED**, *a.* struck with ague, shivering — *Tap-i-larza-zada, kāñptā huā<sup>h</sup>* — Jūri kā mārā, jūri se pirit, Śitajwaragraast.
- Ā'GU-ISH**, *a.* having the qualities of ague — *Kāñptā huā<sup>h</sup>, tap-i-larza ki khāsiyat w. w.* — Jūri wā jaraiyā kā dharm r. w., kanphaipātā, ś tajwarasīl. [charhāo.]
- Ā'GUE-FIT**, *n.* the paroxysm of ague — *Josh-i-tap-i-larza* — Kampajwarākram, jūri kā
- Ā'GUE PROOF**, *a.* proof against agues — *Jaraiyā rokne w<sup>h</sup>*.
- Ā'GUE-SPILL**, *n.* a charm for the ague — *Jīrī dūr karne ke liye tonā<sup>h</sup>*.
- AH**, *ā, int.* noting dislike, contempt, exultation, compassion, or complaint — *Ek lafz jis se higarat najrat khushi dardmandi yā shikāyat cāhir hoti hai* — Ek śabd jis se ghin tiraskār harsh karinā wā vilāp prakāś karte hai.
- A-HĀ'**, *int.* expressing triumph and contempt — *Wāh-wāh, shābāsh, tauba, chhi-chhi<sup>h</sup>* — Dhanya-dhanya, thū-thū.
- A-HEAD**, *ad.* (*a. head*) further on — *Agē<sup>h</sup>*.
- A-HOY'**, *int.* a sea term used in hailing — *Ek bahri lafz jo salām karne meñ mustā'mal hotā hai* — Ek samudrasambandhī śabd jiskā vyavahār prapām karne meñ hotā hai.
- ĀID**, *v.* (*L. ad, jutum*?) to help, to assist, to succour; *n.* help, support — *Madad k, dastgiri k, kumak d.*; *n.* *madad, pushti* — Upakār k., sahāy k., sahāyata k.; *n.* upakār, sahāyata.
- ĀID'ANCF**, *n.* help, support, assistance — *Madad, pushti, kumak* — Upakār, sahāy, sahā.
- ĀID'ER**, *n.* one who brings help — *Madadgār* — Sahāyak. [niravalamb, saahāy.]
- ĀID'LESS**, *a.* helpless, unsupported, undefended — *Lāchār, bemudad, be kos* — Vivas.
- ĀID-DE CAMP**, *āl'-de-camp*, *n.* (*Fr*) a military officer who conveys the general's orders — *Ek lakhkarī 'uhdadar jo jeneral sāhib kā hukm batātā hai, musāhib* — Senapati kā ajnāvah.
- ĀIGRET**, *n.* (*Fr*) *alcyon* the heron — *Baglā<sup>h</sup>*.
- ĀIGU-LET**. See **ĀG'LET**. [wā pānā, klēs d. wā bhognā.]
- AIL**, *v.* (*S. eglav*) to pain, to trouble — *Taklif d yā pānā, tasā<sup>h</sup> d yā uthānā* — Pīrā d.
- AIL'ING**, *p.* a sickly, full of complaints — *Bimār, kasalmānd, māinda* — Rogi, vyādhipirit.
- ĀIL'MENT**, *n.* pain, disease — *Taklif, bimār* — Pīrā, rog.
- AIM**, *v.* (*L. aestimo*?) to direct towards, to strive to hit, to attempt to reach; *n.* direction, endeavour, design, conjecture — *Shast, bāndhnā, nishānā sādhnā, pahūñchne ki koshish k.*; *n.* *shast, koshish, maqsad, qiyās* — Laksh k. abhisandhān k., pahūñchne kā udyog k.; *n.* laksh. abhisandhān, udyog, abhiprāy, amumūn, atkal
- AIM'ER**, *n.* one who aims — *Shast bāndhne w., pahūñchne ki koshish k. w.* — Laksh k. w., pahūñchne ki cheshtā k. w.
- AIM'LESS**, *a.* without aim or object — *Bagair shast jo maqsad* — Laksh wā abhiprāy rahit
- AIR**, *n.* (*L. aer*) the fluid which we breathe, gentle wind, the mien of a person, a tune, *v.* to expose to the air, to warm by the fire — *Hawā, dhūmī bagār<sup>h</sup>, uaz', rarish, ilhām*. *v.* *hawā khilānā, āñch denā<sup>h</sup>* — Vāyu, dhūmī batās, dhaj, chāl, swar; *v.* vāyu meñ rakhnā, tapnā, dhikānā. [ānand, āmod.]
- AIR'INESS**, *n.* exposure to the air, gayety — *Hawādāri, khushmizāji* — Vāyu meñ rakhnā.
- AIR'ING**, *n.* a short excursion to enjoy the air — *Hawā khāne ke liye thori dūr tak sair* — Vāyusevan ke liye thori dūr tak bhāman.
- AIR'LESS**, *a.* not open to the free air — *Be-hawā, tang, khamās<sup>h</sup>* — Nū vāt, bin-vāyu kā
- AIR'LING**, *n.* a thoughtless gay person — *Ek befikr bāq-bāj shakhs* — Ek nischint rangilā purush
- AIR'Y**, *a.* relating to the air, gay, sprightly — *Hawāi, harā se nisbatdār, khushab', chhabilā<sup>h</sup>, chhui<sup>h</sup>* — Vāyusambandhī, praphullachitta, praphulla, rangilā. [hūi kuppī.]
- AIR'BLAD-DER**, *n.* a bladder filled with air — *Hawā se bhari hui kuppī* — Vāyu se bhari
- AIR'BORN**, *a.* born of the air, fanciful — *Hawā se paidā, qiyāsī* — Vāyuj, akāśaj, vāyu se utpanna, kalpit, amulak. [nirmit wā banā huā, amulak, nirmul]
- AIR'BUILT**, *a.* built in the air — *Hawā meñ banā huā, be-bunyād kā, khiyālī* — Vāyu meñ
- AIR'DRAWN**, *a.* painted in the air, visionary — *Hawā meñ munaggaṣh kiya gayā, khiyālī* — Vāyu meñ chitrit kiya gayā, kalpit. [guliprakshepaṇisushiranālī.]
- AIR'GUN**, *n.* a gun charged with air — *Hawā se bhari hui bandūq* — Vāyu se bhari hui
- AIR'PUMP**, *n.* a machine for exhausting the air from vessels — *Bartanō se hawā ke nikālne ki kal* — Vāyu nikālne kā yantra, vāyuprakshepakayantra, vātīkarshakayantra.
- AIR'SHAFT**, *n.* a passage for the air into mines — *khānō meñ hawā ke jāne ke liye rāh* — Ākarōn meñ vāyu ke jāne ke liye path wā chhed. [vāyu na paith sake.]
- AIR'TIGHT**, *ā'r'tit*, *a.* not admitting the air — *Jis meñ hawā guzar na kar soke* — Jis meñ
- AISLE**, *il, n.* (*L. ala*) the wing or side of a church, a walk in a church — *Girje kā ek*

*bāzū yā taraf, girje meñ ek rāh*—Ísāi bhajanabhawan ká paksha wá párswa, krishtī<sup>h</sup> yabhanajasāla meñ ek path.

A-JAR', *ad.* (S. *acerran* ?) half opened—*Ádhá khulá<sup>b</sup>*.

A-KIN', *a.* (*a, kin*) related to, allied by blood, partaking of the same properties—*Nisatádár, rihtadár, mushábih, hamkhásiyat*—Sambandhí, swagotraj, goti, sadriś, samadharmak, samagun.

ÁL'A-BAS-TER, *n.* (Gr. *alabastron*) a kind of soft marble; *a.* made of alabaster—*Ábiáz, ek qism ká narm sangimarmar*; *a.* *abiáz yā ek qism ke narm sangimarmar ká baná huá*—Ek prakár ká komal patthar; *a.* ek prakár ke komal patthar ká baná huá.

A-LACK', *int.* an expression of sorrow—*Hai-hai, háy<sup>h</sup>, yeh afsos meñ bolá jātá hai*—Há, yah šokaprakásak šabd hai | *hai*—Is šabd se šok prakás ki y. jātá hai.

A-LACK'A-DAY, *int.* denoting sorrow—*Háy háy<sup>h</sup>, báp re báp<sup>h</sup>, is lafz se ranj zāhír hotá*

A-LAC'R-I-TY, *n.* (L. *alacer*) cheerfulness, liveliness, cheerful willingness, readiness—*Basháshat, zindadili, zaug, ānādagi yā dil-dihí*—Hulás, phurti, chop, ichchhutá, satwaratá, śighratá

A-LÁRM', *n.* (Fr. *à l'arme* ?) a cry of danger, sudden terror; *v.* to call to arms, to excite fear in, to disturb, to surprise—*Gohár<sup>h</sup>, áfat kī khabar, achānak khauf*; *v.* *gohár k.<sup>h</sup>, darānā<sup>h</sup>, muztarib k., harwās-bāhita k.*—Ásannabhayasúchaná, bhayadh-wani, achānachak dar; *v.* yuddh ke liye yoddhāhwan k., bharmāna, vyākul k., chakit k.

A-LÁRM'ING, *a.* terrifying, giving alarm—*Darāne w.<sup>h</sup>, bhayānak<sup>h</sup>, gohár k. w.<sup>h</sup>*

A-LÁRM'ING-LY, *ad.* in an alarming manner—*Darāne yā gohár karne ke dhab se<sup>h</sup>*

A-LÁRM'IST, *n.* one who excites alarm—*Darāne w.<sup>h</sup>, chaukanná yā gohár k. w.<sup>h</sup>*

A-LÁRM'BELL, *n.* a bell rung to give alarm—*Gohár karne ke liye jo ghanṭá bajájá jātá hai<sup>h</sup>, khauf zāhír karne w. ghanṭá*—Bhayasúchakaghañṭ.

A-LÁRM'POET, *n.* the poet or place of meeting in case of alarm—*Áfat ke waqt fauj ke jam' hone kī mu'āyan jagah*—Bhay ke samay meñ sená ke ekatra hone ká nirupṭ sthān.

A-LÁRM'WÁTCH, *n.* a watch that strikes the hour—*Jebí ghari jo bajti hai<sup>h</sup>*.

A-LÁS', *int.* (Fr. *hélas*) a word expressing lamentation, pity, or concern—*Háy háy<sup>h</sup>, afsos, haif*—Há, áh.

ÁLB, *n.* (L. *albus*) a white linen vestment worn by priests—*San yā patue kī baní hui sufed poshák jo imám pahante haiñ*—San wá paṭue ká baná huá swet vastia jo dharm-mādhýapak pahinte haiñ.

ÁL-BI-FI-CÁ'TION, *n.* the act of making white—*Sufed k*—Śwet k.

ÁL-BÍ'NO, *n.* a person unnaturally white—*Ek shukhs jo khiláfi-tab'at yā khiláfi-dastúr sufed ho*—Ek jan jo prakṛti wá swabhāv ke vírudh gorá ho.

ÁL-BU-GÍN'E-OUS, *a.* like the white of an egg—*Ande ke andar kī sufed raqīq shai*—Ande ke bhitār kī dhaulí dravadravya wá bahne ke yogya vastu.

ÁL-BŪ'R'NUM, *n.* the white or soft part of wood—*Lakri ká sufed yā narm hissa*—Kāth ká dhaulá wá komal bhāg

ÁL'BUM, *n.* a book for inserting autographs—*Khís háth ke navishta ke mundarj karne ke liye ek kitáb*—Swabastalekh ke likhne ke liye ek bahí wá pothí.

ÁL'BA-TROSS, *n.* a large aquatic bird—*Ek bar bahri chiriyá*—Ek barí samudri chiriyá.

ÁL-BÉ'TT, *ad.* (*all, be, it*) although, notwithstanding—*Agarchi, bāwqūle-ki*—Yadyapi, ispar bhi, upar bhi

ÁL'CA-HÉST, ÁL'KA-HÍST, *n.* (Ar.) a pretended universal dissolution—*Sab chízōñ ke galānewáli furzī shai*—Sab padārthōñ ke galānewáli kalpit vastu.

ÁL-CAID', *n.* (Sp.) a governor or judge in Barbary and Spain—*Barbar aur Spēn mulk ká nāzim yā hākim*—Barbar aur Spēn des ká riyādhikārī wā nyāyādhipatī.

ÁL'CHY-MY, *n.* (Ar.) occult chemistry, or that part of chemistry which proposes the transmutation of metals—*Ilm-i-k miyá ya'ni dhāt badalne ká 'ilm*—Rasāyanavidyá wá dhātu parivartan karne kī vidyá.

ÁL'CHY'M'CAL, *a.* relating to alchymy—*'Ilm-i-kimiyá ke muta'alliq, dhāt badalne ke 'ilm ke muta'alliq*—Rasāyanavidyāvishayak, dhātu palatne kī vidyá ká sambandhí.

ÁL'CHY'M'CAL-LY, *ad.* by means of alchymy—*'Ilm-i-k miyá se*—Rasāyanavidyá se.

ÁL'CHY-MIST, *n.* one who studies alchymy—*Kimiyágar*—Rasāyani.

ÁL'CHY-MIS'TICAL, *a.* practising alchymy—*Kimiyágar*—Rasāyani. | *ko dúsrí kardálná.*

ÁL'CHY-MIZE, *v.* to transmute—*Khásiyat yā shai badal dálná*—Gūnāntar k., ek vastu

ÁL'CO-HÖL, *n.* (Ar.) pure spirit—*Kuhl yā kuhal, ukhal, phúl-sharáb*—Madyasár.

ÁL'CO-HÖ-LIZE, *v.* to convert into alcohol—*Phúl sharáb yā alkuhl kar dálná*—Madyasár kardálná.

ÁL'CO-HÖL-I-ZÁ'TION, *n.* the act of converting into alcohol—*Phúl sharáb yā alkuhl kardálná*—Madyasár kardálná. | nadharmmapustak.

ÁL'CO-RÁN, *n.* (Ar. *al, koran*) the book of the Mohammedan faith—*Qurán*—Yava-

ÁL'CO-RÁN'ISH, *a.* relating to the Koran—*Quráni, qurán ká*—Yavanadharmmapustakavishayak.

- AL-CÔVE', *n.* (Sp. *alcoba*) a recess in a chamber, an arbour—*Ek 'othri meñ nir'āli jagah<sup>b</sup>, kunj<sup>b</sup>*—*Ek kothari meñ ekānt shāñ, nikunj.*
- ĀL'DER, *n.* the name of a tree—*Ek per ká nám hañ<sup>b</sup>.*
- ĀL'DERN, *a.* made of alder—*Āldar per ká banā huā<sup>b</sup>.*
- ĀLD'ER-MAN, *n.* (S. *eald, man*) a magistrate in a town corporate—*Inglistāñ ke ek shahr ká hūkim*—*Ingland des meñ ek nagar ká pradhāñ purush.*
- ĀL'DER-MAN-LY, *a.* like an alderman—*Inglistāñ ke kisi shahr ke hūkim ká tarāh*—*Ingland des ke kisi nagar ke pradhāñ purush ke sadris.*
- ĀLĒ, *n.* (S. *eale*) fermented malt liquor—*Ek gism kī sharāb jo jau ke pāni ko josh dene se bantī hai*—*Ek madya jo jau se bantī hai, yavasurā.*
- ĀL'ISH, *a.* resembling ale—*Jau ke pāni ke josh khāne se bani hui sharāb ke mánind*—*Jau ke pāni se bane hue madya ke sadris, yavasurāsadris.*
- ĀL'E'DENCH, *n.* a bench in an alehouse—*Sharāb-khāne meñ baithne ke liye piyadār kāth ká-takhtā*—*Yavasurālay meñ kāth kī lambī chauki.*
- ĀL'E'BĒR-RY, *n.* a beverage made of ale, spices, sugar and bread—*Jau kī sharāb garm masāla chini aur roṭī ká banā sharbat*—*Yavamadya masāle chini aur roṭī ká banā hui ras.*
- ĀL'E'BREW-ER, Āl'brū-er, *n.* one who brews ale—*Jo jau kī sharāb banātā hai, jau kī sharāb banāne wālā*—*Yavamadya banāne wālā.*
- ĀL'E'FED, *a.* fed with ale—*Jau kī sharāb se palā huā*—*Yavamadirā se palā huā.*
- ĀL'E'HŌUSE, *n.* a house where ale is sold—*Jau kī sharāb kī dūkāñ*—*Yavamadyālay.*
- A-LĒM'BIC, *n.* (Ar.) a vessel used in distilling—*Bhakkā<sup>b</sup>*
- A-LĒRT', *a.* (Fr. *alterte*) on guard, watchful, brisk, pert—*Āhabardār, hoshyār, chā-lāk, jaldūz*—*Sachet, sāvadhāñ, phurtilā, chāñchal.*
- A-LĒRT'NESS, *n.* saghtiness, briskness—*Zindadili, tezi*—*Phurti, chāñchalatā, chapalatā.*
- AL-EX-ĀN'DRINĒ, *n.* a verse of twelve syllables, first used in a French poem called ALEXANDER—*Bārah kaje ká ek misrā jiskā isti' māl pahle pahal Alegzāndār nám ek Frānsisi masnāvī meñ huā thā*—*Bārah mitrōñ ká ek chhand jiskā vyavahār pahle-pahal Alegjāñlar nām ek Frānsisi kīvyā meñ huā thā.*
- A-LĒX-I-PHAR'MIC, A-LĒX-ĀPHĀR'MI-CAL, *a.* (Gr. *alexo, pharmakon*) expelling poison—*Zaharmār, dawā kī jo zahr ko bāhar kartī hai*—*Vish nikāsnēwālī aushadh.*
- ĀL'GE-BRA, *n.* (Ar.) a peculiar kind of arithmetic—*Jabr-o-muqābala*—*Vijaganit.*
- ĀL-GE-BRĀ'I-CAL, *a.* relating to algebra—*Jabr-o-muqābale se nisbatdār*—*Vijaganitasam-bandhī.*
- ĀL-GE-BRĀ'I-CAL-LY, *ad.* by means of algebra—*Jabr-o-muqābale ke vasīle se*—*Vijaganit*
- ĀL-GE-BRĀ'IST, *n.* one skilled in algebra—*Jabr-o-muqābaladāñ*—*Vijaganit ká jāññewālā, vijaganitājña.*
- ĀL'GO-RISM, ĀL'GORITHM, *n.* (Ar.) the science of numbers—*Hisāb ká 'ilm*—*Añkavi.*
- ĀL'GUA-ZIL, *n.* (Sp.) a spanish officer of justice, a constable—*Spen ke mulk ká hākim yā munsi, piyūda*—*Spen des ká nyāyādhyaksh, mirdahā.*
- ĀL'IAS, *ad.* (L.) otherwise—*'Urf*—*Āthavā.*
- ĀL'I-BI, *n.* (L.) elsewhere, the plea of a person who, when charged with a crime, alleges that he was in another place—*Aur kahīñ<sup>b</sup>, dūsri jagah meñ<sup>b</sup>, jahāñ gunāh huā ho wahāñ us waqt na rahne ká 'uzr*—*Shthāñāntar. anyatra, dūsre shthāñ meñ, jis shthāñ meñ koī aparādh huā ho wahāñ us samay meñ na rahne ká uttaravād.*
- ĀL'IEN, *a.* (L. *alienus*) foreign, estranged from; *n.* a foreigner, a stranger; *v.* to transfer property, to estrange—*Begāna, gair*; *n.* *begāna, ajnabi*; *v.* *jāedād muntaqal k., mutagaiyir k.*—*Videśiya, virakt*; *n.* *videśi, anjāñ*; *v.* *dravya paravās k., virakt wā vibhinna k.*
- ĀL'IEN A BLE, *a.* that may be transferred—*Jo muntaqal ho sake, dūsre ke hawāle kiye jāne ke lāiq*—*Paravās kiye jāne ke yoyga, parādhiñ kiye jāne ke yoyga.*
- ĀL'IEN-ATE, *v.* to transfer property to another, to withdraw the affections; *a.* withdrawn from, estranged—*Jāedād muntaqal k., muhabbat uṭhā lenā*; *a.* *kashida, mutagaiyir kiya gayā*—*Par yā k., dravya paravās k., man khūñch lenā*; *a.* *vibhinna, virakt, snehanivritta, parayā kiya gayā.*
- ĀL'IEN-Ā'TION, *n.* the act of transferring property, change of affection—*Intiqāl-i-jāedād, mufāraqat, muhabbat uṭhā lenā*—*Dravya parādhiñ karnā, virag, virakti, snehanivritta.*
- ĀL'IEN-Ā-TOR, *n.* one who alienates—*Jāedād ko muntaqal k. w., muhabbat uṭhā lene w.*—*Apne dravya ko parādhiñ k. w., virāgi, sneh uṭhā lene w.*
- A-LIGHT', *a-lit', v.* (S. *a, lihtan*) to come down, to dismount—*Uṭarnā<sup>b</sup>, utarparnā<sup>b</sup>.*
- A-LIKE, *a.* (a, *like*) having resemblance; *ad.* in the same manner or form—*Mushābih*; *ad.* *usi taur yā sūrat se*—*Sadri*; *ad.* *usi prakār wā ākār se,*
- ĀL'I-MENT, *n.* (L. *alo*) nourishment, food, support—*Qūt, khurāk, parwarish*—*Push-tai, āhar, ādhār.*
- ĀL'I-MĒNT'AL, *a.* nourishing, nutritious—*Muqawwi, tāqatbaksh*—*Paushtik, pushhtikar,*

ĀL-I-MĒN'AL-LY, *vd.* so as to nourish—*Tā ki tāqat de—Jis meñ pusht kare.*

ĀL-I-MĒN'T'ARY, *a.* belonging to aliment—*Khurāk ke mutā'alliq—Āhārasambandhī,* pushtai se jo sambandh rakhe.

ĀL-I-MEN-T'ATION, *n.* the act of nourishing—*Parvarish—Pushti, poshay, pratipālan.*

ĀL-I-MO-NY, *n.* the allowance to a married woman when separated from her husband—*Mahr—Jab vivāhitā stri apne swāmī se alag ho jāy tab jo dhan us stī ko diyā jātā hai.*

ĀL-I-QUANT, *a.* (L. *aliquantus*) parts of a number, which, however repeated, will never make up the number exactly; as 3 is an aliquant part of 10—*'Adād-i-mutbā-yana—Anapavartan.*

ĀL-I-QUOT, *a.* (L.) parts of a number, which will measure it exactly, without any remainder; as 3 is an aliquot part of 12—*'Adād-i-mutdākhila—Apavartan*

A-LIVE, *a.* (*a. live*) having life, not dead, active, cheerful—*Zinda, murda nahin, ho-shayr, jāri, khush—Jitā, marā nahin, sachet, chalit, prasanna.*

ĀL'KA-LI, *n.* (Ar. *al kali*) a salt which neutralizes acid; *pl.* āl'ka-lies—*Jawākhār<sup>h</sup>—Amāvartan.* [visisht.

ĀL-KA-LIS'CENT, *a.* slightly alkaline—*Kuchh kuchh jawākhār sā<sup>h</sup>—Kinchit amāvartan.*

ĀL-KA-LINE, *a.* having the qualities of alkali—*Jawākhār sā<sup>h</sup>—Amāvartanavisisht.*

ĀL-LI, *a.* (S. *call*) the whole, every one, every part; *n.* the whole, every thing; *ad.* quite, completely, wholly—*Sub<sup>h</sup>, har ek, har hissā; r. majmū', sab<sup>h</sup>, har shai; ad. kull, tamām, sarā<sup>h</sup>—Sarv, pratyek, pratyek bhāg; n. Sarv, pratyek vastu, ad. sakalatā-pūrvak, sampūrvatā se. sab.* [palāḍī din.

ĀLL-FOOLS'DAY, *n.* the first of April—*Epril mahīne ki pahli tārikh—Epril mahine kā*

ĀLL-FOOLS', *n.* a low game at cards—*Tās kā ek nich khe<sup>th</sup>.* [nām k., namaskār k.

ĀLL'HAIL, *int.* all health; *r.* to salute—*Mubārak; v. bandagi k., salām k.—Jay; r. pra-*

ĀLL-HĀL'LOW-MĀSS, ĀLL HĀL'LOW-TIDE, *n.* the term near All-saints-day—*Āl-sent<sup>h</sup>-de ke roz ān pahli Noveṃbar ke nazdīk kā raqt—Āl-sent<sup>h</sup>-de arthāt Noveṃbar ke pahile* din ke sanip kā samay.

ĀLL SĀINTS'DAY, *n.* the first of November—*Pahli Noveṃbar—Noveṃbar kā pahlaḍī din.*

ĀLL-SOULS'DAY, *n.* the second of November—*Noveṃbar ki dūsri tārikh—Noveṃbar* mahine kā dūsraḍī din. [d.—Stīr k., sānt k.

AL-LĀY', *r.* (S. *a. lacyan*) to quiet, to pacify, to soothe—*Shāista k., thanā<sup>th</sup> k.<sup>h</sup>, taskin*

AL-LĀY'ER, *n.* one who allays—*Shāista k. w., taskin d. w.—Sānt k. w., stīr k. w.*

AL-LĀY'MENT, *n.* the act of allaying—*Taskīndhī, shāistagi—Sānti.*

AL-LĒGE', *r.* (L. *ad. lego*) to affirm, to declare, to plead in excuse—*Bayān k., iqrār k., 'uzr k., hujjat k.—Driṭhatā se kahnā, prakāś k., uttaravād k.*

AL-LĒGE'A-BLE, *a.* that may be alleged—*Iqrār yā iẓhār kiye jāne ke qābil—Driṭhatā se* kahē wā prakāś kiye jāne ke yogya. [uttaravād, uttaradān.

ĀL-LE-GĀ'TION, *n.* affirmation, plea, excuse—*Iqrār, 'uzr, hujjat, bahāna—Driṭh vachan,*

AL-LE'GIAN'CE, *n.* (L. *ad. lego*) the duty of a subject to the government—*Bādsakh* ke haq men wājibdāri yā namak-hālāt—Rājabhakti, rājā ki or adhināt wā anurāg.

ĀL'LE-GO-RY, *n.* (Gr. *allos, agora*) a figurative discourse, implying something that is not literally expressed—*Tamsil, istī'āra, majāz—Rūpak, lākshanikavākya.*

ĀL-LE-GOR'IC, ĀL-LE-GOR'IC-AL, *a.* in the form of an allegory, not literal—*Tamsilī, majāzī, mustā'ir—Rūpakamay, lākshanik.*

ĀL-LE-GOR'IC-AL-LY, *ad.* in an allegorical manner—*Tamsilī tarāh se, majāzī tariq se—* Lākshanik prakār se, rūpakamay kram se.

ĀL'LE-GO-RIST, *n.* one who teaches by allegory—*Tamsil yā istī'āre se sikhāne w.—Rūpak* se sikhāne w.

ĀL'LE-GO-RIZE, *v.* to turn into allegory—*Tamsil yā istī'āra lānā—Rūpak b'indhnā.*

AL'LE'GRO, *n.* (It.) a sprightly motion in music—*Bāje ki shītābī—Bāje ki sghratā.*

AL-LE-LU'JAH, āl-le-lū'ya, *n.* (Heb.) a word of spiritual exultation, signifying PRAISE GOD—*Al-hamdu-lillāhī—Dhanya Iswar.*

AL-LE'VI-ATE, *v.* (L. *ad. levis*) to make light, to ease, to soften, to extenuate—*Halkā* k.<sup>h</sup>, ārām d., buhlānā<sup>h</sup>, narm k. mulāim k., kam k.—Sukh d., komal k. ghatānā, thorāk.

AL-LE-VI-ATION, *n.* the act of making light, that which eases pain—*Halkā karnā<sup>h</sup>, wah* chiz jo taklif ko takhfif karti hai—Sānti, jo vastu kasht ko sānt karti hai.

ĀL'LEY, *n.* (Fr. *allée*) a walk in a garden, a narrow passage—*Bāg meñ tūhalne ke liye* rāh, kūcha, gali<sup>h</sup>—Udyānāpath, sakarā path.

AL-LI'ANCE. See under ALLY.

AL-LI'CIEN-CY, *n.* (L. *ad. laqueo*) the power of attracting, attraction, magnetism—*Ka-shish karne ki quwwat, kushish, khāsiyat-i-miqnātis—Khinchne ki śakti, ākarshana-śakti, khinchāo, ākarshan, lohachumbakadharmina.* [d.<sup>h</sup>, mllānā<sup>h</sup>.

ĀL-LI-GATE, *v.* (L. *ad. ligō*) to tie together, to join to unite—*Ekathā bāndhnā<sup>h</sup>, jor*

ĀL-LI-GĀ'TION, *n.* the act of tying together, a rule of arithmetic—*Bāndhnā<sup>h</sup>, ta'aayun-i-qimat—Sambandhan, sanyojan, misragapit, arghasanakhyapan.*

ĀL-LI-GĀ-TOR, *n.* (L. *lacerta*?) the American crocodile—*Magar<sup>h</sup>, kumhīr<sup>h</sup>.*



- AL-LĪ'SION, *n.* (L. *ad, læsum*) the act of striking one thing against another — *Ek chíz ko dúsrí par thónkná* — Ek vastu ko dúsrí par thónkná.
- AL-LĪTER-Ā'TION, *n.* (L. *ad, litera*) the beginning of several words in succession with the same letter — *Tajnis, radif, usi ek harf se kai lafzon ká mutawátir shurú honá* — Usi ek hí akshar se kai šabdon ká kram se árambh honá, anuprás.
- AL-LĪTER-A-TIVE, *a.* pertaining to alliteration — *Tajnis yá radif se nisbat-dár, musajja', muqaffá* — Anuprásasambandhi, anuprásá'il.
- AL-LO-CATE, *v.* (L. *ad, locus*) to place, to set aside — *Rakhná<sup>h</sup>, alag k.<sup>h</sup>*.
- AL-LO-CĀ'TION, *n.* a placing or adding to — *Nihád yá pūwastugi* — Saisthiti wá jor.
- AL-LO-CŪ'TION, *n.* (L. *ad, locutum*) the act or manner of speaking to — *Gustár, guft-gú yá guft-gú ká tariq* — Bātehit wá bātehit ká dhaṅg. [kí bhūmi.
- AL-LŌ'DI-UM, *n.* (S. *leod*) a free manor — *Lá-khírāj tá'aluga, mu'áfi 'alága* — Biná kar
- AL-LŌ'DI-AL, *a.* independent of any superior — *Kísí baṛe ke tábi' nahín, úzād* — Swádhin, kisi baṛe ke adhín nahín.
- AL-LŌŌ'. See HALLOO. [shná — Bhág k., dená.
- AL-LŌT', *v.* (S. *hlot*) to give by lot, to distribute, to grant — *Bāntná<sup>h</sup>, taqsim k., bakh-*
- AL-LŌT'MENT, *n.* that which is allotted — *Jo mungasam hota hai yá bakhshá jātá hai* — Jo bahá wá diyá jātá hai.
- AL-LŌW', *v.* (S. *a, lyfan*) to admit, to grant, to permit, to pay to, to make abatement or provision — *Mānná<sup>h</sup>, qabúl k., dená<sup>h</sup>, ijāzát d., rawá-dár k. adá k., kamti yá mujrá k.* — Swikár k., angikár k., anumati d. wá k., chuká d., dedálná, ghatáná, nyún k.
- AL LŌW'A-BLE, *a.* that may be allowed — *Rawá, jūz, wājib, manzúr yá qabúl kiye june ke qabíl* — Swikaraníy, dharmya, anumatiyogya, nyáyya.
- AL-LŌW'A-BLE-NESS, *n.* the being allowable — *Jawáz, rawá-dári* — Nyáyyatá, gráhyatá, anumatiyogyatá, swikaraníyatá. [karaniyatá se.
- AL-LŌW'A-BLY, *ad.* with claim of allowance — *Jawáz yá rawá-dári se* — Nyáyyatá wá swi-
- AL-LŌW'ANCE, *n.* permission, sanction, abatement, a grant or stipend — *Ijāzát, purwánagi, manzúri, tukhfi, minhá, tankhwáh, talab, musháhara* — Anumati, anujná, swikár, nyúnatá, ghatáo, battá, m. sik, jiviká.
- AL-LŌY', *v.* (L. *ad, ligo*) to debase by mixing; *n.* a baser metal mixed with a finer — *Miláo se kharáb k.*; *n. a chehhe dhátu meñ bure ká miláo<sup>h</sup>* — Miláo se khotá k.; *n. kudhátu, a chehhe dhátu meñ nikrisht dhátu ká miláo.*
- AL-LŪDE', *v.* (L. *ad, ludo*) to refer to, to hint at, to insinuate — *Nisbat rakhná, dalálat k., imá k., ishára k., ramz k.* — Sambandh wá lagáo rakhná, lagná, jhukná, sain k., sañket meñ batáná, súchaná k.
- AL-LŪ'SION, *n.* a reference to something known, a hint, an implication — *Ishára, hawála, 'aláya, munshá, kináya, imá, ramz* — Kisi jñát vastu se sambandh, lagáo, sampark, sain, sañket bát, vivakshá, upalakshya.
- AL-LŪ'SIVE, *a.* hinting at, having reference — *Ishára k. w., bá-kináya, 'má k. w., muta'al-liq, nisbat-dár, murádi* — Sañketakári, sain k. w., súchak, sambandhi, samparki, sapekshya.
- AL-LŪ'SIVE-LY, *ad.* in an allusive manner — *Imá ramz yá ishára se* — Súchanapúrvak, sain sañket wá upalakshya se. [shya.
- AL-LŪ'SIVE-NESS, *n.* the being allusive — *Nisbat-dári, ramz yá imá* — Súchakatá, upalak-
- AL-LŪRE', *n.* (Fr. *leurre*) to entice, to decoy, to hold out temptations — *Fareb dekar mohná yá khinchná, warjáláná, tam' dikhláná* — Chittá'sarshap k., phuslání, lubbhána, lálach dikhána. [lobhāti hai, lálach, lobh, phuslábat, chittákarschap.
- AL-LŪRE'MENT, *n.* that which allures — *Jo chíz kí tam' deti hai, tam'* — Jo vastu kí
- AL-LŪR'ER, *n.* one who allures — *Tam' dikhláne w., díl-fareb* — Lobh dikhláne wálá, phusláne w., manchor, chittákarschap. [láne kí šakti.
- AL-LŪR'ING, *n.* the power to allure — *Tam' dikhláne kí táqat* — Lobh dí'háne wá phus-
- AL-LŪR'ING-LY, *ad.* in an alluring manner — *Díl-farabi se, díl-rubáí se* — Lobh se, phuslá-we se, bhuláwe se. [daryá-barámad, dewúrú<sup>h</sup> — Kachhár.
- AL LŪ'VI-ON, AL-LŪ'VI-UM, *n.* (L. *ad, luo*) earth deposited by water — *Daryá-barár,*
- AL-LŪ'VI-AL, *a.* deposited by water — *Daryá-barári, daryá-barámad, dewáre kí<sup>h</sup>* — Kachhár kí.
- AL-LŪY', *v.* (L. *ad, ligo*) to unite by kindred, friendship, or treaty; *n.* one united by friendship or treaty — *Rishta dosti sulh yá 'ahd-o-paimán karána*; *n. jo dosti yá 'ahd-o-paimán se milá ho, rafiq, rishta-dár* — Nátá maitrí wá sandhi arthát paraspar upakár karne kí pratíjñá karána; *n. mitra, parasparopakári.*
- AL-LŪ'ANQE, *n.* relation, a league, a confederacy — *Rishta-dári, ittíhád, 'ahd-o-paimán, qaul-o-igrá, bandish* — Nátá, sandhi, mel, aikya. [mántaravritta.
- ÁL-MA-CÁN'TAR, *n.* (Ar.) a circle parallel to the horizon — *Mogantarát* — Kshitijasa-
- ÁL-MA-NAC, *n.* (Ar.) a book containing the days and months, a calendar — *Jamrí<sup>h</sup>, taqwím* — Patrá, pañjiká, pañchāṅg.
- AL-MIGHT'Y, Al-mít'y, *a.* (all mighty) of unlimited power, omnipotent; *n.* the Omni-

potent, God—*Qādir-i-mullaq*; n. *Haqq ta'ālā*, *Khudā ta'ālā*—Sarvasāktimān, sarvasamarth; n. Parameśvar. [ttwa, sarvasāmarthyat.]

AL-MIGHT-I-NESS, n. unlimited power—*Qudrat-i-mullaq*, *qudrat-i-kullī*—Sarvasāktimān—AL-MOND, a'mund, n. (Fr. *amande*) the nut of the almond tree—*Bālam*.

AL-MONDS, n. pl. the glands of the throat—*Zabān ki jar meñ donoñ taraf jo gosht hotā hai*—Jīb ki jar meñ donoñ or jo māns hotā hai.

AL-MOST, *ad.* (*all*, *most*) nearly, well nigh, for the greatest part—*Qarīb*, 'an-qarīb, *naz-dik-tar*, *ziyādu karke*—Prāy, nikat, lagbhag, bahut karke. [bhikh<sup>h</sup>—Bhikshā, dān.]

ALMS, *ams*, n. (S. *alms*) what is given to the poor—*Khairāt*, *zakāt*, *sadda*, *tasadduq*.

AL-MO-NER, n. an officer who distributes alms—*Muhatamim-i-khairāt*—Dānādhikāri.

AL-MON-RY. AL-M'RY, n. the place where alms are distributed—*Langur-khāna*, *khairāt-khāna*—Dānāsālā, bhikshālāy, bhikh dene kā bārā, dharmasālā.

ALMS-BAS-KET, n. a basket for receiving alms—*Bhikh tene ke liye tokri<sup>h</sup>*. [kām.]

ALMS-DEED, n. an act of charity—*Khairāt kā kām*, *kār-i-sawāb*—Dānakārya, dharm kā

ALMS-GIV-ER, n. one who gives alms—*Khairāt dene w.*—Bhikshā dene w., bhiksh udātā, daridraposhak. [dharmma.]

ALMS-GIV-ING, n. the giving of alms—*Khairāt-dihī*, *bhikh denā*—Bhikshādān, dānad-

ALMS-HOUSE, n. a house for the poor—*Langur-khāna*, *qarīb-khāna*—Dharmasālā, daridraposhanasālā.

ALMS-MAN, n. a man supported by alms—*Khairāt-khor*—Bhikhāri, bhikshopajivī.

AL-MUG-TREE, n. a tree mentioned in Scripture—*Ek darakht jiskā zikr 'Isāiyōñ kī kitāb-i-muqaddas meñ hai*—Ek per jiskī charchā 'Isāiyōñ kī dharmapustak meñ hai.

AL-OES, n. (Gr. *aloe*) a tree, a wood for perfumes, a medical juice—*Ghikwār<sup>h</sup>*, *agar<sup>h</sup>*, *musabbar*.

AL-O-ET'IC, a. consisting of aloes—*Ghikwār yā agar kā banā huā<sup>h</sup>*, *musabbar kā banā huā*.

AL-O-ET'ICAL, a. pertaining to aloes, consisting chiefly of aloes—*Ghikwār yā musabbar ke mutā'alliq*, *khāskar ghikwār yā musabbar kā banā huā*—Ghikwār wā agar kā sambandhī, viśesh karke ghikwār wā agar kā banā huā.

A-LÖFT', *ad.* (S. *lyft*) on high, in the air—*Bālā*, *buland*, 'alam-i-bālā—Úpar, únca, úrdh meñ, akās meñ.

A-LÖNE', a. (*all*, *one*) single, solitary—*Tanhā*, *eklā<sup>h</sup>*, *jarida*, *sirf*—Akela, ekákí, chharí, keval. [meñ<sup>h</sup>, sar-tá-pá, sarásar, áge<sup>h</sup>, barábar—Lambái meñ, párwár, agra.]

A-LÖNG', *ad.* (S. *and*, *long*) at length, throughout, forward—*Lambá-lambá<sup>h</sup>*, *lambān*

A-LÖNG'SIDE, *ad.* by the side of a ship, side by side—*Jaház ke pahlú meñ*, *pahlú-ba-pahlú*—Jaháj kī alāng meñ, kait kait, alāng alāng.

A-LÖÖF', *ad.* (*all*, *off*) at a distance—*Tufāwut par*, *alag<sup>h</sup>*—Dúr, nyará, nirálā, prithak.

AL-ÖÜD', *ad.* (*a*, *loud*) loudly, with a great noise, with a strong voice—*Pukárke<sup>h</sup>*, *loud* *awaáz se*, *ba-áwáz-i-buland*—Chillákar, chichiyáke, únche swar se.

ÁLP, n. (C. ?) a lofty mountain in Europe—*Ek tūchā pahār jo Yuroop meñ hai<sup>h</sup>*.

ÁLPINE, a. relating to the Alps, mountainous, high—*Álp pahār kā<sup>h</sup>*, *pahār<sup>h</sup>*, *úrchā<sup>h</sup>*.

ÁLPHA, n. the first letter in the Greek alphabet, the first—*Yúnání alif-be kī takhtī kā pahlá harf*, *awwal*, *afzal*—Grik bhāshā kī varnamalā ká pahlá akshar, pratham, pahlá. [takhtī, *ahjad*—Kisī bhāshā ká kakahrā wā varnamalā, varnamalí, aksharamalā.]

ÁLPHA-BET, n. (Gr. *beta*) the letters of a language—*Álif-be yā kisi zabān ke alif-be kī*

ÁLPHA-BET-ÁRI-AN, n. an A. B. C. scholar—*Ábjad ká síkhne w.*—Varnamalā ká adhyāyí, kakahre ká síkhne w. [*ahjad ke silsile yā taur par*—Varnamalā ke kram wā prakār se.]

ÁLPHA-BET'IC, ÁLPHA-BET'ICAL, a. in the order or manner of the alphabet—*Álif-be yā*

ÁLPHA-BET'ICAL-LY, *ad.* in alphabetic order—*Bu-silsila-i-ahjad*—Varnakram ke anusār, kakahre ke anurúp. [Iske áge, is samay meñ, isī kshar meñ.]

ÁL-READY, *ad.* (*all*, *ready*) now, at this time—*Iske pahle kī<sup>h</sup>*, *abhi<sup>h</sup>*, *ab<sup>h</sup>*, *is waqt*—

ÁL'SO, *ad.* (S. *call*, *swa*) in the same manner, likewise—*Us mutābiq*, *usī taur se*, *bhi<sup>h</sup>*, *niz*—Usī prakār se, tadrúp se, evāñ, tathā.

ÁL'TAR, n. (L. *altus*) the place where offerings are laid, the communion table—*Qurban-gāh*, *girje meñ púrāb kināre par ek mez jo is garaz se banī rakhtī hai kī 'Isāi log uske ard-gird hazrat 'Isā kī wafāt kī yād-gārī ke liye ek khās rasm adā karen*—Vedi, yajñavedī, Isāi bhajanagrih ke púrāb ant meñ ek chankī jo is hetu se banī rakhtī hai kī Isāi log uskī chārōñ or Isā kī mrityu ke smaranārth ek viśesh riti karen.

ÁL'TAR-CLOTH, n. a cloth thrown over the altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai us par kā bichhá huā kaprá*—Isāi bhajanabhawan meñ kisi viśesh riti ke karne ke liye jo ek chaukī rakhtī hai uske úpar kā kaprá.

ÁL'TAR-PIECE, n. a painting over an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske úpar kī taswír*—Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chaukī rakhtī hai uske úpar kā chitra wā ohhavi.

ÁL'TAR-WISE, *ad.* placed like an altar—*Girjōñ meñ ek khās rasm adā karne ke liye jo mez rakhtī hai uske mánind rakkhá huā*—Isāi bhajanabhawan meñ ek viśesh riti ke karne ke liye jo chaukī rakhtī hai uske sadris rakkhá huā.

**ÂLTER**, *v.* (L. *alter*) to change, to make or become otherwise — *Badal'â, badal' jânâ, aur kardâlnâ, aur ho jânâ* — Parivartan k., palatnâ, palat' jânâ, aurhî ho jânî, aurhî kardâlnâ. [yogya.]

**ÂLTER-A-BLE**, *a.* that may be changed — *Mumkinu-t-tabdîl* — Parivartaniy, palte jane ke

**ÂLTER-ANT**, *a.* producing change — *Tabdîl k. w.* — Palatne w., parivartak. [tan, vikar.]

**ÂLTER-ATION**, *n.* the act of altering, change — *Tabdîl, badal, tabaddul* — Palat, parivar-

**ÂLTER-A-TIVE**, *a.* having the quality of altering — *Badalne ki khâsiyat rakhne w.* — Vi-

kâri, parivartak, palatne kâ gun wâ dharmma rakhne w.

**ÂLTER-CATION**, *n.* (L. *alter*) debate, strife, controjersy, wrangling — *Takrâr, jhag-râ, bahs, kujjat* — Vâdânuvâd, tahtâ, vivâd, vitandâ. [k. w., pherâpheri se k. w.]

**ÂLTERN**, *a.* (L. *alter*) acting by turns — *Bâri-bâri yâ bârâ-bâri se k. u.* — Osrâosri se

**ÂLTERNATE**, *a.* being by turns; *n.* that which happens alternately: *v.* to perform alternately, to change reciprocally — *Bâri-bâri se hone w.*; *n. jo bâri-bâri se ho*; *v. bâri-bâri se karnâ, mutabaddil k., âpas men yâ ishtirâkan badalnâ* — Osrâosri wâ

pherâpheri se hone w., parasparânuvarti, anyonyângami; *n. parasparânuvartan, jo osrâosri wâ pherâpheri se ho*; *e. pherâpheri wâ osrâosri se k., paraspar pari-*

vartan k. [pherâpheri se.]

**ÂLTERNATE-LY**, *ad.* in reciprocal succession — *Bâri-bâri, pâra-pâr,* — Osrâosri se,

**ÂLTERNATION**, *n.* reciprocal succession — *Pherâ-pheri, adal-badal* — Parivartan, pher-

phâ, erâpheri.

**ÂLTERNATIVE**, *n.* the choice given of two things; *a.* offering a choice of two things —

*Châra, do chizon men se ek ko pasand karne kâ iktiyâr*; *a. do chizon men se ek ke pasand karne kâ iktiyâr dene w.* — Upây, do vastu men se ek ke swikâr karne kâ

adhikâr, vikalp; *a. do vastu men se ek ke swikâr karne kâ adhikâr d. w., vaikalpik.*

**ÂLTERNATIVE-LY**, *ad.* by turns, reciprocally — *Bâri-bâri se, âpas men, ishtirâkan* —

Pâripâri se, osrâosri se, paraspar.

**ÂLTERNITY**, *n.* succession by turns — *Adal-badal, bâri* — Erâpheri, pherphâr, pâri.

**ALTHOUGH**, *al-though*, *con.* (all, though) notwithstanding, however — *Is bût ke hote, bawujâde-ki, agarchi, sâth is ke* — Tathâpi, yadyapi, kintu.

**ÂLTI-TUDE**, *n.* (L. *altus*) height, elevation, superior excellence, highest point — *Samâ*

*irifâ, jo bulandî, ûnchâi, fâuqiyat, tarjîh, sab se ûnchâ maqâm* — Ûnchâhat, uchcha-

twa, pradhânatwa, sab se ûnchâ sthân. [swar.]

**ÂLTI-SONANT**, *a.* high sounding — *Buland âwâz* — Bare bol kâ, ûnche swar kâ, mahâ-

**ÂLTO-GETHER**, *ad.* (all, to, gather) completely, without exception — *Mutluq, mahaz,*

*sab milke, bagair istisnâ* — Nipat, purâ, sârâ, nirâ, bin chûṭ.

**ÂLUM**, *n.* (L. *alumen*) a mineral salt — *Phitkari*. [inay, phitkarisambandhi.]

**ÂLUMINOUS**, *a.* pertaining to alum — *Phitkari-âmez, mutâ'alliq-i-phitkari* — *Phitkari-*

**ÂLUMISH**, *a.* having the nature of alum — *Phitkari ki khâsiyat rakhne w., phitkari-mâil*

— *Phitkarigunavisisht, phitkari kâ dharm r. w. [dâm, hardam]* — Nitya, sadâ, sarvadâ.

**ÂL WAYS**, *ad.* (all, way) perpetually, continually, constantly — *Hamesha, d'im, mu-*

**ÂM**, the first person singular, indicative mood, present tense, of the verb to be — *Hûn*.

**ÂM-A-BILITY**. See under AMIABLE.

**A-MAIN**, *ad.* (S. *magn*) with force, vigorously, vehemently, violently — *Zor se, tâqat*

*se, be-tahâshâ, ba-shiddat, tundi se* — Balâtkâr se, bal se, prachandati se, vyagratâ wâ

vegse. [murakkab — Misritadhatu, milâo, misritavayna.]

**A-MÂLGAM**, *n.* (Gr. *hama, gameo* ?) mixture of metals, a compound — *Milâ hûn dhât* —

**A-MÂLGAM-ATE**, *v.* to mix or unite metals — *Dhâton ko malânâ*. [wâ misran.]

**A-MÂLGAMATION**, *n.* the act of amalgamating — *Dhâton ki âmezish* — *Dhâton kâ milâo*

**A-MÂN-Ü-ËN'SIS**, *n.* (L.) a person who writes what another dictates — *Âisâ muharrir ki*

*jo jaisâ dâsrâ bolte jây taisâ likhte jây* — Lekhak, jo dâsrâ bole tiskâ lekhak.

**ÂM'A-RANTH**, *n.* (Gr. *a. maraino*) a flower which never fades — *Hamesha tar-o-tâza*

*phûl* — Kabhi na murjhâne w. phûl, amlânâpushp.

**ÂM-A-RÂN'THINE**, *a.* consisting of amaranth — *Hamesha tar-o-tâzu phûl kâ banâ huâ* —

Kabhi na murjhâne wâle pushp kâ banâ huâ, amlânâpushpayukt.

**A-MÂRI-TUDE**, *n.* (L. *amarus*) bitterness — *Talkhi* — *Karwâbat.*

**A-MÂSS**, *v.* (L. *ad, massa*) to collect into a heap, to accumulate — *Parâham k., jam' k.,*

*dher k.* — Batornâ, sametnâ, râsi k., sanchay k. [samâli, bator.]

**A-MÂSSMENT**, *n.* a heap, an accumulation — *Dher, farâham, jam'* — Râsi, punj, gathri,

**ÂM-A-TO-RY**, **ÂM-A-TÔ-RI-AL**, **ÂM-A-TÔ-ROUS**, *a.* (L. *amatum*) relating to love — *'Ishq,*

*'ishq-ang-ez* — Kâmi, kâmasambandhi, anurâgi, snehi, pritisisht, pritiyamak.

**ÂM-A-TEUR**, *n.* (Fr.) a lover of any art or science not a professor — *Kisi fan kâ shâiq na*

*ki kâmil* — *Kisi vidyâ wâ âlîpavidyâ kâ premi na ki pandit.*

**A-MÂZE**, *v.* (a, maze) to confound, to perplex; *n.* astonishment, confusion,

perplexity — *Muta'ajjib k., muztarib k., mutahâsir k.*; *n. ta'ajjub, itirâb, hairânî* —

Chamatkrit k., vismit k., ghabrânâ, vyâkul k.; *n. chatmatkâr, vismay, ghabrâhat,*

vyâkulatâ.

- A-MĀ'ZED-LY, *ad.* with amazement—*Ta'ajjub yā pareshāni se*—Āscharya wā ghabrāhat se.
- A-MĀ'ZED-NESS, *n.* the state of being amazed—*Pareshāni, hawās-bākhtagi, hairāni*—*[ghabrāhat, vyākulatā. Vismitatā, vyākulatā, ghabrāhat.]*
- A-MĀZE'MENT, *n.* astonishment, confusion—*Ta'ajjub, hairāni, itirāb*—Vismay, āscharya.
- A-MĀZ'ING, *p. a.* wonderful, astonishing—*'Ajib, 'ajūba, turfa*—Adbhut, chamatkāri, vi-mayakāri.
- A-MĀZ'ING-LY, *ad.* wonderfully, astonishingly—*'Ajib tarah se, 'ajūba taur se*—Āscharya.
- ĀM'A-ZON, *n.* (Gr. *a. mazos*) a warlike woman, a virago—*Ek jangi 'aurat, jhagrālī 'au-rat*—*Ek larāki strī, bāghini strī, karkashā.*
- ĀM-A-ZŌ'NI-AN, *a.* relating to the Amazons, warlike, bold, of masculine manners—*Jangi 'auraton ke muta'alliq, jangi, diler, mardāna atwār ki*—Karkasāstrisan, bāndhī, la-riki, dhith, sīhasī, purash ke ācharaṇ ki.
- AM-BĀ'GES, *n.* (L. *a. circuit*) a circuit of words, an indirect manner of expression—*Peckhā ka-lām, lafzī gardish, pher ki guft-gū*—Vakrabhāpit, pherwaṭ ki bāt, terhī bāt, va-krokti.
- AM-BĀS'SA-DOR, *n.* (S. *ambeht* ?) a person sent in a public manner from one sove-reign power to another—*Elchi*—Rājādūt. [*elchin*—Rājādūt ki strī, rajadūtīn.
- AM-BĀS'SA-DRESS, *n.* the lady of an ambassador, a female ambassador—*Elchi ki jorū,*
- ĀM'BER, *n.* (Ar. *ambar*) a yellow transparent substance; *a.* consisting of amber; *v.* to scent with amber—*Kahrubā; a. kahrubāi; v. kahrubā se mu'altar k.*—Triṇamāṇi, tailasphatik; *a.* triṇamāṇimay; *v.* triṇamāṇi se sugāṇdh k.
- ĀM'BER-GRIS, *n.* a fragrant drug—*Ek khush-bū-dār būti, 'ambar*—*Ek sugāṇdh jarī.*
- ĀM-BI-DĒX'TER, *n.* (L. *ambo, dexter*) one who can use both hands alike, one who is equally ready to act on either side—*Zūw-l-yadain, do-dasti, jo donon hāth kā yakadān is-tī māl kar sakṭā hai, jo tarfain kā sharik hone ko mustā'id rakṭā hai*—Ubhayahasta-kuśal, jo donon hāth kā nipuṇ hotā hai, dwipakshapāti, jo donon or hone ko prastut rakṭā hai.
- ĀM-BI-DĒX'TROUS, *a.* using either hand, practising on both sides, double-dealing—*Zūw-l-yadain, donon hāth kā barābar istī māl k. w. jāmbain se sāzish rakhae w., riyā-kūr, makkūr*—Jo donon hāth kā samān rūp se vyavahār kar sake, ubhayapakshapāti, ka-pati, chhālī, dwikarmā, dwivyavahārī.
- ĀM'BJ-ENT, *a.* (L. *am, eo*) surrounding, encompassing, investing—*Gherne w.<sup>h</sup>, gird k. w., lapetne w.<sup>h</sup>*—Gher lene w., sab or se chhekne w., veshtak.
- ĀM-BI-GŪ'ITY, *n.* (L. *am, ago*) doubtfulness of meaning, double meaning—*Ma'ni ki muzababī yā mubhami, mugūlata, do-ma'ni*—Sandigdharth, sandeharth, doarthā, dwyarth.
- AM-BIG'U-OUS, *a.* doubtful, having two meanings, of uncertain signification—*Muzabab, mubham, mashkūk, zū-ma'ni, mushtabih*—Sandigdḥ, doarthā, dwyarth, aspaṣṭ.
- AM-BIG'U-OUS-LY, *ad.* doubtfully, uncertainly—*Ibhām se, ishtibāh se*—Sandeh se, san-digdḥ prak'r se. [*dāira*—Kisi vastu kā gherū wā paridhi.
- ĀM'BIT, *n.* (L. *am, itum*) the compass or circuit of any thing—*Kisi chiz kā halqa yā*
- AM-BITION, *n.* desire of honour or power—*Hausila, hawas, hurmat yā hukūmat ki arzū*—Umaṅg, yāsālobh, aīswaryākāṅkshā.
- AM-BITIONOUS, *a.* desirous of honour or power—*Hausila-mand, 'ālī-manish, umāṅgi<sup>h</sup>*—Aīswaryākāṅkshī, utkrishtapadābhilāshī. [*lāsh se.*
- AM-BITIONUS-LY, *ad.* in an ambitious manner—*Hausile se*—Umaṅg se, uchchapadābhi-
- AM'BLE, *v.* (L. *ambulo*) to move between a walk and trot; *n.* a pace between a walk and a trot—*Yargū chalnā, ebīyā chalnā, āsāni se chalnā; n. yargū, āsāni ki chāl*—Sundar prak'r se chalnā; *n.* sundar chāl. [*Ek ghorā jisko sundar chāl sikhāi jāti hai.*
- AM'BLER, *n.* a horse taught to amble—*Ek ghorā jisko yargū chāl sikhāi jāti hai*—
- ĀM'BO, *n.* (Gr. *ambon*) a reading desk or pulpit—*Parhne ki mez, mimbar*—Parhne ki mej, dharmopadesak kā maṅch arthāt sīnhasan.
- AM-BRŌ'SIA, *n.* (Gr.) the imaginary food of the gods—*Amrit<sup>h</sup>*—Sudhā.
- AM-BRŌ'SIAL, AM-BRŌ'SI-AN, *a.* of the nature of ambrosia, delicious, fragrant—*Amrit ki lāshiyat kā, maza-dār, khush-bū-dār*—Sudhādharmaviśisht, suśwād, sugāṇdh.
- ĀM'BRY, *n.* (almonry) a place where alms are distributed, a pantry—*Khairāt-khāna, ambar-khāna*—Bhikshālāy, dānasālā, bhāṇiār.
- AMBS-ACE', āmz-ās', *n.* (L. *ambo, as*) a double ace—*Dukkā<sup>h</sup>, dohrā ekkā<sup>h</sup>, dohrāpan<sup>h</sup>.*
- ĀMBU-LANT, *a.* (L. *ambulo*) walking, moving from place to place—*Tahaltā<sup>h</sup>, muta-harrik*—Chaltā, phirtā, saraktā, idhar udhar ghūmtā. \*
- ĀM-BU-LĀTION, *n.* the act of walking—*Tahalnā<sup>h</sup>*—Pānw pānw ghalnā, idhar udhar ghūmnā. [*sakne w.<sup>h</sup>, mutaharrik*—Pānw pānw chal sakne w., phirāntā, jaṅgam.
- ĀMBU-LA-TO-RY, *a.* having the power of walking, moving from place to place—*Tahal-*
- ĀMBUSH, *n.* (F. *en, bote*) the place or act of lying in wait; *v.* to place in ambush—*Kamīn-gāh, kamīn; v. kamīn meṅ baitḥānā*—Ghāt ki thaur, ghāt; *v.* ghāt meṅ bai-ṭhānā.

- AM-BUS-CADRE**, *n.* a private station in which men lie to surprise others—*Kamīn-gāh jahān aurōn par ekā-ek tūt parne ke liye log chup-chāp baithe rahīe haiñ*—Ghāt ki jagah, gupt sthān jahān aurōn par hatāt tūt parne ke liye log baithe rahīe haiñ.
- AM-BUSH-MENT**, *n.* lying in wait, surprise—*Kamīn-gāh meñ nishast, nāghānī hamla*—Ghāt meñ baitheki, hatāt ākraman k. wā tūt parnā. [kāri ki upayogi vastu.]
- AMEL**, *n.* (Fr. *email*) the matter used for enamelling—*Mīnā-kārī kā asbāb*—**MİNĀ-A-MEL**/IO-RATE, *v.* (L. *ad, melior*) to make better, to improve—*Bih-tar k., taraqqī denā, khūb-tar k.*—Bhadratar k., aur achchhā k., banānā, sañwārnā, suchārnā.
- A-MEL-TO-RĀ'TION**, *n.* the act of making better—*Bih-terī, taraqqī*—Bhadrataratā, āresh-thatā, bhalāi.
- Ā-MĒN'**, *cl.* (G.) so be it—*Āmin yā amin, aisā ho*<sup>b</sup>—Tathāstu, evamaastu.
- A-MĒNA-BLE**, *a.* (Fr. *a, mēner*) liable to account, responsible—*Muhāsabā-dār, jawāb-dih*—Dāyi, parānuyogidhīn, anusandheya, abhiyoktavya.
- A-MĒND'**, *v.* (L. *a, mēnda*) to correct, to reform, to grow better—*Islāh d., durust k., bih-tar honā*—Sōdhanā, sūddh k., sañwārnā, banānā, uttam k., bhalā bannā.
- A-MĒNDMENT**, *n.* change for the better, correction, reformation, recovery—*Bih-tarī, durustī, ārastagi, sikkat, shifā*—Swabhāw kā achchhā parivartan, sōdhan, āchārāsōdhan, phir se ārogyatā. [pāritoshik.]
- A-MĒNDS**, *n.* recompense, compensation—*Jazā, badlā, makāfāt*—Pratiphal, paritushṭi.
- A-MĒN'I-TY**, *n.* (L. *amēnus*) pleasantness, agreeableness of situation—*Khūbī, jagah ki farhat*—Priyatā, sthān ki ramyatā. [ar<sup>b</sup>.]
- A-MĒN-TA'CEOUS**, *a.* (L. *amentum*) hanging as by a thread—*Jaise sūt par se latakne*
- A-MĒRCE**, *v.* (L. *ad, merces*) to punish by fine, to inflict a penalty—*Jurmāne yā jari-māne se sazā d., sazā d.*—Arthadanda se tārnā k., tārnā k., dand d.
- A-MĒRCE-A-BLE**, *a.* liable to amerement—*Qābil-i-jurmāna*—Arthadandayogya.
- A-MĒRCEMENT**, *n.* punishment by fine—*Jurmāne se sazā*—Arthadand se tārnā.
- A-MĒR'I-CAN**, *a.* pertaining to AMERICA : *n.* a native of America—*Mutā'alliq-i-Amerika* : *n.* Amerika kā mutawattin—Amerika sambandhī : *n.* Amerika kā desijau
- AMES-ACE'**. See AMBS-ACE.
- AME-THYST**, *n.* (Gr. *a, methu*) a precious stone of a violet colour—*Yāqūt, martī*—**AM-E-THYST'INE**, *a.* resembling an amethyst—*Mushābih-i-yāqūt*—Martishmāni ke sadris.
- Ā-MI-A-BLE**, *a.* (L. *amo*) lovely, pleasing, charming, deserving affection—*Har-dil-āziz, dil-chasp, dil-rubā, mahbūb*—Priya, ramya, manchor, manohar, manbhāwan, prītiyogya.
- Ā-MI-BLI-TY**, **Ā-MI-A-BIL'I-TY**, *n.* loveliness, power of pleasing—*Har-dil-āzizi, khush karne ki tāqat*—Manoramati, rijhāne ki śakti, santusht karne ki śakti. [yatā, ramyatā.]
- Ā-MI-A-BLE-NESS**, *n.* quality of being amiable—*Mahbūbī, maqbūliyat, pasandidagi*—**Ā-MI-A-BLY**, *ad.* in an amiable manner—*Dil-chasp taur se, dil-pasand tariq se*—Prīti-pūrvak, manoharatā se.
- Ā-M'I-ANTH**, **Ā-M-I-ANTHUS**, *n.* (Gr. *a, mairno*) an incombustible mineral like flax—*San ke mānind ek qism ki gair-sozanda kārī shai*—San ke sadris ek adāhya ākāriy vastu.
- Ā-MI-CABLE**, *a.* (L. *amicus*) friendly, kind, obliging, peaceable—*Dost-dār, mīrbān, karīm-i-īhsān, sūbh-murawwat, dost-parvar, khair khwāh, sulh-andesh, sulh-jo*—Maitra, pritisūh, dayālu, upakāri, śi-hṭāchārī, śānt, nurvirodhī.
- Ā-M'I-CA-BLE-NESS**, *n.* friendliness, good-will—*Dost, dost-dārī, khair-khwāhī*—Maitri, bandhutā, sūbhachintā, hitaishitā, hitechchhā. [tā rūp se, hitakāri rūp se, śānti se.]
- Ā-M'I-CALY**, *ad.* in an amicable manner—*Dostāna, khūbī se, khair-khwāhī se*—Bandhu.
- Ā-M'I-TY**, *n.* friendship, good-will—*Dost, khair khwāhī, nek-andesh*—Bandhutā, maitri, sūbhachintā, hitaishitā, hitechchhā.
- Ā-M'ICE**, *n.* (L. *amicus*) the undermost part of a priest's habit—*Pādri ke jubbe ke niche kā hissā*—Purohit ke vāstra ke niche kā bhāg.
- A-MID'**, **A-MIDST'**, *prep.* (S. *an, midd*) in the midst, mingled with, among—*Darmiyān, shāmil, bich*<sup>b</sup>—Abhyantar, sāth, mel meñ, madhya, antār.
- A-MISS'**, *a.* (S. *missian*) faulty, wrong, improper ; *ad.* in a faulty manner—*Taqīr-eār, gāṣir, bejā, gair-munāsib* ; *ad. khulā se*—Doshī, anuchit, akartavya ; *ad. dosh bhūl wā bhram se.*
- Ā-MI-TY**. See under AMICABLE.
- AM-MŌN'I-AC**, *n.* (L. *Ammon*) a drug—*Samag, hamāmā, oshaq*—Gōnd viśesh.
- AM-MŌN'I-CAL**, *a.* pertaining to ammoniac, having the properties of ammoniac—*Mutā'alliq-i-samag, samag-tāsir*—Gōndasambandhī, gōndagupaviśisht. [Yuddh ki sāmagri.]
- AM-MUNITION**, *n.* (L. *ad, munition*) military stores—*Sāmān-i-jangi, asbāb-i-jangi*—**ĀM-NES-TY**, *n.* (Gr. *a, mnestis*) an act of general pardon—*'Āmm-mu'āfi-nāma, 'āmm-tasalli-nāma*—Sakalāparādharmukti, sakalāparādhakshamā, sarvadoshamukti.
- A-MŌNG'**, **A-mōngst'**, *prep.* (S. *amang*) mingled with, conjoined with—*Shāmil, darmiyān, bich*<sup>b</sup>—Madhya, antār, abhyantar, milā huā, sāth.
- Ā-MŌ-RET**, *n.* (L. *amor*) a lover—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.
- Ā-MŌ-RIST**, *n.* a lover, a gallant—*'Āshiq, husn-parast*—Kāmī, rasik, anurāgi purush.

- AM'OROUS**, *a.* inclined to love—'Ishq-báz, 'áshiq-tan—Rasik, rasiyá, kámi, kámkárant.  
**AM'OROUSLY**, *ad.* lovingly, fondly—'Ashiqána, shauq yá muhabbat se—Rasikabháv se, prītpūrvak, prem se.  
**AM'OROUSNESS**, *n.* fondness, lovingness—'Ishq, shauq, muhabbat, 'ishq-bázi, 'áshiq-tání—Rasikái, rasikabháv, cháh, prem, prīti. [vyápār, upapatti wá upapatti se phānsáo.  
**A-MOUR'**, *n.* an affair of love, an intrigue—'Ishq-bázi, áshnáí—Kámacharitra, rasikái ká  
**A-MORPHOUS**, *a.* (Gr. *a*, *morphē*) shapeless, not having a regular form—*Be-shakl*, *bad-shakl*—Ákárahin, kurúp, kuḍaul.  
**A-MORT'**, *a.* (L. *ad*, *mors*) in the state of the dead, dejected, depressed—*Murda*, á-zurda, afsurda, dil-gir, khásta-khátir—Mará, mrít, udás, udvignaman, dinaman, khiṃna.  
**A-MOR-TI-ZÁ'TION**, **A-MOR-TIZE-MENT**, *n.* the right of transferring lands to mortmain—*Zámin ko is tarah par muntaqal karne ká ikhtiyár ki phir wah na to intaqal karne wáde ke háth á sake aur na kisi dunyaví yá 'ámm kím meñ lag sake*—Bhúmi ko is ríti se dústre ko detáline ká adhikár ki phir wah na to dátá ke háth á sake aur na kisi sahsári wá s idhāran kím meñ lag sake.  
**A-MOR-TIZE**, *v.* to alienate lands—*Zámin ko muntaqal k.*—Bhúmi ke sattwa ko dústre ko d.  
**A-MOUNT'** *v.* (L. *ad*, *mors*) to rise to, to compose in the whole; *n.* the sum total—*Pahunchná<sup>h</sup>, sab milke hó jáná<sup>h</sup>; n. jumla, tí'dád, jam'*—*n.* Moṭ, guthri.  
**AM-PHIBIOUS**, *a.* (Gr. *amphi*, *bios*) having the power of living in two elements, partaking of two natures—*Ham-tari-ham-khushki*, *do 'unsari, do 'unsar meñ rahne ki táqat rakhe n.*—Dwidhāgati, *do tattwa meñ rahne ko samarth*.  
**AM-PHIBOLO'GY**, *n.* (Gr. *amphi*, *bullo*, *logos*) discourse of uncertain meaning—*Zá-má'ni bayán, muzabzah bayán*—Sandigilhavarnan wá bakhán, dwyarth varnan.  
**AM-PHI-BO LÖG'I-CAL**, *a.* doubtful, equivocal—*Muzabzah, mashkúk, mushtabih, mubham, mutazalul*—Sandigil, dwyarth, doarthá, anisheit.  
**AM-PHIBOLOUS**, *a.* (Gr. *amphi*, *bullo*) tossed from one to another—*Idhar udhar dá-lá huá<sup>h</sup>, idhar udhar pheiká huá<sup>h</sup>*. [dhārth, bharmilāpan, dwyarthatá.  
**AM-PHIBOLY**, *n.* ambiguity of meaning—*Muzabzabi, mubhami, mutazalali*—Sandig-  
**AM-PHIBYENA**, *n.* (Gr. *amphis*, *baino*) a serpent supposed to move with either end foremost—*Do-muhá sánp<sup>h</sup>*.  
**AM-PHIS'CTI**, *n.* (Gr. *amphi*, *skia*) the inhabitants of the torrid zone, whose shadows fall in one part of the year to the north, and in the other to the south—*Mintaqai mahriqa ke bāshinde jinká sāya sál ke ek hisse meñ uttar ki taraf partá hai aur dústre hisse meñ dakkhín ki taraf*—Ushnakatibandhanivási jinkí parchhāin varsh ke ek bhāg meñ uttar ki or parti hai aur dústre bhāg meñ dakkhín ki or.  
**AM-PHITHEATRE**, *n.* (Gr. *amphi*, *theatron*) a building of a circular form, with seats all round—*(Gol sūrat ká makán jis meñ baithne ke liye chauki chārón taraf lagi rahti haiñ, tamáshé ká gol ghar*—Golákár ghar jis meñ baithne ke liye chauki chārón or lagi rahti haiñ, golarāng. [máshon ke mutá'alliq—Golarāngakautukasambandhi.  
**AM-PHITHEATRICAL**, *a.* relating to exhibitions in an amphitheatre—*Gol makán ke ta-*  
**AM'PLE**, *a.* (L. *amplus*) large, wide, extended, liberal, diffusive—*Bará<sup>h</sup>, vasi<sup>h</sup>, phailá<sup>h</sup>, fāiyáz, káfi, musharrih, mufassal*—Visál, chaurá, prasast, yathesht, bahut, vistrít.  
**AM'PLENESS**, *n.* largeness, extensiveness—*Barái<sup>h</sup>, vus'at, chaurái<sup>h</sup>*—Visálatá, phailáw, vistrít. [prasast k.  
**AM'PLI-ATE**, *v.* to enlarge, to extend—*Barháná<sup>h</sup>, phailáná<sup>h</sup>, kusháda k.*—Bará k.,  
**AM'PLI-TATION**, *n.* enlargement, diffuseness—*Barháu<sup>h</sup>, barái<sup>h</sup>, phailáu<sup>h</sup>*—Vridhí, vistrít. [varnan k., atibakhán k.  
**AM'PLI-FY**, *v.* to enlarge, to exaggerate—*Barháná<sup>h</sup>, mubálaga k.*—Bará k., bahut karke  
**AM'PLI-FY-CÁTION**, *n.* enlargement, extension—*Barháu<sup>h</sup>, phailáu<sup>h</sup>, mubálaga*—Vridhí, adhikái, vistrátwa, prasastatá.  
**AM'PLIFIER**, *n.* one who amplifies—*Barháne w.<sup>h</sup>, phailáne w.<sup>h</sup>*  
**AM'PLITUDE**, *n.* largeness, extent, capacity—*Barái<sup>h</sup>, kaláni, vus'at, kushádagi, táqat, smáit<sup>h</sup>*—Mahattwa, vistrít, ádhárasakti, samarthya, samáv.  
**AM'PLY**, *ad.* largely, liberally, copiously—*Barái farákhi ziyáduti kifáyat yá vus'at se*—Vipulata visálatá yatheshtatá wá prasastatá se. [k., āng ko kát dálná.  
**AMPU-TATE**, *v.* (L. *am*, *puto*) to cut off a limb—'Uzr ko kát dálná—Ángachehhedan  
**AM-PU-TÁTION**, *n.* the act of cutting off a limb—'Uzr ká kát dálná, —Ángachehhedan.  
**AM'U-LET**, *n.* (L. *a*, *moles*) a charm against evil or mischance—*Hirz, ta'wiz, jantar<sup>h</sup>*—Gañdá, gáirá, kavach.  
**A-MUSE'**, *v.* (L. *a*, *musa*) to entertain, to divert, to deceive—*Bahláná<sup>h</sup>, tafrih d., hila-havála k., dam d.*—Abhinandit k., man pherná, tálmáol k., bhu'íná. [vilás.  
**A-MUSEMENT**, *n.* that which amuses—*Bahláu<sup>h</sup>, khel<sup>h</sup>, tamáshá*—Manpher, vinod, krír, á-mūs'ing, *p.* *a.* entertaining, pleasing—*Mufarrih, farhat-angez, dil-chasp*—Vinodak, manbháwná, manorānjak. [chasp—Manpherne wá bahláne ko samarth, manbháwná.  
**A-MŪSIVE**, *a.* having power to amuse—*Mufarrih, tafrih dene kí táqat rakhe w., dil-*  
**A-MŪSIVE-LY**, *ad.* in an amusive manner—*Mufarrih taur se*—Manbháwní ríti se.

AN, (S.) the indefinite article, placed before words beginning with the sound of a vowel — *Jin lafzōn ke shurū meñ harf-i-illat ki āwāz hotī hai unke pahle yah harf-i-tankīr rakhā jāta hai* — Jin sabdon ke ādi meñ swaravarn ki dhvani nikaltī hai unse purv yah anishchayak dharā jāta hai.

AN-A-BĀP'TIST, n. (Gr. *ana, baptō*) one who re-baptizes, one who maintains that persons baptized in their infancy ought to be baptized again — *Wah jo do-bāra istibāq detā hai, wah jiskā yah 'aqida hai ki jinko lapakpan meñ istibāq diyā gayā ho unko phirke istibāq denā munāsib hai* — Wah jo dusri ber Isāi mat meñ lāne kā jalasañskār kartā hai, wah jiskā yah mat hai ki jinkā bachpan meñ jalasañskār huā ho unkā phirke jalasañskār honā nchit hai.

AN-A-BĀP'TISM, n. the doctrine of Anabaptists — *Do-bāra istibāq dene-wālon kā 'aqida* — Punarjalasañskār karnechārōn kā mat.

AN-A-BAP'TISTIC, AN-a-bap-tis'ti-cal, a. relating to Anabaptists — *Aise shakhs ke muta'alliq ki jiskā 'aqida do-bāra istibāq dene kā hai* — Punarjalasañskār karnechārōn kā sambandhi.

AN-a-BĀP'TIS-TRY, n. the sect of Anabaptists — *Un logōn kā firqa jinkā yah 'aqida hai ki do-bāra istibāq denā munāsib hai* — Punarjalasañskār karnechārōn kā panth.

AN-a-BAP-TIZE', v. to rebaptize — *Do-bāra istibāq d.* — Isāi dharma meñ lāne ke liye punarjalasañskār k.

AN-ĀCH'Ō RITE, n. (Gr. *ana, choreo*) a monk who leads a solitary life, a hermit — *Tā-riku-d-dunyā, zāhid, goshu-nishīn* — Tyāgi, vanavāsi, tapaswi.

AN-a-CHO-RÉT'IC, a. relating to an anchorite or hermit — *Muta'alliq-i-tāriku-d-dunyā, muta'alliq-i-zāhid* — Tapaswisambandhi.

AN-ĀCH'RO-NISM, n. (Gr. *ana, chronon*) an error in computing time — *Tārīkh yā waqt ke shumār ki galatī, ikhtilāf-i-waqt, tazwīr-i-hisāb-i-zamān* — Kālga janābhram, kalaganāvyatayay.

AN-ĀCH-RO-NIS'TIC, a. containing an anachronism, erroneous in date — *Tazwīr-i-hisāb-i-zamān ke muta'alliq, tārikh yā waqt meñ galat, waqt shumār karne meñ galat* — Kālga-ganā meñ asuddhi.

AN-NĀC-RE-ŌN'TIC, a. relating to Anacreon, in the manner of Anacreon — *Anākriān shā'ir se nisbat-dār, Anākriān ke mutābiq* — Anākriānkavisambandhi, Anākriān ke anusār.

AN'A-DEME, (Gr. *ana, deo*) a chaplet or crown of flowers — *Phūl kā sihrā yā tāj* — AN-A-GŌG'ICS, n. pl. (Gr. *ana, ago*) mysterious considerations — *Muglaq yā ba'idu-l-fahm khijālāt* — Gūrh vichār.

AN-a-GŌG'IC-CAL, a. elevated, mysterious — *Buland, muglaq, mu'amnā* — Ūñchā, gūrh.

AN'A-GRAM, n. (Gr. *ana, gramma*) the change of one word into another by transposing the letters — *Hurūf ki tabdīl se ek lafz ko dusrā kar dālnā, tahrif, qalb* — Aksharōn ki ulatpalāt se ek šabd ko dusrā kar dālnā, šabdiksharaviparyāśakalpitanām.

AN-a-GRAM-MĀT'IC, a. forming an anagram — *Tahrif-kunanda, qalb-kunanda* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne w.

AN-a-GRAM-MĀT'IC-CAL-ly, ad. in the manner of an anagram — *Tahrif yā qalb ke taur se* — Aksharōn ke parivartan se ek šabd ko dusrā šabd banāne ki rīti se.

AN-a-GRĀM'MA-TISM, n. the act or practice of making anagrams — *Tahrif yā qalb banāne kā shuql* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banāne kā abhyās.

AN-a-GRĀM'MA-TIST, n. a maker of anagrams — *Tahrif banāne w., qalb banāne w.* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banānā.

AN-a-GRĀM'MA-TIZE, v. to make anagrams — *Tahrif banānā, qalb banānā* — Aksharōn ke parivartan se ek šabd kā dusrā šabd banānā.

AN-a-I-ĀP'TIC, a. (Gr. *ana, lepsis*) restorative, strengthening — *Shifā-baksh, musqari* — AN-ĀL'O-GY n. (Gr. *ana, logos*) resemblance, similarity, proportion — *Mushābahat, tatābuq yā muwāfaqat, tajnis nisbat yā qarīna* — Sadrisāya, sadrisatā, sannatī, tulyatī, upamān, abhyupagām, paraspārānurūpatā.

AN-a-LŌQ'IC-CAL, a. having analogy — *Mushābih, mutābiq yā muwāfiq* — Sadrisā, samān.

AN-a-LŌQ'IC-CAL-ly, ad. in an analogical manner — *Mushābahat se, muwāfiq yā murāfiq*

*taur se* — Samān bhāw se, sadrisatā se.

AN-ĀL'O-GIZE, v. to explain by analogy — *Tajnis yā mushābahat se bayān k., tamsil se samjhānā* — Sadrisatā se samjhānā, upamā se samjhānā.

AN-ĀL'O-GOUS, a. having resemblance — *Mushābih, murāfiq yā mutābiq* — Sadrisā, upamā.

AN-ĀL'O-GOUS-ly, ad. in an analogous manner — *Mushābahat se, tajnis yā muwāfaqat se* — Sadrisatā se, tulyatā se, samān bhāw se, upamāti se.

AN'A-LYZE, v. (Gr. *ana, luo*) to resolve a compound into its first principles — *Kisi murakkab ko uske usul meñ tafriq k., tafriq yā tashrih k.* — Kisi misrit dravya ko uske tattwa meñ vibhinna k., samuh dravya ko uske mūl avayavōn meñ prithak k., mūlatattwasodhan k.

AN-ĀL'YSIS, n. the separation of a compound into its constituent parts — *Kisi murakkab*

*ki uske juz'ri 'issoon meñ tafriq, tafriq yā tashriḥ*—Kisi misrit dravya ká uske mūl avayavon meñ vibhed, parichhed, mūlatattwasodhdhan.

AN'A-LYST, *n.* one who analyzes—*Tafriq k. w., tashriḥ k. w., kisi murakkab ko uske asli hissoon meñ tafriq k. w.*—Kisi misrit dravya ko uske mūl avayavon meñ vibhinna k. w., mūlatattwasodhak.

AN-A-LYT'IC, AN-A-LYT'ICAL, *a.* pertaining to analysis, resolving into first principles—*Usūl meñ tafriq yā tashriḥ ke muta'alliq, tashriḥ, usūl meñ tafriq k. w.*—Mūl avayavon meñ parichohedhasambandhī wā parichchedak, mūlatattwasodhanavi-shayak.

AN-A-LYT'ICAL-LY, *ad.* in an analytical manner—*Kisi murakkab ko uske asli hissoon meñ tafriq karne ke taur par*—Kisi misrit dravya ko uske mūl avayavon meñ prithak karne ki riti pūrvak, mūlatattwasodhdhan ki riti se.

AN-A-LYZ-ER, *n.* one who analyzes—*Kisi murakkab ko uske asli hissoon meñ tafriq k. w., Kisi misrit dravya ko uske mūl avayavon meñ prithak k. w., mūlatattwasodhak.*

A-N'ANAS, *n.* the pine apple—*Ananās*—Anāras.

AN'A-PEST, *n.* (Gr. *ana, paio*) a metrical foot, containing two short syllables and one long—*Wah sh'r ki jis meñ do chhōṭe hīje aur ek barā hīje huū karte huū*—Sagapabaddh, wuh chhdan ki jisneñ do laghu ek guru krun se rahte hain, hast.

AN-A-PES'TIC, *a.* relating to the anapest—*Jis sh'r meñ do chhōṭe aur ek barā hīje rahte hain us se nisbat-dār*—Sagapabaddhapādayukt.

AN'AR-CHY, *n.* (Gr. *a, archē*) want of government, disorder, political confusion—*Bad'amali, hangāma, mulki be-intizāmi*—Arājya, rājyahanati, āndher, halchal, rāj meñ udham, āndhādhdhundh ká rāj.

AN'ARCH, *n.* an author of confusion—*Bad'amali-kunanda, gaddār, bad'amali k. w.*—Arājyakārak, rāj meñ āndher āndhādhdhundh wā halchal k. w.

A-NĀR'CHIC, A-NĀR'CHI-CAL, *a.* confused, without rule or government—*Abtar, be-qā'ida, be-band-o-bast, be-zabt*—Garbar, astavyast, niyamarahit, śāsanarahit.

AN'AR-CHISM, *n.* want of government—*Be-band-o-basti, bad'amali*—Niyamahinatā, śāsanahinatā, rāj meñ āndher. [āndher k. w., āndhādhdhundh karnehārī.

AN'AR-CHIST, *n.* one who occasions confusion—*Abtari k. w., gaddār*—Astavyastakārak, AN-A-SĀR'CA, *n.* (Gr. *ana, sarx*) a kind of dropsy—*Ek qism ká jalandhar*—Ek prakār ká jalodar, soth.

AN-A-SĀR'CIOUS, *a.* relating to anasarca—*Jalandharī<sup>b</sup>*—Sothī.

A-NĀS'TRO-PHE, *n.* (Gr. *ana, strophē*) a figure by which the order of the words is inverted—*Inshā ká ek qā'idā ki jis se lafzon ki tartīb ulat jāti hai, tabdil-i-tarkibu-l-lafz*—Ek alāfkar ki jis se śabdōñ ká kram ulat jātā hai, padakramavyatyay.

AN-NĀTH'E-MA, *n.* (Gr.) an ecclesiastical curse, excommunication—*Mazhabī la'nat yā bad-du'ā, kul sā ke mu'taqidoñ meñ se ikhrāj*—Dharmasambandhī śāp, Isāī samāj se nirākaran wā nishkāsan. [se nishkāsan wā nirākaran.

A-NĀTH'E-MA-TISM, *n.* excommunication—*Kālisā ke mu'taqidoñ meñ se ikhrāj*—Isāī samāj A-NĀTH'E-MA-TIZE, *v.* to pronounce accursed—*Mazhab ke bamūjib la'nat k. yā bad-du'ā d.*—Dharm ke anusār abhiśāp denā.

A-NĀTH'E-MA-TIZ'ER, *n.* one who pronounces an anathema or curse—*Mazhab ke bamūjib la'nat k. w. yā bad-du'ā d. w.*—Dharm ke anusār abhiśāp d. w.

A-NĀT'O-MY, *n.* (Gr. *ana, temno*) the act of dissecting the body, the structure of the body, a skeleton—*Tashriḥ-i-jism, jism ki chir-phār, jism ki tarkib, thathriḥ<sup>b</sup>*—Śariraparichhed, śarir ki chirphār, śarir ki banāwat, panjar. [chchhdasambandhī.

AN-A-TŌM'I-CAL, *a.* relating to anatomy—*Tashriḥ-i-jism ke muta'alliq*—Śariravyava-AN-A-TŌM'I-CAL-LY, *ad.* in an anatomical manner, by means of dissection—*Tashriḥ-i-jism ke taur par, chir-phār ke wasile se*—Śariravyavachhed ki riti se, chirphār ke dwārā. [ki chirphār wā banāwat jānnewālā.

A-NĀT'O-MIST, *n.* one skilled in anatomy—*Jism ki chir-phār yā tarkib jānne w.*—Śarir A-NĀT'O-MIZE, *v.* to dissect, to lay open—*Chirná<sup>b</sup>, phārnā<sup>b</sup>, kholná<sup>b</sup>*.

AN'CES-TOR, *n.* (L. *ante, cessum*) one from whom a person is descended—*Jadd, bāp-dādā<sup>b</sup>*—Purkhā, pitra, pūrvvapuruṣ. [khōñ ká.

AN'CES-TRAL, *a.* relating to ancestors—*Abū,ajdādī, bāp dāde ká<sup>b</sup>*—Paitrik, pitrik, pur-AN'CES-TRY, *n.* a series of ancestors, lineage—*Abā-ajdād ká silsilā, gharānā<sup>b</sup>, khāndan*—Pūrvvapuruṣhāvalī, vanā, kul, gotra. [gar ; v. langar dālnā.

AN'CHOR, *n.* (L. *anchora*) an iron instrument to hold a ship ; *v.* to cast ancor—*Lan-AN'CHOR-AGE, n.* ground for anchoring in, duty paid for liberty to anchor—*Langar-gāh, langar-gāh ká mahsūl*—Langar dālne ki jagah, langar ki jugah ká kar.

AN'CHORED, *p. a.* held by the anchor—*Langar par*.

AN'CHOR-HOLD, *n.* the hold of an anchor—*Langar ki girift*—Langar ki pakar.

AN'CHOR-SMITH, *n.* a maker of anchors—*Langar-sāz*—Langar banāne w.

AN'CHO-RITE. See Anachorite. [asth stri, sannyaśin, tapaswinī, vairāgin, udāśin.

AN'CHO-RESS, *n.* a female recluse—*Khalwat-nishīn 'aurat, gosha-nishīn 'aurat*—Vānapr-



AN-CHÖ'VY, *n.* (Sp. *anchova*) a small fish used as sauce—*Ek Akhoṭi machhli jo chatni si khāi jāti hai<sup>h</sup>*.

AN'CIENT, *a.* (L. *antiquus*) old, of old time, not modern—*Qadīm, derīna, qadīm zamāne kā, jadīd nahīn*—Būrhā, vridhā, prāchin, prāchinakālīn, navīn nahīn, nayā nahīn. [*salaf ke log*—Pūrvakālīnalok, pūrvakālīnamānushya.

AN'CIENTS, *n. pl.* men of former times—*Qudamā, aslūf, mutaqaddīmīn, anwāl ke log*. AN'CIENT-LY, *ad.* in old times—*Qadīm meṅ, qadīmū-l-azām meṅ*—Pūrvakāl meṅ, prāchinakāl meṅ.

AN'CIENT-NESS, *n.* existence from old times—*Qadāmūt*—Prāchinatā, purātanatwa.

AN'CIENT-RY, *n.* honour of lineage—*Khāndān ki hurmat*—Vāṇsapatishthā, kulapatishthā [*dār*—Patākā, dhawajā, patākāvahak, dhawajādhārī.

AN'CIENT, *n.* (L. *insigne*) a flag, the bearer of a flag—*Nishān, jhandū<sup>h</sup>, nishān-bar*. AN-CIL/LA-RY, *a.* (L. *ancilla*) subservient—*Mumidd, madad-gār, mu'awīn*—Gupakārī, abhiprāyopakārak, adhīn.

AND, *con.* (S.) the particle by which sentences or terms are joined—*Aur<sup>h</sup>*.

AND'I-RON, and'i-urn, *n.* (*hand, iron* ?) the iron at the end of a grate in which the spit turns or on which wood is laid to burn—*Qulāba, angethī kā wah hissā ki jis meṅ lakri jalne ke liye rakkhī-jāti hai*—Lohe kī borsī kī wah bhāg kī jismēn lakri barne ke nimitta dhari jāti hai. [—*Ek prakār kā hijrā*.

AN'DRO-GYNE, *n.* (Gr. *aner, gynē*) a kind of hermaphrodite—*Ek qism kā mukhannas* AN-DRŪ'Y-NAL, *a.* having two sexes—*Mukhannas, hijrā<sup>h</sup>*—Dwilingavisisht, dō liṅg wālā.

AN-DRŪ'Y-NAL-LY, *ad.* of two sexes—*Mukhannas ki sūrat par, hijre sā<sup>h</sup>*—Dwilingavisisht. [Upakathā, upākhyān, kabānī.

AN'EC-DŌTE, *n.* (Gr. *a, ek, dotos*) an incident of private life—*Qissa, afsāna, naql*—AN-EC-DŌT'I-CAL, *a.* pertaining to anecdotes—*Naqli, qisse ke muta'alliq, afsāne se nisbat-dār*—Upakathāsambandhī, upākhyānavishayak. [ek qism kā phūl—Pushpavisesh.

A-NEM'O-NE, *n.* (Gr.) the wind-flower—*Shaqāiqū-n-nu mān yā shaqāiqū-n-nu mānī*.

AN'EU-RISM, *n.* (Gr. *ana, eurus*) a disease in which the arteries become dilated—*Ek simār jis se raguīn phūl jāti haiṅ*—Ek rog jis se nārī phūl jāti haiṅ.

A-NEW', *ad.* (i, new) over again—*Sar-in-av, naye sir se<sup>h</sup>, phir<sup>h</sup>*—Punarvār.

AN-FRAC'TU-OSE, AN-FRAC'TU-OUS, *a.* (L. *am, fractum*) full of breaks or turnings—*Peckhida, kuj, terhā-berā<sup>h</sup>*—Ghumāw se banā huā, phirāw se banā huā.

AN'GEL, *n.* (Gr. *angelos*) a messenger, a spirit, a gold coin; *a.* like an angel—*Firishta, rūh, ashrafī*; *a.* *firishte ke mā'īnd*—Iṣwaradūt, devadūt, ātmā, swarnamudrā; *a.* Iṣwaradūt ke sadrīs, devadūt kī nāīn. [Devadūtavishayak, Iṣwaradūtasambandhī.

AN-GĒL'IC, AN-GĒL'I-CAL, *a.* belonging to angels—*Firishtōn ke muta'alliq, firishtā-kho*—AN'GER, *n.* (L. *ango*) resentment, rage, pain; *v.* to enrage, to provoke—*Kīna, bugz, gazab, gussa, taklīf, dard*; *v.* *gazab-nāk k.*, *gussa-war k.*, *chheṛnā<sup>h</sup>*—Ākrosh, dwesh, krodh, pirā; *v.* *krudhd k.*, *khijānā, chirhānā*.

AN'GRY, *a.* affected with anger, provoked—*Darham-darham, khashm-nāk, jhūnjhlāyā<sup>h</sup>*—Krudhd, kopī, prakopit, chirhā, krodhī.

AN'GRI-LY, *ad.* in an angry manner—*Gusse se*—Kop se, sakop, krodh se.

AN'GLE, *n.* (L. *angulus*) the space between two lines that meet in a point, a point where two lines meet, a corner—*Zāviya, nok, gosha*—Kop, khūnt, konā.

AN'GLED, *a.* having angles—*Zāviya-dār, goshe-dār, nok-dār*—Sakop, khūnt sahit.

AN'GU-LAR, *a.* having angles or corners—*Zāviya-dār, goshe-dār, kone-dār*—Konavisisht, sakop, khūnt sahit. [tatā.

AN-GU-LAR'I-TY, *n.* the quality of being angular—*Goshe-dārī, kone-dārī*—Konavisish-

AN'GU-LAR-LY, *ad.* with angles or corners—*Goshōn yā zāviyōn se*—Konōn se, khūntōn se.

AN'GU-LA-TED, *a.* formed with angles—*Goshe-dār banā huā*—Konavisisht banā huā. [sisht, ānkri sā.

AN'GU-LOUS, *a.* having corners, hooked—*Zāviya-dār, ghoshe-dār, ānkri-dār*—Konavi-

AN'GLE, *v.* (S. *angel*) to fish with a rod and hook; *n.* a fishing rod—*Bansī lagānā<sup>h</sup>*; *n.* *bansī<sup>h</sup>*.

AN'GLER, *n.* one who angles—*Bansī lagānevalā<sup>h</sup>*. [nipunatā wā yukti.

AN'GLING, *n.* the art of fishing with a rod—*Bansī lagāne kā fann*—Bansī lagāne kī

AN'GLI-CAN, *a.* pertaining to England—*Inglistānī, angrezī*—Inglāndiyya.

AN'GLI-CHĒ, *v.* to make English—*Angrezī karnā*—Inglāndiyya k.

AN'GLI-QISM, *n.* an English idiom—*Angrezī zabān kā muhāvāra*—Angreji bhāshā ke vākya-prayog kī rīti, Inglāndiyya bhāshā ke vākya kī dhārā.

AN'GUISH, *n.* (L. *ango*) great pain of body or mind; *v.* to torture—*Jismānī yā dīlī nihāyat dard, s' jisat, aziyat, 'azāb*; *v.* *siyāsāt d.*, *'azāb d.*—Yātānā, sarīr wā man kī tivra pirā; *v.* *yātānā d.*, *satānā*.

AN-GUST', *a.* (L. *angustus*) narrow, strait—*Tang, chust, malḥmasa*—Sakrā, sakat saṅkīrṇ.

AN-GUS-T'ATION, *n.* the act of making narrow—*Tangi, chustī*—Saṅkīrṇatā, saketi, sakrāi.

- AN-HE-LĀTION<sup>n</sup>**, *n.* (L. *am, halo*) the act of panting, difficult respiration — *Hañphā<sup>b</sup>, amafus ba-diqqat* — Haphhaphi, kasht se āwās leni, uchchhwasan.
- AN'ILE**, *a.* (L. *anus*) relating to an old woman, imbecile — *Buddhi se nisbat-dār, majhūl, nā-tawān* — Burhiyā samparkī, nirbal, kshīp.
- AN-LĪ-TT**, *n.* the state of being an old woman, dotage, imbecility — *Buddhi ki hālat, sahyūhat<sup>b</sup>, majhūl, nā-tawān* — Burhiyā kī avasthā, hatabuddhi, hatajñān, nirbal-atā, kshinatā.
- AN I-MAD-VĒRT<sup>v</sup>**, *v.* (L. *animus, ad, verto*) to turn the mind to, to censure — *Dil rujū<sup>b</sup> k., malāmat k., chashm-numāi l.* — Kisi or chitta phernā, dokhnā, dosh d., nindā k.
- AN-I-MAD-VĀR'SION**, *n.* remark, censure — *Bāt<sup>b</sup>, gaul, guftār, malāmat, chashm-numāi* — Charchā, vachan, nirikshan, nindā, vāgdand.
- AN-I-MAD-VĒRT'ER**, *n.* one who animadverts — *Kisi taraf dil rujū<sup>b</sup> k. w., malāmat k. w., chashm-numāi k. w., bāt kahne w.<sup>b</sup>* — Kisi or chitta pherne w., pratinindak, dosh d. w., kahne w., charchā k. w.
- AN'I-MAL**, *n.* (L.) a living corporeal creature; *a.* belonging to animals — *Jānwar, jān-dār, zī-rūh*; *a. jānwarī, jān-dārī* — Jiv, jantu, prāpi; *a. jivi, jantuvishayak.*
- AN-I-MĀL'CULE**, *n.* a very small animal — *Hashrātu-l-arz, nāhayat choṣā jān-dār* — Ati-kshudrajantu. [yak.]
- AN-I-MĀL'CU-LAR**, *a.* relating to animalcules — *Hashrātu-l-arzī* — Atikshudrajantuvishā.
- AN-I-MĀL'I-TT**, *n.* the state of animal existence — *Hālat-i-jān-dārī, hālat-i-jānwari* — Jiv kī dast, prāpi kī avasthā.
- AN'I-MATE**, *v.* (L. *animus*) to give life to, to quicken, to encourage; *a.* alive, possessing animal life — *Zindu k., jān d., himmat d., tasalli d.*; *a. zinda, jān-dār* — Jilānā, sajiv k., dhārhas wā dhāras d.; *a. jītā, jivi, sajiv, saprāp.*
- AN'I-MĀT ED**, *a.* having life, lively, vigorous — *Zinda, chālāk, zor-āwar* — Sajiv, chetan, ut-tejit, praphullavadan, chanchal, prabal, balawān.
- AN-I-MĀTION**, *n.* the act of animating or enlivening, life, spirit, vigour — *Zinda karnā, jān, rūh, quwat, tāgat* — Jilānī, prāpadhāran, jiv, prān, bal, parākram, tej.
- AN'I-MĀ-TOR**, *n.* one that gives life or spirit — *Jān-bāhsh, himmat d. w., rūh-bakheh* — Prāpad, prāpadātā, āśwāsak, jivad. [atigirina, śatrutā, vair.]
- AN-I-MŌS'T-RY**, *n.* violent hatred, active enmity — *Sakht karāhiyat, adāwat* — Tivradwesh.
- AN'ISE**, *n.* a species of parsley — *Bādiyān, sauñf* — Sauñph.
- AN'KER**, *n.* (D.) a liquid measure of ten gallons — *Ragiq chiz k' ek māp jo takhmīnan sawā-sūt panseri hogi* — Dravadravya kī ek parimīn jo prāy sawisāt panseri hogā.
- AN'KLE**, *n.* (S. *ancleow*) the joint between the foot and the leg — *Taknā<sup>b</sup>, shisālang* — Gulph, pair kī gūth.
- AN'NAL'S**, *n. pl.* (L. *annus*) history related in the exact order of time — *Zamāne ke th'k silsile ke mutābiq tawārīkh, tawārīkh* — Samay ke yathārth kram ke anusār itihās, itihās.
- AN'NAL-IST**, *n.* a writer of annals — *Muwarrikh, bā-silsila tawārīkh kā musannif* — Kramīnusār karke itihās kā lekhaḥ wā rachne w.
- AN'NAL-IZE**, *v.* to write annals, to record — *Zamāne ki tartīb se tawārīkh tasnif k., navishā k.* — Kramānusār itihās likhnā, likhnā.
- AN'NATS**, *n. pl.* (L. *annus*) the first fruits — *Pahl phal<sup>b</sup>* — Pratham phal.
- AN-NEAL**, *v.* (S. *an, elan*) to heat in order to fix colours, to temper glass — *Rang charhāne ke liye tāw d.<sup>b</sup>, kānch ko tāwnā<sup>b</sup>*. [dene ki yukti.]
- AN-NĒAL'ING**, *n.* the art of tempering glass — *Shishe ke tāwne kā fann* — Kānch ko tāw.
- AN-NĒX<sup>v</sup>**, *v.* (L. *ad, nexum*) to unite to at the end, to subjoin, to affix — *Akhir meñ jor denā, paiwand k., wasl k.* — Ant meñ jorī, lagānā, sahyog k.
- AN-NĒX-ĀTION**, *n.* conjunction, addition — *Ittisā, paiwand, wasl, milāw<sup>b</sup>* — Sañyog, jor, anubandhan, upasthāpan.
- AN-NĒX'ION**, *n.* the act of annexing — *Paiwand karnā, milānā<sup>b</sup>* — Sañyogakriyā, jorī.
- AN-NĒX'MENT**, *n.* the thing annexed — *Mulhaq shai, paiwand chiz* — Jorī hui vastu, sañyuktavastu, anubandh. [— Meṭnā, nasht k., lop k.]
- AN-NĪ'HI-LATE**, *v.* (L. *ad, nihil*) to reduce to nothing, to destroy — *Nest k., tabāh k.*
- AN-NĪ'HI-LABLE**, *a.* that may be annihilated — *Qābil i-tabāhi, nesti ke liq* — Meṭe jāne ke yogya, nasht kiye jāne ke yogya.
- AN-NĪ'HI-LĀTION**, *n.* the act of annihilating — *Tabāhi, halākat* — Nās, kshay, lop.
- AN-NI-VĒR'SA-RY**, *n.* (L. *annus, versum*) a day celebrated as it returns each year; *a.* returning with the year, annual — *Roz-i-sāl, har-sāla roz*; *a. har-sāla* — Sāñvatsarikadin, pratīvarshikadivas, pratīvarshikadin; *a. sāñvatsarik, pratīvarshik.*
- AN-NI-VĒR'SA-RĪ-LY**, *ad. annually* — *Sāl-ba-sāl, har-sāl* — Pratīvarsh, baras baras.
- AN-NO-TATE**, *v.* (L. *ad, noto*) to make remarks on a writing, to comment — *Tafsīr k., ta'bīr k., sharh k.* — Tīkā likhnā, tippan likhnā, bhāshya likhnā.
- AN-NO-TĀTION**, *n.* a remark — *Tafsīr, ta'bīr, sharh* — Tīkā, tippan.
- AN-NO-TĀTION-IST**, *n.* a writer of comments — *Mufassir, sharh* — Tīkākar, bhāshyakār, tippanalekhaḥ.

- AN'KO-TA-TOR**, *n.* a commentator, a scholiast — *Shārīh*, *mufasssīr* — *Tīkākar*, *bhāṣhyakār*, *tippanalekhak*. [*manādi k.*, *ishtihār k.*, *ittilā' d.* — *Prakās k.*, *samāchār d.*, *janānā*.]
- AN-NŌUNÇE'**, *v.* (L. *ad, nuncio*) to publish, to proclaim, to give notice — *Zāhir k.*, *AN-NŌUNÇEMENT*, *n.* the act of giving notice, a declaration, an advertisement — *Ittilā' dīhi*, *izhār*, *ishtihār* — *Samāchār*, *prakās*, *vijñāpan*, *khyāpan*, *sañvād*.
- AN-NŪN'CI-ATE**, *v.* to bring tidings, to announce — *Khabar lānā*, *ittilā' d.*, *zāhir k.*, *ishtihār k.* — *Sañvād lānā*, *samāchār lānā*, *prakās k.*
- AN-NŪN-ÇI-ATION**, *n.* the act of announcing, the anniversary of the angel's salutation of the Virgin Mary, being the 25th of March — *Ittilā'-dīhi*, *izhār*, *Mārch mahine ki pachiswān tarīkh ki firāste ne usi tarīkh ko hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko di thi* — *Sañvād*, *prakās*, *vijñāpan*, *Mārch mahine kā pachiswān din ki Iswaradūt ne usi din Isā ke janamne kā samāchār Mariam ko diyā thā*.
- AN-NŌY'**, *v.* (L. *ad, nocere*) to incommode, to vex, to molest; *n.* injury, molestation, trouble — *Tasdi' d.*, *taklif d.*, *muztarīb k.*, *satīnā<sup>h</sup>*, *chhermā<sup>h</sup>*, *n.* *tasdi'*, *izā*, *taklif* — *Dukh d.*, *piṛā d.*, *kijhānā*, *utpāt k.*; *n.* *utpāt*, *santāp*, *klēś*, *dukhk*.
- AN-NŌY'ANÇE**, *n.* that which annoys — *Zahmat*, *āzār*, *khisārat*, *qubāhot* — *Kantak*.
- AN'NU-AL**, *a.* (L. *annus*) coming yearly; *n.* that which comes yearly — *Har-sāla*; *n.* *āmad-i-har-sāla* — *Sañvati*, *baraswār*, *prativārehik*, *barsorī*, *sānvatsarik*; *n.* *baras baras āwanhār*.
- AN'NU-AL-LY**, *ad.* every year, yearly — *Har-sāl*, *sāl-ba-sāl* — *Prativārsh*, *baras baras*.
- AN-NŪ-TANT**, *n.* one who has an annuity — *Sāliyāna-dār* — *Prativārshik vetan pāne wālā*, *baras baras nirūpit dravya pāne w.* [dhan diyā jātā hai.]
- AN-NŪ-TY**, *n.* a yearly allowance — *Sāliyāna* — *Prativārshik vetan*, *baras baras jo nirūpit*
- AN-NŪL'**, *v.* (L. *ad, nullus*) to make void, to abolish, to abrogate — *Radd k.*, *mansūkh k.*, *bātīl k.*, *mauqūf k.* — *Vyarth k.*, *uḥā d.*, *rahit k.*, *meṭnā*, *lop k.*
- AN'NU-LAR**, *a.* (L. *annulus*) having the form of a ring, pertaining to a ring — *Halqanumā*, *angushtari-numā*, *angūṭhi ke mutā'alliq* — *Maṇḍalākār*, *mūndari wā chhalle ke ākār*, *mūndarivishayak*. [ke sadris, vartulīkār.]
- AN'NU-LA-RY**, *a.* like a ring, circular — *Chhalle sā<sup>h</sup>*, *halqe sā* — *Mūndari kī nāin*, *mūndari*
- AN'NU-LET**, *n.* a little ring — *Ek chhoṭi angūṭhi<sup>h</sup>*, *chhoṭā chhallā<sup>h</sup>*.
- AN-NŌ-ME-RATE**, *v.* (L. *ad, numerus*) to add to a former number — *Pahle kī raqam meṅ jor d.*, *shāmil k.* — *Pahli saṅkhyā meṅ jor denā*, *yog k.* [saṅkhyā meṅ jort wā yog.]
- AN-NŌ-ME-RATION**, *n.* addition to a former number — *Pahle kī raqam meṅ jorti* — *Pahli*
- AN-NŪN'CI-ATE**. See under **ANNOUNCE**.
- AN'O-DYNE**, *n.* (Gr. *a, odunē*) medicine which assuages pain: *a.* mitigating pain — *Dard takhīf karne wālī dawā*, *tashīh-balīsh dawā*; *a.* *musabbīṭ*, *dard takhīf k. w.* — *Dukhkhaharān aushadh*, *vedanāsāntik aushadh*; *a.* *dukhkhaharān*, *vedanāsāntik*.
- A-NŌINT'**, *v.* (L. *ad, unctum*) to rub over with oil, to consecrate by unction — *Tilā k.*, *tel lagānā<sup>h</sup>*, *sar par tel lagākār makhs's k.* — *Tailamardan k.*, *abhishek k.*
- A-NŌINTER**, *n.* one who anoints — *Tel lagāne wālī<sup>h</sup>*, *sar par tel lagākār makhs's k. w.* — *Tailamardan k. w.*, *abhishek k. w.*, *abhishechak*.
- A-NŌINTING**, *n.* the act of rubbing with oil — *Tel lagānā<sup>h</sup>* — *Tailamardan*, *abhishechan*.
- A-NŌINTMENT**, *n.* the state of being anointed — *Tilā kiye jāne kī hālat*, *tel lagākār makhs's kiye jāne kī hālat* — *Abhisiktatā*, *kritābhishekatā*.
- A-NŌM'A-LY**, *n.* (Gr. *a, homalos*) a deviation from the common rule, irregularity — *Khilāf-i-dastūr*, *khilāf-i-qā'ida*, *be-dastūri* — *Aniyam*, *vidhiviruddhatā*.
- A-NŌM'A-LISM**, *n.* a deviation from rule — *Be-dastūri* — *Aniyam*, *avidhi*. [niyamaviruddh.]
- A-NŌM'A-LOUS**, *a.* out of rule, irregular — *Be-qā'ida*, *be-dastūr* — *Vidhibin*, *vidhiviruddh*,
- A-NŌM'A-LOUS-LY**, *ad.* irregularly — *Be-dastūri se*, *be-qā'ida* — *Vidhibhinatā se*, *aniyamatā-pūrvak*, *vidhiviruddhatā se*. [thatikram.]
- AN'O-MY**, *n.* (Gr. *a, nomos*) breach of law — *Āin-shikani* — *Vyavasthālānghan*, *vyavas-*
- A-NŌN'**, *ad.* (S. *on, an*) quickly, soon — *Jaldī*, *jald* — *Sighra*, *jhat*, *jhatpat*.
- A-NŌN'Y-MOUS**, *a.* (Gr. *a, onoma*) wanting a name — *Gum-nām*, *be-nām-o-nishān* — *Bin nām kā*, *anāmī*, *anāmak*, *nāmahin*.
- ANŌN'Y-MOUS-LY**, *ad.* without a name — *Gum-nām*, *be-nām* — *Binā nām*. [*aur<sup>h</sup>*, *aur koi<sup>h</sup>*.]
- AN'OTHER**, *a.* (an, other) not the same, one more, any other — *Dī<sup>h</sup>srū<sup>h</sup>*, *ek aur<sup>h</sup>*, *koi*
- AN'SWER**, *ān'ser*, *v.* (S. *answarian*) to speak in return to, to reply to, to be equivalent to, to satisfy; *n.* that which is said in return to a question, a reply, a confutation, a solution — *Kisi ke muqābil bolnā*, *jawāb d.*, *mutābiq yā muvāfiq h.*, *pūrā k.<sup>h</sup>*; *n.* *sawāl ke muqābil jo kahā jātā hai*, *jawāb*, *irād*, *ibtāl*, *hāl*, *suljhāw<sup>h</sup>*, *enkishāf* — *Pratyuttar d.*, *uttar d.*, *anurūp h.*, *tulyarūp h.*, *sampūrp k.*, *nibāhnā*; *n.* *pratyuttar*, *vākyakhaṇḍan*, *vākyāghāt*, *yākhyā*, *vikhyāpan*.
- AN'SWER-A-BLE**, *a.* admitting a reply, liable to give account, suitable, proportionate — *Mumkinu-l-jawāb*, *jawāb-dih*, *jawābi*, *muwāfiq*, *bā-andāz* — *Jiski uttar ho sake*, *uttara-yogya*, *parāhwanādhin*, *parānyogādhin*, *anurūp*, *yogya*, *samaparimāṇak*, *parasparā-nurūp*.

AN'SWER-A-BLE-NESS, *n.* the quality or state of being answerable—*Mumkinu-l-jawābī, jawāb-dihī, muwāfaqat*—Uttarayogyatā, parānyogādhinatā, anurūpatwa.

AN'SWER-A-BLY, *ad.* suitably, proportionately—*Mutabaqat se, muwāfaqat se, bā-andās*—Yogyatā se, samaparimāpakatā se.

AN'SWER-ER, *n.* one who answers—*Jawāb-dih*—Uttar dene w.

[tī, Mātā.

ANT, *n.* (S. *amet*) an emmet, a pismire—*Mor, morcha, dimak, diwak*—Chiuntā, chiun-  
ANT'HILL, *n.* a little hillock formed by ants—*Dhehur<sup>h</sup>, deārā<sup>h</sup>, bimaur<sup>h</sup>.*

AN-TĀG'O-NIST, *n.* (Gr. *anti, agon*) one who contends with another, an opponent; *a.* countering, opposing, combating—*Muqābil, mukhālif, harif*; *a. zadd, muqābil, larākā<sup>h</sup>*—Bairi, pratipaksh, vairi, virodhī; *a. viruddh, pratibandhak, lartā, larāk.*

AN-TĀG'O-NISM, *n.* opposition of action—*Mukhālafat, rok<sup>h</sup>, muqābala*—Virodh, prati-bandh.

[paksh, viparit.

AN-TĀG-O-NIS'TIC, *a.* contending against—*Mukhālif, bar-khilāf, lartā<sup>h</sup>*—Virodhī, vi-  
AN-TĀRC'TIC, *a.* (Gr. *anti, arktos*) relating to the south pole—*Janūbi qutb se nisbat-dār*—Dakshinapakshambandhi.

AN-TE-CEDE', *v.* (L. *ante, cedo*) to go before, to precede—*Pesh-ravī k., peshwā h., muqaddam h., āge jānā<sup>h</sup>*—Agragāmī h., pratham gaman k., agrasar h.

AN-TE-CE-DA'NE-ous, *a.* going before—*Pesh-rau, peshiū*—Agragāmī, agragat.

AN-TE-CE'DENCE, AN-TE-CE'DEN-CY, *n.* the act or state of going before, precedency—*Peshi, pesh-ravī, peshwā, taqaddum, taqdim, sadūrat*—Agragaman, agragati, agravar-tūtwa.

AN-TE-CE'DENT, *a.* going before; *n.* that which goes before, the noun to which a rela-tive pronoun refers—*Peshiū, pesh-rau*; *n. muqaddam, ism-i-mausūl*—Pūrvvagat, agragat; *n. agragāmī, sarvanāmaparāmarsāniyapūrvvavākyasthapad.*

AN-TE-CE'DENT-LY, *ad.* previously—*Pahle<sup>h</sup>*—Pratham, pūrvva.

AN-TE-CE'S'SOR, *n.* one who goes before—*Peshiū, āge jāne v.<sup>h</sup>*—Agragantā, agriā.

AN-TE-CHĀM-BER, *n.* (ante, chamber) the chamber that leads to the chief apartment—*Pesh-dān jā pahla kamrā*—Pahli kothri, upasālā, dewrhi.

AN-TE-CHĀP-EL, *n.* (ante, chapel) the part of a chapel leading to the choir—*Girje kā wah hissā ki jahān se wah<sup>h</sup> ke gāne wālōn ki jagah ko rūh jāti hai*—Girje kā wah bhag ki jahān se wahān ke gawāiyōn ki jagah ko path jāti hai.

AN-TE-DĀTE, *v.* (L. *ante, datum*) to date before the real time, *n.* prior date—*Pahle ki tārikh dānā*; *n. āge ki tārikh*—*Āge ki miti likhnā*; *n. āge ki miti.*

AN-TE-DĪ-LŪ-VIAN, *a.* (L. *ante, diluvium*) existing before the deluge; *n.* one who lived before the deluge—*Hazrat Nūh ke tūfān ke pesh-tar kā*; *n. hazrat Nūh ke tū-fān ke pesh-tar kā rahne v.*—Jalāplāvan se pūrvva vartamān; *n. jalāplāvan se pūrvva jo vartamān thā.*

AN-TE-LOPE, *n.* a species of deer—*Ek gism kā hiran*—*Ek jāti kā hariā.*

AN-TE-LŪ'CAN, *a.* (L. *ante, lux*) before daylight, early—*Nūr ke tūpke kā, sawere kā<sup>h</sup>, bari fajr kā*—Prāthakālīn, sūryodaya se pūrvva kā.

AN-TE-MŪND'ANE, *a.* (L. *ante, mundus*) before the creation of the world—*Qablu-d-dunyā yā nī jahān ki paidāish ke pesh-tar kā*—Prithivī ki srishti ke pahle kā.

AN-TĒN'Æ, *n. pl.* (L.) the feelers of an insect—*Kīrē makorōn ke sar ke āge chhōte bāl khurāk talāsh karne ke liye*—*Kīrē ke mastak ke āge chhōte rom āhār khojne ke nimittā.*

[ke āge kā.

AN-TE-NŪP'TIAL, *a.* (L. *ante, nuptum*) before marriage—*Riyāh ke pahle kā<sup>h</sup>*—Vivāh

AN-TE-PĀS'CHAL, *a.* (L. *ante, Gr. pascha*) before Easter—*Hazrat Isā ke bār-i-digar zinda hone ki yād-gārī ke tewhār ke pahle kā*—Isā ke punarjanmasmaranārthaparvva ke āge kā.

[swād, pūrvvajhān, pūrvvagrahan.

AN-TE-PĀST, *n.* (L. *ante, pastum*) a foretaste—*Āge kā maza, pesh-giriftagi*—Pahle kā

AN-TE-PE-NŪLT', *n.* (L. *ante, pene, ullimus*) the last syllable but two—*Do chhōr-kar ākhiri hije*—Upāntyāvyaavahitapūrvva.

AN-TE-PE-NŪLT'-MATE, *a.* relating to the last syllable but two—*Do chhōr-kar ākhir-hije se nisbat-dār*—Upāntyāvyaavahitapūrvvasambandhi.

AN-TE-RI-OR, *a.* (L.) going before, prior—*Peshiū, pesh-rau, muquddam*—Pūrvvagat, agragāmī, pratham, pūrvva.

[Agragaman, pūrvvagati, agravartitwa.

AN-TE-RĪ-OR-ITY, *n.* the state of being before—*Peshi, pesh-ravī, taquddum, taqdim*—  
AN-TE-RŌOM, *n.* (ante, room) the room leading to the principal apartment—*Pahla kamrā*—Pahli kothri, upasālā.

[mānjhā<sup>h</sup>—Bhajanagrihamadhyabhāg.

AN-TE-TĒM-PLE, *n.* (L. *ante, templum*) the nave of a church—*Girje kā bich jā*

AN-THEL-MINTHIC, *a.* (Gr. *anti, helmins*) destroying worms—*Kirm-muhlik, kirm-hādīm*—Krimināśak.

ANTHEM, *n.* (Gr. *anti, humnos*) a sacred song or hymn—*Bhajan<sup>h</sup>*

ANTHER, *n.* (Gr. *anthos*) the tip of the stamen in a flower—*Phūl ke sūt ki phungi<sup>h</sup>*

ANTHŌLO'GY, *n.* (Gr. *anthos, logia*) a collection of flowers or poems—*Gul-dasta, majmū'au-l-sh'ār, diwān*—Phūlōn kā guchchhā, kāvyasaṅgrah.

- AN-THO-LŌQ'I-CAL**, *a.* relating to an anthology — *Gul-daste ke muta'alliq, majmū'au-lash'ar yā diwān ke muta'alliq* — Phūloñ ke guochhe kā sambandhi, kāvyasaṅgrahavishayak.  
**AN-THRO-PŌL'O-GY**, *n.* (G. *anthropos, logos*) the doctrine of the structure of the human body — *Insāni jism ki tarkib kā 'ilm* — Manushya ke śarir ki banāwat ki vidyā.  
**AN-THRO-PO-MŌK'PHITE**, *n.* (Gr. *anthropos, morphē*) one who believes that the Deity has a human form — *Wah jo yuh mātā hai ki Khudā insāni sūrat rakhtā hai* — Wah jis kā yeh mat hai ki Isēwar mānāvī ākār dhārap kiye hai.  
**AN-THRO-PŌP'A-THY**, *n.* (Gr. *anthropos, pathos*) the affections of man — *Insān ki muhabbat-o-gussa waqūra khāsiyutāin* — Manushya ke rāg ādi arthāt man ke bhāv.  
**AN-THRO-PŌP'H-A-Ū**, *n. pl.* (Gr. *anthropos, phago*) man-eaters, cannibals — *Adam-khor, rā'khas* — Manushyabhojī, manushyādhārī, rākshas. [māns khāne kī chāl.  
**AN-THRO-PŌP'H-A-PY**, *n.* the practice of eating human flesh — *Adam khori* — Manushya ke  
**AN'TIC**, *a.* (L. *antiquus*) odd, ridiculous, droll; *n.* a buffoon, odd appearance — *Ajib, muskhara, tarāngī<sup>h</sup>, zafālī*; *n.* *maskhara, hazzāl, 'ajib sūrat* — Anūthā, virup, āsāngat, parihasaniya, anokhā, kautukī, hāsya, hāsakar; *n.* *thāthol, bhāñ, hāsakarārūp, virup-ākār*. [hāsya bhāv se.  
**AN'TIC-LY**, *ad.* in an antic manner — *Maskharī tarah se, 'ajib taur se* — Anokhī rīti se,  
**AN'TI-CHRIST**, *n.* (Gr. *anti, Christos*) the great enemy to Christianity — *'Isāi dīn kā barā mukhālīf, dajjāl* — Isāi dharmma kā barā śatru.  
**AN-TI-CHRIST'IAN**, *a.* opposed to Christianity; *n.* an enemy to Christianity — *'Isāi dīn ke bar-khilāf*; *n.* *'Isāi mazhab kā mukhālīf* — Isāi dharmma ke viruddh; *n.* Isāi dharmma kā śatru.  
**AN-TI-CHRIST'IAN-ISM**, **AN-TI-CHRIS-TI-AN'I-TY**, *n.* opposition or contrariety to Christianity — *'Isāi mazhab se muqābala yā bar-khilāfi* — Isāi dharmma se virodh wā viuddhatā  
**AN-TIČ'I-PATE**, *v.* (L. *ante, capio*) to take before, to foretaste, to preclude — *Pesh-dastī k.*, *pahle se maza chakhnā, mahrūm rakhnā, bāz rakhnā* — Samay ke pahle lenā, pahle se swād lenā, ārnā, roknā.  
**AN-TIČ-I-PĀ'TION**, *n.* the act of anticipating — *Pesh-dastī, pesh-qadamī, sabgat, pahle se naza chakhnā, pesh-bandi* — Pūrvabhukti, pūrvaswād, pūrvavajñān, rok.  
**AN-TIČ-I-PA-TO-RY**, *a.* taking before the time — *Pesh-dast, pesh-qadam, pahle se lenē wālā<sup>h</sup>* — Niyamit kāl ke pahle lenē wā, pūrvagrāhāk.  
**AN-TI-CLIMAX**, *n.* (Gr. *anti, klimax*) a sentence in which the last part expresses something lower than the first — *Ek aisā jumla ki jiske awal hisse ki ba-nisbat akhir hisse meñ kuchh ghatkar buayān rakhtā hai* — Ek aisā vākya ki uske pratham bhāg ki apekshā śeṣī bhāg meñ kuchh ghatkar varṇan rakhtā hai, dushkram, sārilañkāravipaksh, sārilañkārapratilom.  
**AN-TI-DŌTE**, *n.* (Gr. *anti, dotos*) a medicine to prevent the effects of poison — *Zahr-mukhra, tiryāq* — Vish-dhar aushadh, vishanāśī aushadh. [shanāśī, vishaghātī, vishaghna.  
**AN-TI-DŌ-TAL**, *a.* counteracting poison — *Tiryāgi, zahr-mukhrī, fā-zahrī, pā-zahrī* — Vi-  
**AN-TI-E-PIS'CO-PAL**, *a.* (Gr. *anti, epi, skopeo*) adverse to episcopacy — *'Isāiyon ke firqe par bare pādri ki hukūmat ke bar-khilāf* — Isāiyon kī mandalī par pradhanadharma-dhyaksh ke adhikār ke viruddh.  
**AN-TI-MIN-IS-TĒRI-AL**, *a.* (Gr. *anti, L. minister*) opposing the ministry — *Khilāfi-wuzarā, khilāfi-wuzarā-i-waqt* — Mantrisamāj ke vipaksh, mantrisamūh ke viruddh  
**AN-TI-MŌN'AR-CHIST**, *n.* (Gr. *anti, monos, arche*) an enemy to monarchy — *Bādshāhat kā dushman, bādshāhat kā mukhālīf* — Ekarājasāsanadrohi, ekarājādhipatyadrohi.  
**AN-TI-MO-NĀRCH'I-CAL**, *a.* against monarchy — *Bādshāhat ke khilāf* — Ekādhipatya ke vipaksh, ekarājādhipatya ke viruddh.  
**AN-TI-MO-NY**, *n.* (Gr. *anti, monos* ?) a mineral substance — *Surma, kuhl* — Srotoñjan.  
**AN-TI-MŌ'NI-TAL**, *a.* composed of antimony — *Surme kā banā huā* — Srotoñjanamay.  
**AN-TI-NO-MY**, *n.* (Gr. *anti, nomos*) a contradiction between two laws — *Do āinon meñ bar-khilāfi* — Do vyavasthāon meñ virodh, vachanadwayinyonyavirodh.  
**AN-TI-NŌMI-AN**, *n.* one who denies the obligation of the moral law; *a.* relating to the sect called Antinomians — *Munkiru-l-akhlāq*; *a.* *mutu'alliq-i-munkiru-l-akhlāq* — Krishtadharmmānāṅgikartrimatānuyāyi; *a.* Krishtadharmmānāṅgikartrimatānuyāyisambandhi.  
**AN-TI-NŌMI-AN-ISM**, *n.* Antinomian tenets — *Antinomian nām firqe ke masle i'tiqād yā mat* — Antinomian nām panth ke mat, Krishtadharmmānāṅgikartrimatānuyāyī- [tbādrohī, vyavasthā kā nirādarkaranbhār.  
**AN-TIN'O-MIST**, *n.* one who disregards law — *Āin na mānne wālā, mukhālīfi-āin* — Vyavas-  
**AN-TI-PĀPAL**. See under **ANTIPOPE**.  
**AN-TIP'A-THY**, *r.* (Gr. *anti, pathos*) a feeling against, aversion, dislike — *Ghīn<sup>h</sup>, naf-rat, karāhiyat* — Swābhāvīk virodh, ghrīnā, avajñā, dwesh.  
**AN-TI-PA-THĒTIC**, **AN-TI-PA-THĒT'I-CAL**, *a.* having an aversion to, of an opposite disposition — *Nafrat k. w., khilāf tab'iyat kā, zātī mukhālīf* — Virakt, virodh, viruddh swābhāv kā, swābhāvatahviruddh.

- AN-TY-PHLO-GISTIC**, *a.* (Gr. *anti*, *phlogistos*) counteracting inflammation — *Khilāf-i-ithirāg, soosāh dūr k. w.* — Dāhanāsuk, jwālaghna.
- AN-TI-PHON**, **AN-TIPH'O-NY**, *n.* (Gr. *anti*, *phone*) alternate chant or singing — *Bārī-bārī se gānā<sup>h</sup>* — Pratigān, parasparagit.
- AN-TIPH'O-NAL**, *a.* relating to alternate singing; *n.* a book of anthems — *Bārī-bārī se gāne ke mutā'alliq*; *n.* *manqabat ki kitāb* — Pratigānavishayak; *n.* bhajan kī pothī.
- AN-TIPH'RA-SIS**, *n.* (Gr. *anti*, *phrasis*) the use of words in a sense opposite to their proper meaning — *Asl ma'nī ke khilāf lafz ká isti'māl* — Šabd ká viparītarthavyavahār.
- AN-TI-PHRĀS'TI-CAL**, *a.* relating to antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl ke mutā'alliq* — Šabd ke viparītarthavyavahāravishayak.
- AN-TI-PHRĀS'TI-CAL-LY**, *ad.* with antiphrasis — *Asl ma'nī ke khilāf lafz ke isti'māl se* — Šabd ke viparītarthavyavahār se.
- AN-TIP'O-DEŠ**, *n. pl.* (Gr. *anti*, *pous*) the people who live on the other side of the globe having their feet opposite to ours — *Sākinān-i-tahtu-l-arz, watidu-l-arz, jo log kura-i-zamin kī dūserī taraf rahte hain aur jinke pānw hamārē pānw ke sāmne hote hain, sākinān-i-muqābilu-l-aqdām* — Jo log prithivī ke viparīt bhāg meñ baste hain aur jinke pānw hamārē pānw ke sāmne rahte hain, parasparasammukhapāujan.
- AN-TIP'O-DAL**, *a.* relating to the antipodes — *Mansūb-ba-sākinān-i-tahtu-l-arz, mutā'alliq-i-watidu-l-arz, dunyā kī dūserī jānīb ke bāshindon se nisbat-dār, sākinān-i-muqābilu-l-aqdām se nisbat-dār* — Bhūgolaviparītabhāgavartijanasambandhī, parasparasammukhapāujanāsambandhī.
- AN-TI-POPE**, *n.* (Gr. *anti*, *pappas*) one who usurps the popedom — *Rūm ke sardār pādri ke ikhtiyār ká gāsih* — Rōm ke pradhīnadharmādhyaḥsh kī adhikārāpahārī.
- AN-TI-PĀ'PAL**, **AN-TI-PĀ-PĪS'TI-CAL**, *a.* opposing popery — *Rūmī mazhab ke khilāf, Rūm ke sardār pādri ke mazhab ke khilāf* — Rōmīyadharmādhyaḥsh ke mat ke viruddh.
- AN-TI-QUATE**, *v.* (L. *antiquus*) to put out of use, to make obsolete — *Be-rtwāj kar denā, g'ir-isti'māl k.* — Bin chalan k., aprachalit k.
- AN-TI-QUĀ'RI-AN**, *a.* relating to antiquity; *n.* one versed in antiquity — *Salaf, qadīm shai yā logon se nisbat-dār, qadīmat se nisbat-dār*; *n.* *hāl-i-salaf-dāh, salaf ká hāl jā-ne wālā* — Pūrvakālīn, prāchīnakālīn; *n.* pūrvakālīnavishay ká paṇḍit.
- AN-TI-QUĀ'RI-AN-ISM**, *n.* love of antiquities — *Salaf kī chizon kī muhabbat* — Pūrvvakālī-kadravya kī prīti, prākkālikadravyapriti.
- AN-TI-QUA-RY**, *n.* a man studious of antiquity — *Jo salaf ká hāl daryāft karne meñ masrūf rakhtā hai* — Pūrvvakālīkadravyānweshī.
- AN-TI-QUATE-NESS**, *n.* the quality or state of being obsolete — *Be-isti'mālī, be-riwājī, gair-mustāmālī* — Bin chalanī, aprachār, aprachalitawa. [tatwa.]
- AN-TI-QUĀ'TION**, *n.* state of being antiquated — *Gair-isti'mālī* — Aprachār, avyayahārī.
- AN-TIQUE**, *a.* ancient, of old fashion — *Derīna, qadīm, qadīm-waz'ī* — Purānā, purānī chāl ká, aprachal. [Purātanatwa, prāchīnatwa.]
- AN-TIQUE-NESS**, *n.* the quality of being ancient — *Qadīmat, qadīm hone kī khāsiyat*.
- AN-TIQUITY**, *n.* old times, the people of old times, a relic of old times, ancientness — *Salaf, aiyām-i-salaf, qadīmat ke log yā shai, qadīmat* — Prākkāl, pūrvvakāl, pūrvvakālīk log wā dravya, prāchīnatwa, purātanatwa.
- AN-TIQUICI-I**, *n. pl.* (Gr. *anti*, *skia*) the people, on different sides of the equator whose shadows at noon project opposite ways — *Jo log khatt-i-istiwā ke mukhtalīf jānīb meñ rahte hain aur jinkī sāya do pahar ke waqt muqābil atrāf meñ partī hai* — Jo log niraksh rekha kī bhīnna dīśaon meñ rahte hain aur jinkī chhāyā do pahar ko viparīt or partī hai.
- AN-TI-SCOR-BU'TIC**, **AN-TI-SCOR-BU'TI-CAL**, *a.* (Gr. *anti*, *L. scorbutus*) efficacious against scurvy — *Khāriśh daf' k. w.* — Khāj dūr k. w., raktapittāsāmak.
- AN-TI-SCRIPTURISM**, *n.* (Gr. *anti*, *L. scriptum*) opposition to the Holy Scriptures — *Tauret-o-injil se bar-khilāfī* — Isāidharmmapustak se virodh.
- AN-TI-SCRIPTURIST**, *n.* one who denies the divine origin of the Holy Scriptures — *Jo shakhs tauret aur injil kī bunyād-i-rabbānī ko nahīn māntā* — Jo yah nahīn māntā kī Isāidharmmapustak ká mūl īswar hai arthāt uskī utpatti īswar se hai.
- AN-TI-SĒPTIC**, *a.* (Gr. *anti*, *sepo*) counteracting putrefaction; *n.* a medicine which resists or corrects putrefaction — *Sarne ko daf' k. w.*; *n.* *sarne ko daf' k. w. darā* — Sarāwnāsak, pūtinivārak; *n.* sarāwnāsak aushadh, pūtinivārak aushadh.
- AN-TISTRO-PHE**, *n.* (Gr. *anti*, *strophē*) the second stanza of an ode sung in parts — *Qazal jo shīr-ba-shīr gal'a-ba-gal'a gāt jātī hai uske har-gal'a ke ba'd dūserā gal'a* — Apasavyaparīkram, jo git bhāg bhāg karke gāyā jātā hai uskā dūserā kavī.
- AN-TITHĒ-SIS**, *n.* (Gr. *anti*, *thesis*) opposition of words or statements, contrast, *pl.* **AN-TITHĒ-SĒS** — *Mu'āraza, lafzon yā khayālāt ká mu'āraza* — Virodhābhās, arthāntarenyās. [virodhābhāsavisīshṭ.]
- AN-TI-THĒ'TI-CAL**, *a.* placed in contrast — *Ba-mu'āraza, ba-muqābala* — Virodhābhāsarthī,
- AN-TI-TYPE**, *n.* (Gr. *anti*, *tupos*) that which is prefigured by the type — *Asl* — Mūla-

- múrtti, prativimbamūl, pratimúrtimūl. [timúrttimūlavishayak.  
**AN-TI-TYÉ-CAL**, *a.* relating to the antitype — *Muta'alliq-i-aal* — Mūlamúrttivishayak, pra-  
**ANT'LER**, *n.* (Fr. *andouiller*) the branch of a stag's horn — *Hiran ke sīng ki shākh* —  
*Harīn ke sīng ki śākhā*, mrigasīringasākhā.  
**ANT'LERED**, *a.* having antlers — *Shākh-dār* — Mriga'sīringasākhāyukt.  
**AN-TÉ-ŪI**, *an-té-ŷi*, *n. pl.* (Gr. *anti, oikeo*) people who live under the same latitude  
and longitude, but in different hemispheres — *Jo bāshinde ham-arz-o-tūl magar mukh-*  
*talīf nīsf-kuroh men rahite haīn* — Prativāsi, kudalīntarasht.  
**AN-TO-NO-MĀ'SI-A**, *n.* (Gr. *anti, onoma*) the use of the name of some office or digni-  
ty instead of the name of the person — *Shakhs ke nām ki jagah men 'uhde yā rutbe ke*  
*nām kā 'stī'māl, sīfat-i-kāshifa* — Vyakti ke nām ke sthān men pad wā maryādā ke  
nām kā vyavahār, pratiyoginamakarap.  
**AN'TRE**, *n.* (L. *antrum*) a cave, a den — *Gār, khoh* — Dāhak, guphā, guhā, garhā.  
**AN'VIL**, *n.* (S. *anfil*) a smith's iron block — *Nihāi*.<sup>h</sup>  
**ANX-IÉ-TY**, *n.* (L. *ango*) trouble of mind, concern, solicitude — *Fikr, tashawwush,*  
*iztirāb* — Udvēg, chintā, manastāp, soch, vyagrata.  
**ANXIOUS**, *a.* uneasy, concerned, careful — *Mustarīb, fikr-mand, mutaraddid, mutafak-*  
*kih, be-garār* — Udvign, vyagra, utkanthit, chintit, bhāvit.  
**ANXIOUS-LY**, *ad.* in an anxious manner — *Fikr-mandī se, taraddud se, iztirāb se, be-ga-*  
*rārī se* — Udvignatā vyagrati utkanthā wā chintā se. [utkanthitawā, vyagrata.  
**ANXIOUSNESS**, *n.* the state of being anxious — *Tafakkur, andesha, be-garārī* — Udvignatā,  
**AN'Y**, *ŷn'y*, *a.* (S. *anig*) every, whoever, whatsoever — *Har-ek, koi*, *jo koi* — Pratyek.  
**AN'YWISE**, *ad.* in any manner — *Kisi taur se* — Kisi prakār se.  
**AN'YWHERE**, *ad.* in any place — *Kisi jagah men*, *kahin*.<sup>h</sup>  
**A'O-RIST**, *n.* (Gr. *a, horos*) an indefinite tense in the Greek verb — *Pī'l-i-gair-mahdūd-*  
*u-l-samāna, muzārī* — Aniyamitakāl.  
**A-ORTA**, *n.* (Gr.) the great artery which rises immediately out of the left ventricle  
of the heart — *Barī ŷiriyān* — Rudhiravahamāhānārī, lohū ke bahne ki barī nārī.  
**A-PĀCE**, *ad.* (*a, pace*) quickly, hastily, speedily — *Jald, shītābī se, zūd* — Sighra, tu-  
rant, jhat pat, twarī se. [— *Dalīl-khul'* — Vipakshabādhakapradāsanāsādhak.  
**AP-A-GŌG'I-CAL**, *a.* (Gr. *apō, ago*) showing the absurdity of denying what is affirmed  
**A-PART**, *ad.* (*a, part*) separately, distinctly, at a distance — *Judā, 'alāhida, dūr yā*  
*tafāwut par* — Prithak, nyārī, bilag, bhinna, dūr.  
**A-PARTMENT**, *n.* a part of a house, a room — *Kamrā, kothrī*.<sup>h</sup>  
**AP'A-THY**, *n.* (Gr. *a, pathos*) want of feeling — *Be-parwā, murda-dīl, tajāhul, be-khabarī*  
— Virāg, udāsīnatā, jaratā. [nihsprīha, udāsīn, sārāhin, jar  
**AP-A-THÉTIC**, *a.* without feeling — *Be-parwā, murda-dīl, majhūl, be-khabar* — Virāgi,  
**AP-A-THÉTICAL**, *a.* unfeeling, indifferent — *Be-rahm, be-dard, saṅg-dīl, be-parwā, be-*  
*khabar, gāfil* — Nirday, krūr, nirmohi, udāsīn, amanoyogī, nihsprīha.  
**APE**, *n.* (S. *apa*) a kind of monkey, an imitator — *Bandar*, *bhār*.<sup>h</sup>  
**A'PISH**, *a.* like an ape, foppish, silly — *Bandar ke mānand, be-wuqūf, nā-dān* — Bāṇḍar  
sī, ajānān, mūrkh, bāwālā. [bhāw se, mūrkhātā se, ajānātā se.  
**A'PISH-LY**, *ad.* in an apish manner — *Maimūn-khaslatī se, be-wuqūfī se* — Bānar ke sadrī  
**A'PISHNESS**, *n.* mimicry, foppery — *Maimūn-khaslatī, bandar-bāz, naqqālī, taqlīd, albelā-*  
*pan*, *be-wuqūfī* — Bhauraitī, bānaratā, bandarpan, chhichhorāpan.  
**A-PÉRI-ENT**, *a.* (L. *aperio*) opening, gently purgative; *n.* a purgative — *Kholne w,*  
*mulaityin*; *n. mulaityin dawā* — Rechak, bhedak; *n. rechak, bhedak aushadh.*  
**A-PÉRI-TIVE**, *a.* opening, laxative — *Kholne wālā, mulaityin* — Rechak, bhedak, mala-  
baddhadurākarak.  
**AP'ER-TURE**, *n.* an opening, a hole — *Sūrākh, garhū* — Chhed, bil, randhra.  
**A-PÉTA-LOUS**, *a.* (Gr. *a, petalon*) having no flower-leaves — *Be-pānkhri* — Dalahin,  
pushpapatrarahit, binā phūl ke dal kā.  
**AP'EX**, *n.* (L.) the tip or point of any thing, *pl.* **AP'EX-ES** or **AP'É-ŶĒS** — *Auj, kisi chis*  
*ki nok yā sar* — Śikhā, mastak, ŷir, agrabhag, chotī.  
**A-PHÆR-ESIS**, *n.* (Gr. *apo, haireo*) the taking away of a letter or syllable from the  
beginning of a word — *Mahāfu-l-awwal* — Ādyāksharalop, aṅgaharan.  
**A-PHÉ-LI-ON**, *n.* (Gr. *apo, helios*) the part of a planet's orbit most remote from the  
sun — *Nuṭā-i-awj* — Mandochcha, kisi grah ke mārg wā katshā kā wah bhāg jo sūryya  
se atyant dūr rahtā hai. [Mūlavākya, sūtra, vachan, kahāwat.  
**APH'O-RISM**, *n.* (Gr. *apo, horos*) a short pithy sentence, a maxim — *Maqūla, masāl* —  
**APH'O-RIST**, *n.* a writer of aphorisms — *Maqūla-navis, musannif-u-l-masāl* — Mūlavākya-  
kār, sūtrakār, ka'āwat kā khak.  
**APH'O-RIS'TIC**, **APH'O-RIS'TICAL**, *a.* having the form of an aphorism — *Maqūle sī, masāl-*  
*numā* — Mūlavākyaṛup, sūtrakār, kahāwat ke ākār kā.  
**APH'O-RIS'TICAL-LY**, *ad.* in the form or manner of an aphorism — *Maqūla-numāi se, masāl*  
*ki sūrat yā taur se* — Mūlavākyaṛup se, sūtra ke ākār wā prakār se.

- Ā'PĪ-A-RY, *n.* (I. *apis*) a place where bees are kept — *Shahd ki makhi ke rakhne ki jagah* — Madhumākhī ke rakhne ki jagah, madhumakshhikārakshanasthān.
- A-PIĒCE', *ad.* (*a, piece*) to the part or share of each — *Ek-ek ko<sup>h</sup>, har-ek ko* — Pratyek ke bhāg se, aṅsarūp se, vibhāg se.
- A-PĪT'PAT, *ad.* with quick palpitation — *Dhaydharāhat dharak yā dhukdhuki se<sup>h</sup>*.
- A-PLŪS'TRE, *n.* (L.) the ensign carried in ancient ships — *Qadīm zamāne ke jahāzōn kā jhanda* — Prāchīn kāl ki naukāon kā patākā.
- A-PŌC'A-LYPSE, *n.* (Gr. *apo, kalupto*) revelation, discovery — *Wahī, inkishāf, ifshā* — Prakāśan, īśwarapratyādeśī, daivabānī, spashṭikaran.
- A-PŌC'A-LYPTIC, A-PŌC'A-LYPTI-CAL, *a.* pertaining to revelation — *Wahī se nisbat-dār, iḥāmī* — īśwarapratyādeśī, spashṭikaranavishayak, prakāśavishayak.
- A-PŌC'O-PE, *n.* (Gr.) the omission of the last letter or syllable of a word — *Ākhir harf yā hije kā hazf, mahzūfu-l-ākhir* — Šabd ke antyākshar kā lop, antyāksharalop, antyāksharalopālāṅkār.
- A-PŌC'RY-PHA, *n.* (Gr. *apo, krupto*) books sometimes appended to the sacred writings but of doubtful authority — *Kitāben jo Injil ke sāth ham-jild hoti haiṅ lekin unke musannif ke ta'āyūn hone meṅ shak hai* — Isāidharmmapustak meṅ jo sandigdḥ pramāṇ ki pustakain ginī jāti haiṅ.
- A-PŌC'RY-PHAL, *a.* not canonical, uncertain — *Be-shar', mashkūk, qair-mu'āyian* — Aśāstra, aprāmānya, sandigdḥpramāṇ, anīśchit.
- ĀP'O-DIC'TI-CAL, *a.* (Gr. *apo, deixis*) demonstrative, evident beyond contradiction — *Zāhir, sābit, lā-qalām, lā-radd* — Spashṭ, pratyaksh, pramāṇasiddh.
- ĀP'O-QEE, *n.* (Gr. *apo, ge*) the part of an orbit most remote from the earth — *Kisī sāyāre ke daure kā hissa jo zamīn se nihāyat dūr rahtā hai* — Ucheha.
- A-PŌL'O-QY, *n.* (Gr. *apo, logos*) a defence, an excuse — *'Uzr, ma'zarat, 'uzr-khwaḥī* — Bīntī, kshamāprārthan, doshanivārakabbhāshan.
- A-PŌL'O-QET'IC, A-PŌL'O-QET'I-CAL, *a.* said in defence or excuse — *Muta'azir, 'uzr k. w.* — Doshanyūnatādarśak, kshamāprārthak.
- A-PŌL'O-QIST, *n.* one who makes an apology — *'Uzr-khwaḥ, ma'zarat k. w.* — Kshamāprārthak, kshamā māṅgneharā, aparādhakshamā māṅgnewālā.
- A-PŌL'O-QIZE, *v.* to make an apology — *Ma'zarat k., 'uzr-khwaḥī k.* — Aparādhakshamā māṅgnā, kshamāmāṅgnā, bīntī k.
- ĀP'O-LOGUE, *n.* (Gr. *apo, logos*) a fable — *Qissa, hikāyat* — Nītikathā, kahānī.
- ĀP'OPH-THEGM, ĀP'O-THEGM, āp'o-ttem, *n.* (Gr. *apo, phithagma*) a remarkable saying — *Kalām-i-maqbūl, kalām-i-mashhūr, qaul-i-mashhūr* — Prasiddhavākya, anūthī kahāwat, anūthā vachan, anokhī bāt.
- ĀP'O-THEO-MAT'I-CAL, *a.* containing apothegms — *Qaul-i-mashhūr-ūmez, kalām-i-maqbūl-dār* — Prasiddhavachanayukt, anūthī kahāwat se milā huā.
- ĀP'O-THEO'MA-TIST, *n.* a collector of apothegms — *Jāmi-i-kalām-i-maqbūl, mu'allifi-qaul-i-mashhūr* — Prasiddhavākyasaṅgrāhak.
- ĀP'O-THEG'MA-TIZE, *v.* to utter apothegms — *Qaul-i-mashhūr bayān k., kalām-i-maqbūl kahnā* — Prasiddhavākya kahnā, anokhā vachan kahnā.
- ĀP'O-PLEX-Y, *n.* (Gr. *apo, plcxis*) a sudden deprivation of sense and motion — *Sakta* — Śariravibhraṇś, āṅgavibhraṇś. [vibhraṇśasambandhi, āṅgavibhraṇśvishayak.]
- ĀP'O-FLECTIC, ĀP'O-FLECTI-CAL, *a.* relating to apoplexy — *Sakte se nisbat-dār* — Śarira-
- A-PŌS'TA-SY, *n.* (Gr. *apo, stasis*) departure from professed principles — *Turk-i-dīn, itidād, inhirāf-i-mazhab, bargashtagi-i-mazhab* — Swadharmmatyāg.
- A-PŌS'TATE, *n.* one who renounces his religion or principles; *a.* false, traitorous — *Murtadd, munkir-i-dīn, munharif-i-dīn, tārik-i-dīn*; *a.* jūthā<sup>h</sup>, furebī, bad-nihād, dogā-bāz, bewafā — Swadharmmatyāgi, ātmadharmmachyut; *a.* mithyā, asatya, kapatī, adharmmī, chhālī.
- ĀP'O-STAT'I-CAL, *a.* like an apostate — *Murtadd sā, tārik-i-dīn ke mānīd, munharif-i-dīn ke mānīd* — Swadharmmatyāgi ke sadrīś, ātmadharmmachyut ki nāīn.
- A-PŌS'TA-TIZE, *v.* to forsake one's principles — *Murtadd honā, apne dīn ko tark k., mazhab se munharif honā* — Swadharmmatyāg k., apnā dharma chhornā. [bhārā huā phorā<sup>h</sup>.]
- ĀP'O-STEME, ĀP'O-STŪME, *n.* (Gr. *apo, histemi*) a swelling filled with matter — *Pīb se* A-PŌS'TE-MATE, *v.* to become an aposteme — *Pīb se bhārā phorā honā<sup>h</sup>*.
- A-PŌS-TE-MAT'ION, *n.* the formation of an aposteme, the gathering into an abscess — *Pīb se bhāre hue phorē kā bannā<sup>h</sup>*.
- A-POSTLE, a-pō'sl, *n.* (Gr. *apo, stello*) one sent to preach the Gospel — *'Isāī rasūl, 'Isāī hawārī* — Isāidharmmasambandhidūt, Isā kā dūt, Isā kā prerit. [ke dūt kā pad.]
- A-PŌS'TLE-SHIP, *n.* the office of an apostle — *'Isāī rasūlī* — Isāidharmmasambandhidūtī, Isā A-PŌS'TO-LATE, *n.* the dignity of an apostle — *'Isāī rasūl kā martaba* — Isāidharmmasambandhidūt kā pad wā mán.
- ĀP'O-STŌL'IC, ĀP'O-STŌL'I-CAL, *a.* relating to an apostle, like an apostle — *'Isāī rasūl se nisbat-dār, 'Isāī rasūl sā* — Isāidharmmasambandhidūtavishayak, Isāī dūt ke sadrīś.



AP-O-STŌL'I-CAL-LY, *ad.* in an apostolic manner—'Isāi rasūli se—Isāidharmnavishayaka-dūtāi se. [yakadūt kā pramān.]

AP-O-STŌL'I-CAL-NESS, *n.* apostolical authority—'Isāi rasūli i'tibār—Isāidharmnavisha-

A-POSTRO-PHE, *n.* (Gr. *apo, strophē*) a turning from the persons present to address the absent or dead, a mark (') showing that a word is contracted—*Ilṭifāt ya'ni hūzīrīn se gāib yā murdoñ ki taraf ilṭifāt, lafz ke ikhtisār ki aisi nishāni* (')—Jo sam-mukh hoñ unse phirkar anupasthit wā mrit kī or sambodhan, sambodhitānyasambodhan, sabd ke sañkshap kā aīsā chihñ (') jis se jānā jātā hai ki sabd sañkshipt huā hai.

AP-O-STROPH'IC, *a.* denoting an apostrophe—*Mansūb-ba-ilṭifāt, hūzīrīn se gāib yā murdoñ ki taraf ilṭifāt zāhir k. w., lafz kā ikhtisār zāhir k. w.*—Anupasthit wā mrit kī or sambodhan prakās k. w., sambodhitānyasambodhanaprakāsak, sabd kā sañkshap prakās k. w.

A-POSTRO-PHIZE, *v.* to make an apostrophe—*Ilṭifāt k. ya'ni hūzīrīn se gāib ki taraf ilṭifāt k., kisi lafz ko chhotā k., kisi lafz ke ikhtisār kā nishān denā*—Sambodhitānyasambodhan k., jo sammukh ho us se phir kar anya se kahñā, kisi sabd ko sañkshap k., kisi sabd ke sañkshap kā chihñ denā.

AP'O-STOME. See APOSTEME.

A PŌTH'E-CA-RY, *n.* (Gr. *apo, tn. kē*) one who compounds and sells medicines—*Dawā-furosh, dawā-sār*—Aushadhī banāne aur bechne wālā, aushadhāvīkretā.

AP'O-THEGM. See APOPHTEGM.

AP-O-THĒ'O-SIS, *n.* (Gr. *apo, theos*) the act of placing among the gods, deification—*Dewtoñ meñ shumār k., dewtā kar jānnā yā banānnā*<sup>h</sup>—Dewtoñ meñ ginnā, devagantatwa.

A PŌTH'E-SIS, *n.* (Gr. *apo, thesis*) the placing of a fractured bone in its right position, a repository in the primitive churches—*Tūtī hadḍi ko ba-jā baithānā, sābiq ke girjōñ meñ ek jagah*—Tūtī hadḍi thūk baithānā. agle Isāibhajanagrihoñ meñ ek jagah.

A-PŌT'O-ME, *n.* (Gr. *apo, temno*) the remainder or difference of two incommensurable quantities—*Tafāzul-i-gair-mutmasilain*—Karanīśesh.

AP'O-ZEM, *n.* (Gr. *apo, zeo*) a decoction—*Joshānda*—Kārḥā, kwāth.

AP-O-ZEM'I-CAL, *a.* like a decoction—*Joshānde sā*—Kārḥe sā, kwāth ke sadriś.

AP-PĀL', *v.* (L. *ad, pallo*) to frighten, to terrify, to depress, to discourage—*Dahshat d., haibat dikhānā, afsurda k., dil-tung k., himmat tornā*—Darānā, bhay dikhānā, dabānā, nistej k., jī tornā, mau tornā. [dagī—Dar se udāsī, bhay se vyākulatā, trās.]

AP-PĀL'MENT, *n.* depression from fear—*Khauf se pastī, dahshat se dil-tangi yā afsur-*

AP-PA-NAGE, *n.* (L. *ad, panis* <sup>†</sup>) lands for younger children, sustenance—*Chhote lar-*

*kon ke liye zamīn, mā'ash, rizq*—Chhote larkōñ ke nimitta bhūmī, ājivikā, jivikā.

AP-PA-RĀTUS, *n.* (L.) instruments necessary for any art or trade—*Kisi hunar yā kār-o-hār ke liye zarūri sāmān yā ālāt*—Kisi śilpavidyā wā vyāpār ke nimitta avasya yantra upakaran wā samagri.

AP-PĀREL, *n.* (L. *ad, paro*) clothing, dress; *v.* to clothe, to dress—*Lībās, poshāk*; *v. lībās pahīnānā, poshāk pahīnānā*—Kapre, vestra; *r. kapre pahīnānā, vestra pahī-*

AP-PĀ'RENT, *a.* (L. *ad, pareo*) plain, not doubtful, seeming, visible, evident—*Sāf, gair-mashkūk, zāhir-dār yā zāhir-numā, wāzih, badhi, ayān*—Spashṭ, nihsandeh, asandigdḥ, dikhāū, gochar, pratyaksh, sākshāt.

AP-PĀ'RENT-LY, *ad.* evidently, seemingly—*Zāhirā, zāhiran, sarīhan, zāhir-dāri-se*—Spashṭatā se, pratyaksh rūp se, sākshāt, dikhāū riti se [ābhā, chhāyā, ākār, pret, vetāl.]

AP-PA-RĪ'TION, *n.* the thing appearing, a ghost—*Zahūr, sūrat, bhūt<sup>h</sup>, parē<sup>h</sup>*—Ābhās,

AP-PĀR'TOR, *n.* a summoner, a messenger—*Tālib, talab k. w., payambar, paigambar, qāsid, har-kārā*—Bulāwanhārā, āvāhanakārī, āhwātā, dūt, sandesi, dhāwan.

AP-PEAR', *v.* to be in sight, to be evident—*Nazar ānā, zāhir honā, namūd honā, mā-lūm k.*—Drisṭ h., dikhāī d., pratyaksh wā sākshāt h., jān parnā.

AP-PEAR'ANCE, *n.* the act of coming into sight, the thing seen, show, probability—*Zahūr, sūrat, shakl, numāish, zāhir-dār, dīkān-dāri, ihimāl*—Darśan, rūp, ākriti, mūrṭti, dikhāw, dikhāwā, chhāyā, ābhā, ābhās, anubhavanīyatwa, sambhāwanā, hon-

AP-PEAR'ER, *n.* one who appears—*Zahūr hone wālā*—Dikhāī d. w. [hāri.]

AP-PEAR'ING, *n.* the act of appearing—*Zahūr, izhār*—Darśan.

AP-PĒAL', *v.* (L. *ad, pello*) to transfer to a higher tribunal, to refer to another as judge or witness; *n.* the removal of a cause to a higher tribunal, an accusation, a call on any one as a witness—*Kisi chhoti 'adālat ke faisale se nā-rāz hokar muqaddame ko bari 'adālat meñ rujū<sup>†</sup> k., apil k., marāfā<sup>†</sup> k., dūstre ki munsifi yā shahīdat par hawāla k.; n. apil, marāfā<sup>†</sup>, itihām, ilzām, kisi ko qawāh mānnā*—Kisi chhoti kachahri ke vichār se aprasanna hokar dūstri bari kachahri meñ vichār kī prārthanā k., dūstre ke vichār wā pramān par chhor d.; *n.* arthavivād ko bari kachahri meñ uṭhā lejānā, apavād, kalañk, dūstre ko sākshī mānnā.

AP-PĒAL'A-BLE *a.* that may be appealed — *Qābil-i-marāfa' yā ittihām* — Dūre ke yahān vichār ke nimitta prārthanā ke yogya, apavadayogya.

AP-PĒAL'ER, *n.* one who appeals — *Mudda'i, marāfa' k. w., kist ko gavāh mānne wālā* — Ek se apasanna hokar dūre ke yahān vichār kā prārthak, kisi ko sākshi mānnewālā.

AP-PĒL'ANT, *n.* one who appeals; *a.* relating to an appeal or to the appellant — *Apilānt, marāfa' k. w., marāfa'-kun, mudda'i*; *a. marāfa' yā marāfa'-kun ya mudda'i se nisbat-dār* — Ek jagah se dūsi jagah vichār kā prārthak, vādī; *a.* punarvichār-prārthanāsambandhi, vādisambandhi, punarvichārprārthakasambandhi.

AP-PĒL'ATE, *a.* relating to appeals — *Murāja'at yā marāfoh se nisbat-dār, apil kā* — Pu-APPEAR' See under APPARENT. [nurvichārprārthanāvishayak.

AP-PĒASE', *v.* (L. *ad, pax*) to quiet, to calm, to pacify, to reconcile — *Tasallī d., taskin d., faro k., thandhā k.<sup>h</sup>, phir milānā<sup>h</sup>, muwāfq k.* — *Sānt k., dhairya d., dilāsī d., samjhānā, bōdh d., manānā, phir ek k.* [prabodh.

AP-PĒASE'MENT, *n.* the act of appeasing — *Tashaffi, tasalli, tuskīn* — *Sānti, susthiratā,*

AP-PEL-L'ATION, *n.* (L. *ad, pello*) a name, a word by which any thing is called —

*Isn, laqab* — *Nām, upādhi, padawī.*

AP-PĒL'LA-TIVE, *n.* a common name as opposed to a proper name; *a.* common — *Isn-i-jins*; *a. 'āmm* — *Jātivāchak sajhānā*; *a. sādharān, sāmanva.* [riti se.

AP-PĒL'LA-TIVE-LY, *ad.* as an appellative — *Isn ya laqab ke taur* — *Nām wā upādhi kī*

AP-PĒND', *v.* (L. *ad, pendeo*) to hang or attach to, to add — *Lutkānā<sup>h</sup>, mulhaq k., patwand k.* — *Hilgānā wā lagānā, jōrnā.* [vastu, jor, anubandh.

AP-PĒND'AGE, *n.* something added — *Ilhāq, lahaq, ilsāq, āveza, paiwand, 'alāqa* — *Jōri hui*

AP-PĒND'ANQE, *n.* something annexed — *Mulhaq shai, lāhiq, lahaq, āveza, dum-guza, paiwand* — *Jōri hui vastu, lagāyā wā sātā huā padārth, anubandh, jor.*

AP-PĒND'ANT, *a.* hanging to, annexed; *n.* a part annexed, an adventitious part — *Latak-tā<sup>h</sup>, mulhaq*; *n. paiwand, lāhiq, āveza, 'ārizi chiz, bālāi hissā* — *Hilagtī, avalambī, sambandhi, yukt, jōrā huā, lagā huā*; *n. jōri wā sātī hui vastu, anubandh, jor, āgan tuk bhāg, uparī bhāg.* [Jōri wā piche se lagāi hui vastu, jor, sātā huā padārth.

AP-PĒND'EN-CY, *n.* that which is annexed — *Mulhaq shai, paiwand, lahaq, ilsāq, āveza* —

AP-PĒND'DIX, *n.* something appended; *pl.* AP-PĒND'DICES and AP-PĒND'DIX-ES — *Tatimma, zail, zamīma* — *Jōri wā sātā bhāg, sahyuktānā, śeshasāngrah.*

AP-PER-CEPTION, *n.* (L. *ad, per, captum*) perception which reflects upon itself — *Wuqūf, khud-āgāhi, tamiz* — *Antarbodh, antahkaranabuddhi.*

AP-PĒR-TAIN', *v.* (L. *ad, per, teneo*) to belong to, to relate to, to concern — *Muta'alliq h., 'alāqa rakhnā, tā'alluq rakhnā* — *Sambandh rakhnā, sampark rakhnā, lagāw rakhnā.*

AP-PĒR-TAIN'MENT, *n.* that which belongs to — *Ilhāq, lāhiq, mulhaq shai* — *Sambandhi-padārth, anubandh.* [shai, āveza — *Sambandhipadārth, anubandh, lagi hui vastu.*

AP-PĒR'TE-NANCE, AP-PŪR'TE-NANCE, *n.* that which belongs to, an adjunct — *Mulhaq*

AP-PĒR'TI-NENT, AP-PŪR'TE-NANT, *a.* belonging to, relating to — *Muta'alliq, nisbat-dār, nisbatī* — *Sambandhi, anubandhi, vishayak.* [— *Abhilāshā, kām, indriyabhogavāncchā.*

AP-PĒ-TENCE, AP-PĒ-TEN-CY, *n.* (L. *ad, peto*) desire, sensual desire — *Khvāhish, shāhwaat*

AP-PĒ-TENT, *a.* desiring, very desirous — *Arzū-mand, nihāyat mushtāq* — *Abhilāshī, ākānk-*

*shi, kāmātur, laulīn.* [kāmya.

AP-PĒ-TIBLE, *a.* that may be desired — *Margūb, dil-chasp* — *Abhilāshāniya, kāmāniya,*

AP-PĒ-TI-BIL'I-TY, *n.* the quality of being desirable — *Latāfat, arzū kiye jāne kī khāsiyat* — *Kāmāniyat, kāmyatwa, ishtatwa.* [Ichchhā, abhilāsh, lālasā, kshudhā

AP-PĒ-TITE, *n.* desire, violent longing, hunger — *Arzū, ragbat, barī khvāhish, bhūkh* —

AP-PĒ-TITION, *n.* desire — *Khvāhish, ishtiyaq* — *Vāncchā, chāh.*

AP-PĒ-TITIVE, *a.* that desires — *Khvāhish-mand, mushtāq* — *Abhilāshī, ākānkshī*

AP-PLAUD', *v.* (L. *ad, plaudo*) to praise by clapping the hands, to commend — *Thapori bajākar āfrīn k., tā'rif k.* — *Thapori bajākar prāsānsā k., dhanya k., sarāhnā.*

AP-PLAUD'ER, *n.* one who applauds — *Thapori bajākar āfrīn k. w., tā'rif k. w.* — *Thapori-*

*bajākar prāsānsā k. w., sarāhannār.* [sabd, pranād, barāī, prāsānsā.

AP-PLAUSE', *n.* approbation loudly expressed — *Wāh wāh, shābūshī* — *Dhanyavād, jaya*

AP-PLAUSIVE, *a.* containing applause — *Āfrīn-āmez, tā'rif-āmez* — *Stutimay, barāimay.*

AP'PLE', *n.* (S. *apl*) the fruit of the apple-tree, the pupil of the eye — *Seb, ānkhi kī putlī<sup>h</sup>.*

AP'PLY', *v.* (L. *ad, plico*) to put to, to suit to, to study, to address to, to have recourse to, to keep at work — *Rakhnā<sup>h</sup>, lagānā<sup>h</sup>, lagnā<sup>h</sup>, muwāfq k. yā h., mutālā'a k., 'arz k., kahnā<sup>h</sup>, dārkhwāst k., mutawāqqi' h., mawgūl k. yā h.* — *Dharnā, chipkānā, jōrnā, baithālnā, milnā, milānā, samān k. wā h., abhyās k., bolnā, sambhāshān k., prār-*

*thanā k., āsrit h., kām meñ lānā rakhnā wā lage rahnā.*

AP-PLI'A-BLE, *a.* that may be applied — *Rakkhe-jāne, lagāye-jāne yā milāye-jāne ke lāiq, thik<sup>h</sup>* — *Rakkhe wā lagāye jāne ke yogya, yogya.* [dārth, upakāran, upāy.

AP-PLI'ANCE, *n.* the thing applied — *Jo chiz lagāi jāy, tadbir, alāt* — *Lagāyā huā pa-*

AP-PLI-CA-BLE, *a.* fit to be applied — *Lagāye jāne ke lāiq, lagne ke qābil, munāsib, mutā-*

*biq, sarā-wār* — *Lagāye jāne ke yogya, lagneyogya, yogya, thik.*

- AP-PLI-CA-BIL' TY**, *n.* the quality or state of being applicable — *Mutábagaṭ, munásabat* — Yogyatā, prayogyatwa, sāngutyā. [*baṭ* — *Lagaye jāne ki yogyatā, sāngatya, yogyatā*.]  
**AP-PLI-CA-BLE-NESS**, *n.* fitness to be applied — *Lagaye jāne ki liyāṭat yā qābīlyat, mutā-*  
**AP-PLI-CANT**, *n.* one who applies — *Lagāne w.<sup>h</sup>, saīl, darkhwaṣṭ k. w., shuḡl k. w., mutā-*  
*la'a k. w.* — *Upetā, arthī, yāchak, pariśramī, abhyāsi*.  
**AP-PLI-CATION**, *n.* the act of applying, intense study, great industry — *Lagāw<sup>h</sup>, dar-*  
*khwaṣṭ, 'arzi, shuḡl, mutāla'a, māshuḡḡat, tan-dīhī* — *Yog, prayog, ārop, prārthanā, ni-*  
*vedanapatra, abhyās, ghorachintan, abhyasan, pariśram*.  
**AP-PLI-CA-TIVE**, *a.* that applies — *Lagāw, tan-dīhī yā darkhwaṣṭ se nisbat-dār* — *Yog prayog*  
*pariśram abhyās wā prārthanā kā sambandhī*.  
**AP-PLI-CA-TO-RY**, *a.* including the act of applying; *n.* that which applies — *Lagāw, tan-*  
*dīhī yā darkhwaṣṭ ke kār ko shāmīl k. w.; n. jo lagaṭā yā lagārai<sup>h</sup>* — *Yog prayog abhyās*  
*pariśram wā prārthanā ke kām ko dhāran k. w.; n. jo yog karai, prayojak*.  
**AP-PLI-CA-TO-RY-LY**, *ad.* so as to apply — *Lagne lagāne tan-dīhī-karne shuḡl-karne*  
*mutāla'a-karne yā darkhwaṣṭ-karne ke tur se* — *Yog pariśram abhyās wā prārthanā*  
*karne ki riti se*. [*w.* — *Yog k. w., upetā, prayojak, prārthak, arthī, pariśramī, abhyāsi*.]  
**AP-PLI'ER**, *n.* one who applies — *Lagāne w.<sup>h</sup>, saīl, darkhwaṣṭ k. w., shuḡl k. w., mutāla'a k.*  
**AP-PŌG-IA-TI'RA**, *n.* (It.) a note in music taken out of the time of another note —  
*Mūsīqī maḡām yā parde kā nām* — *Upaswar*.  
**AP-POINT'**, *v.* (L. *ad, punctum*) to fix, to settle, to decree, to furnish — *Muqarrar k.,*  
*ta'aṭyun k., mungatī' k., raf' k., farmānā, tajwīz k., sar-burāh k., murrattab k.* —  
*Niyukt k., ṭhāhranā, mīpātnā, mībarnā, nirdhāran k., ṭhānnā, sajanā, sahwārnā*.  
**AP-PŌINT'ER**, *n.* one who appoints — *Muqarrar k. w., mungatī' k. w., tajwīz k. w., sar-*  
*bu-rāh* — *Nīpāṭne w., nirdhāran k. w., ṭhānne w., sajanē w., sahwārne w.*  
**AP-PŌINT'MENT**, *n.* the act of appointing, stipulation, decree, direction, equipment —  
*Muqarrarī, ta'aṭyun, wa'da, shart, tajwīz, hukm, amr, ihtimām, tayyārī, ārastagī* —  
*Niyog, niyojan, niyuktī, niyam, sāṅket, vidhī, ājñā, sāj, upakaran, sajanwāt*.  
**AP-PŌRTION**, *v.* (L. *ad, portio*) to divide and assign in just proportion — *Wājib*  
*andāz se taqsim karke denā* — *Ṭhik parimān meṁ bāntkar denā*.  
**AP-PŌR-TION-MENT**, *n.* a dividing into portions — *Taqsim* — *Bāntwārā, vibhāḡ*.  
**AP-PO-SITE**, *a* (L. *ad, positum*) proper, fit, well adapted to — *Munāsib, laīq, muwāfiq*  
*— Yogyā, upayukt, ṭhik*. [*Yogyatā se, upayuktatā se, yathāyogyā*.]  
**AP-PO-SITE-LY**, *ad* properly, fitly, suitably — *Munāsabat se, muwāfaḡat se, liyāṭat se* —  
**AP-PO-SITE-NESS**, *n.* fitness, suitability — *Liyāṭat, muwāfaḡat* — *Yogyatā, upayuktatā*.  
**AP-PO-SI'TION**, *n.* addition, the putting of two nouns in the same case — *Ziyādātī, mi-*  
*lāw<sup>h</sup>, do ism ki ek hī hālāt* — *Jor, adhikāī, do saṅjñā ki ek hī kārak meṁ sṭhītī*.  
**AP-PŌS-I-TIVE**, *a.* applicable — *Lagne yā lagāye jāne ke qābīl, munāsib, munāsib* — *Lagne*  
*wā lagāye jāne ke yogyā, upayukt, uchit*.  
**AP-PRAISE**, *v.* (L. *ad, pretium*) to set a price upon anything in order to sale —  
*Tashkhis k., qimat muqarrar k.* — *Mol ṭhāhranā, āṅknā, jānchnā wā nīrpay k.*  
**AP-PRAISEMENT**, *n.* the act of appraising — *Tashkhis* — *Mol kā nīrpāṇ, āṅkaw, kūt, jān-*  
*chāw* [kūtne w.]  
**AP-PRAISE'ER**, *n.* one who sets a price — *Nirkhī, tashkhis k. n.* — *Āṅkno w., jānchnē w.,*  
**AP-PRE-CATION**, *n.* (L. *ad, precor*) earnest prayer or well-wishing — *Bārī du'ā yā*  
*khair-khawāhī* — *Bārī prārthanā wā subhachintā*. [*wā subhachintak*.]  
**AP-PRE-CA-TO-RY**, *a.* praying or wishing good — *Du'ā k. v., nek-andesh* — *Māṅgalaprarthak*  
**AP-PRE-CI-ATE**, *v.* (L. *ad, pretium*) to value, to estimate — *Tashkhis k., qadr k., 'aziz*  
*jānnā, andāza k., qiyās k.* — *Mol ṭhāhranā, chāhnā, āṅknā, jānchnā*  
**AP-PRE-CI-ATION**, *n.* valuation, estimation — *Tashkhis, samajh<sup>h</sup>, rāe, qadr* — *Āṅkāw,*  
*jānchāw, kūt, soch, vichār, bodh*.  
**AP-PRE-HEND'**, *v.* (L. *ad, prehendo*) to lay hold on, to seize, to conceive by the mind,  
to fear, to notice — *Pakarnā<sup>h</sup>, dharmā<sup>h</sup>, samajhnā<sup>h</sup>, darnā<sup>h</sup>, dekhnā<sup>h</sup>, sochnā<sup>h</sup>*.  
**AP-PRE-HEND'ER**, *n.* one who apprehends — *Pakarne w.<sup>h</sup>, dharne w.<sup>h</sup>, samajhne w.<sup>h</sup>, darne*  
*w.<sup>h</sup>, dekhne w.<sup>h</sup>, sochne w.<sup>h</sup>* [*yā samjāḡ jāy<sup>h</sup>, jis se daren<sup>h</sup>*.]  
**AP-PRE-HEN'S-IBLE**, *a.* that may be apprehended or conceived — *Jo pakrā dharā dekhā*  
**AP-PRE-HEN'SION**, *n.* the act of apprehending, the faculty of conceiving ideas, fear —  
*Pakar<sup>h</sup>, dhar<sup>h</sup>, samajh<sup>h</sup>, biḡh<sup>h</sup>, dar<sup>h</sup>*.  
**AP-PRE-HEN'SIVE**, *a.* quick to understand, fearful, suspicious — *Ter-fahm, andesha-mand,*  
*wahmī* — *Tikshnabuddhī, tikhī buddhī kā, darta, darāk, sandehī, saṅkānwat*.  
**AP-PRE-HEN'SIVE-NESS**, *n.* the quality of being apprehensive — *Ter-fahmī, andesha-mandī,*  
*wahmī-pan* — *Tikshanabuddhitā, saṅkā, sandehipānā, saṅkānwatatwa*.  
**AP-PREN'TICE**, *n.* (L. *ad, prehendo*) one bound to learn an art or trade; *v.* to put  
out as an apprentice — *Koi shakhs jo kisi hunar yā peshe ke sikhne ke liye 'ahd-o-pai-*  
*mān kar letā hai*; *v. kisi hunar yā peshe ki shāḡirdī meṁ kisi ko muqarrar k.* — *Jo koi*  
*kisi śilpavidyā wā vyāpār ke sikhne ke nimitta baṁdhej kartā hai, niyamnapatravād-*  
*dhavidyārthī; v. kisi śilpavidyā wā vyāpār ke sikhne ke liye kisi ko baṁdhej se lagānā*.

- AP-PRĒNTICE-SHIP, *n.* the state or term of being an apprentice—*Hunar yā peshe meñ shāgirdi yā muddat-i-shāgirdi*—Śilpavidyā wā vyavasāyī sikhne kī avasthā wā nirupitāsamay, antevāsītakāl, niyamapratravaddhachhātrāvasthā. [janānā, samāchār d.
- AP-PRIZE, *v.* (Fr. *appris*) to inform, to give notice—*Khābar d., ittālā d.*—Batlānā,
- AP-PROACH, *v.* (L. *ad, proximus*) to draw near; *n.* act of drawing near, access—*Nazdik ānā yā jānā*; *n.* nazdik āmad, guzur, rasāi—Nikat ānā wā jānā; *n.* nikat-agaman, awāi, paith, pahunch. [sakeñ, abhigamya, āgamya.
- AP-PROACH'ABLE, *a.* that may be approached—*Jiske nazdik jā sakeñ*—Jiske nikat jā AP-PROACH'ER, *n.* one who approaches—*Nazdik āne w.*—Nikat āne w.
- AP-PROACH'MENT, *n.* the act of coming near—*Nazdik-āmad*—Nikatāgaman, awāi.
- AP-PRO-BATION, *n.* (L. *ad, probū*) the act of approving, attestation—*Fusand, man-zūri, shāhidi, tasdiq*—Āngikār, prasannatā, manmān, pramān, sakshya.
- AP-PRO-BATIVE, *a.* implying approbation—*Pasand manzūri yā shāhidi kī dalālat k. w.*—Āngikār manmān sakshya wā pramān kā bodhak. [ramay pramānamay.
- AP-PRO-BATOR, *n.* containing approbation—*Manzūri-āmez, shāhidi-āmez*—Āngikā-
- AP-PROPRI-ATE, *v.* (L. *ad, proprius*) to take as one's own, to consign to some particular use; *a.* peculiar, fit, adapted to—*Mushakkkhas k., apnā k.*, kisi khās kām ke liye mukhsūs k.; *a.* khās, lāiq, murāfat—Apnānā, kisi viśesh kām meñ lagānā; *a.* apnā, viśesh, yogya, upayukt.
- AP-PROPRI-A-BLE, *a.* that may be appropriated or applied to a particular use—*Makhsūs kiye jāne ke qābil, kisi khās kām meñ lagāye jāne ke lāiq*—Jo apnāyā jāy, jo kisi viśesh kām meñ lagāye jāne ke yogya ho. [us—Yogyatā se, yathāyogya, viśesh kar ke.
- AP-PROPRI-ATE-LY, *ad.* fitly, peculiarly—*Munāsabat se, murāfaqat se, khunīsan, lhu-*
- AP-PROPRI-ATE-NESS, *n.* peculiar fitness—*Khās liyāqat*—Viśesh yogyatā.
- AP-PRO-PRIATION, *n.* the setting apart of any thing for one's own use, application to a particular purpose—*Apne khās kām ke liye kisi chiz kā taqarrur yā tushahkhhas, kisi khās kām meñ isti'māl*—Apne kām meñ kisi padārth kā lagānā, kisi viśesh prayojan meñ lagāw, upayog.
- AP-PRO-PRI-ATOR, *n.* one who appropriates—*Jo apnā kartā hai*, jo kisi chiz ko kisi kām meñ lagātā hai—Apnāne w., jo kisi padārth ko kisi viśesh prayojan meñ lagātā hai.
- AP-PROVE', *v.* (L. *ad, probō*) to like, to be pleased with, to commend, to prove—*Pasand k., masrūr h., tarīf k., sābit k.*—Chāhanā, prasanna h., sarāhanā, pramāṇi k., sachānā. [Āngikār manmān prasannatā wā pramān ke yogya
- AP-PROV'A-BLE, *a.* meriting approbation—*Manzūr pasand yā tasdiq hone ke qābil*—
- AP-PROV'AL, *n.* commendation—*Tarīf, manzūri, qābil*—Prasānsā, āngikār, sammati.
- AP-PROV'ANCE, *n.* approbation—*Manzūri, pasand*—Āngikār, prasamati, pramān, chāh.
- AP-PROVE'MENT, *n.* approbation, liking—*Manzūr, pasand*—Āngikār, sammati, manmān.
- AP-PROVER, *n.* one who approves—*Pasand k. w., masrūr h. w., tarīf k. w., sābit k. w.*—Chāhanahār, prasanna h. w., sarāhane w., sachohā k. w., pramāṇi k. w.
- AP-PROXI-MATE, *v.* (L. *ad, proximus*) to bring or draw near to; *a.* near to—*Nazdik lānā yā ānā*; *a.* nazdik—Nikat lānā wā ānā, *a.* nikat, nere. [naikatya, sūniyya
- AP-PROX-I-MATION, *n.* a drawing near to—*Nazdik-āmad, nazdiki, qurb*—Nikatāgaman,
- AP-PULSE', *n.* (L. *ad, pulsus*) the act of striking against—*Dhakkā, tukkur, thokar*
- AP-PRIC-CK, AP-PRIC-CK, *n.* (Fr. *abricot*) a kind of wall-fruit—*Khishāni, zard-ālū, shāh-ālū*—Ek prakār kā chhotā phal. [hinā, epril mahinā.
- APRIL, *n.* (L. *Aprilis*) the fourth month of the year—*Āngrezī bars kī chauthī mā-*
- APRON, *n.* (Ir. *aprun*) a cloth worn before to keep the other dress clean—*Poshāk ke sāf rakhne ke wāste jo kaprā upar sāmne kī taraf pahnā jātā hai*—Vastra nirmal rakhne ke liye jo kaprā upar sāmne pahnā jātā hai, malanivarakavastra.
- AP'SIS, *n.* (Gr. *the point in a planet's orbit at the greatest or least distance from the sun or the earth*; pl. *Ap'si-dēs*—*Nuqta-i-auj, nuqta-i-haziz, kisi suiyāre ke dūr kī wah nuqta jo āfshā yā zamin se nihāyat dūr yā nihāyat nazdik ho*—Kisi graha-kakshā kā wah bhāg jo sūryya wā prithwī se atyant dūr wā atyant nikat hotā hai, uchcharekhānt.
- APT, *a.* (L. *apto*) fit, liable to, inclined to, ready, quick, qualified for—*Lāiq, tōbī, māl, mustā'idd, tez-fa'im, tez, qābil*—Yogya, adhin, jhukā wā pravritta, chatāk, twarīt, upayukt, samarth, kusal. [upayuktatī, jhukāw, āil, swabhāw.
- APTITUDE, *n.* fitness, tendency, disposition—*Liyāqat, raqbat, māl, saliqā*—Yogyatā,
- APT'LY, *ad.* properly, justly, readily—*Wātib tarāh se, mā'qūliyat se, tezi se, zihānat se*—Uchit riti se, yathārth rūp se, chaukasī wā chatakahāi se, chaturāi se.
- APTNESS, *n.* fitness, quickness, tendency—*Liyāqat, tezi, zihānat, māl, raqbat*—Yogya-tā, chaukasī, chatākāi, chaturāi, jhukāw, śilatwa.
- APT'E-RA, *n.* (Gr. *a, pteron*) insects without wings—*Binā pankh yā daine ke kīre*.
- APT'OTE, *n.* (Gr. *a, ptosis*) a noun without cases—*Isn-i-mabni*—Rūpabhedarahita-sañjñāsabd. [—Panihā, audak, jalachar, jalaj, jalaruh.
- A-QUATIC, *a.* (L. *aqua*) pertaining to water, living or growing in water—*Ābi, daryāi*

- Ā'QUE-OUS**, *a.* of the nature of water—*Martūb, āb, pāni sā*—Jalavat, pāni ke sadriś.  
**ĀQ'U-ŪCT**, *n.* an artificial channel for water—*Āb-guzar, nahr*—Muhri, jalapranālī.  
**ĀQ-UA-FŌU'TIS**, *n.* nitric acid—*Tez-āb, tez-āb-i-shorā*—Jivāntakāmla.  
**ĀQ-UA-RĒ'GĪ-A**, *n.* nitro-muriatic acid—*Tez-āb-āb-i-shor*—Jalakarahantikāmla.  
**A-QU'Ā'RI-US**, *n.* the water-bearer one of the signs of the zodiac—*Burj-i-dulv*—Kum-bhārāśi, kumbh. [Griddharūp, griddha sā, vakra, terhā, ānkusajukt, ānūs ke ākār.  
**ĀQ'UI-LINE**, *a.* (L. *aquila*) like an eagle, hooked—*'Uqāb sā, ānkri-dār, ānkri sa<sup>h</sup>*—  
**ĀR'A-BIC**, *a.* belonging to *Arabia*; *n.* the language of Arabia—*'Arabi*; *n.* *'Arabi-zabān*—Arabi; *n.* Arabi bhāshā.  
**ĀR'A-BĒSQUE**, *a.* in the manner of Arabian architecture and sculpture—*'Arab kī mīmāri aur hut-sāzi ke tuur par*—Arab des kī grihādi aur muṭṭi banane kī vidyā kī riti se. [pazīr—Jotān, jote jāne ke yogya, halya, krishiyogya.  
**ĀR'A-BLE**, *a.* (L. *aro*) fit for tillage—*Sālīkatu-zirā'at, Lāiq-i-zirā'at, zirā'atī, zira at*—  
**A-RĀ'TION**, *n.* the act of ploughing—*Hal-chulānā<sup>h</sup>, kisānī<sup>h</sup>*.  
**A-RĀ'NE-OUS**, *a.* (L. *aranea*) like a cobweb—*Makri ke jāle sā<sup>h</sup>*.  
**ĀRBAL-IST**. See under **ARCHER**. [madhyasth.  
**ĀR'BI-TER**, *n.* (L.) a judge, an umpire—*Munsif, sālis, panch<sup>h</sup>*—Vichārakartā, nyayak.  
**ĀR'BI-TRA-BLE**, *a.* depending on the will, determinable—*Marzi par mauqif, qābil-i-infī sāl*—Ichchhā ke adhīn, vichārānī, vichār ke yogya. [manmān, barāw, bachāw.  
**AR-BŪ'RA-MENT**, *n.* determination, choice—*Tajwiz, ikhtiyār, pasand*—Vichār, manbhāw,  
**ĀR'BI-TRA-RY**, *a.* despotic, absolute—*Sar-khud, kul-mukhtār, apni marzi kī, be-q'ida*—Swatantra, swachchhand, swādhīn, avilīṭ, aniyam.  
**ĀR'BI-TRA-RY-LY**, *ad.* despotically, absolutely—*Sar-khudī se, khud-mukhtārī se, apni ikhtiyār yā khushi se*—Swatantratā se, swādhīnatā se, binā niyam ke, apni ichchhā ke anusār. [atyachār, rijb, manmān, barāw  
**ĀR'BI-TRA-RI-NESS**, *n.* tyranny, choice—*Zulm, sar-khudī, ikhtiyār, pasand*—Updriav.  
**ĀR'BI-TRATE**, *v.* to decide, to judge of—*Faisal k, tajwiz k, munsifi k*—Nipāṭnā, nir nay k, nishpatti k, vichān.  
**ĀR-BI-TRĀ'TION**, *n.* the determination of a cause by persons agreed upon by the parties—*Tarfa'in ke sālisān se nizā' kā infīrāl, sālisī*—Donoñ or ke māne hue madhyasthāñ se vivād kā niptārā, panchāyat, madhyasthālī. [vichārakartā, nyayak.  
**ĀR'BI-TRĀ-TOR**, *n.* an umpire, a judge—*Sālis, panch<sup>h</sup>, munsif*—Madhyasth, bichwāī.  
**ĀR'BI-TRESS**, *n.* a female umpire—*Sālisīn*—Madhyasthin  
**ĀR'BOUR**, *n.* (L. *arbor*) a shady bower—*Kunj<sup>h</sup>*. [bandhī, per ke vishay kā  
**ĀR-BŌ'RE-OUS**, *a.* belonging to trees—*Shajri, darakhṭōn se nishit-dār*—Vrikshasam  
**ĀR-BO-RĒS'CENT**, *a.* growing like a tree—*Per sā jamī' yā barhta huā<sup>h</sup>*.  
**ĀR'BO-RET**, *n.* a small tree or shrub—*Chhotā per<sup>h</sup>, jhōr<sup>h</sup>*.  
**ĀR'BO-RIST**, *n.* one who studies trees—*Shajr-shinās, darakhṭōn kā 'ilm rakhe v.*—Vrikshavidyā meñ pandit, per kī vidyā jānanhār. [kār kā per  
**ĀR'BUTE**, *n.* (L. *arbutus*) the strawberry tree—*Ek qism kā per, strāberi per*—Ek pra-  
**ĀR-BŪ'TE-AN**, *a.* of the strawberry tree—*Strāberi per kā<sup>h</sup>*.  
**ARC**, *n.* (L. *arcus*) a segment of a circle—*Qaus*—Chīp.  
**AR-CĀDE**, *n.* a walk arched over—*Mīhrāb-dār rāh*—Dhanurākār paṭi hui path  
**ĀRCH**, *n.* part of a circle or ellipse; *v.* to cover with an arch—*Qaus, tāq, mīhrāb*; *v.* *mīhrāb banānā*—Vrittakhand, chāp; *v.* Dhanwākār pātā. [rākār.  
**ĀRCHED**, *a.* in the form of an arch—*Mīhrāb kī shakl, mīhrāb-dār*—Dhanwākār, dhanu-  
**ĀRCH'LIKE**, *a.* built like an arch—*Mīhrāb-numā, mīhrāb sā*—Dhanwākār, dhanwākrit.  
**ĀRCH'WISE**, *ad.* in the form of an arch—*Mīhrāb ke mānind*—Dhanu ke sadriś.  
**ĀR'CU-ATE**, *a.* bent like an arch—*Mīhrāb ke mānind kham-dār*—Dhanu ke sadriś terhā, dhanurākār. [chaupāni, dihqāni—Arkedīa des kā sambandhī, ahīrī, gopālī, gañwāiyā.  
**AR-CĀ'DI-AN**, *a.* relating to *Arcadia*, pastoral, rural—*Arcedīa mulk se nisbat-dār*.  
**AR-CĀ'NUM**, *n.* (L.) a secret, *pl.* *AR-CĀ'NA*—Rāz—Bhed.  
**ARCH**, *a.* (Gr. *archos*) chief, principal, roguish, waggish, sly, shrewd—*Sadr, amwal, muqaddam, harif, sharif, zarif, mutafanni, hosh-yār, 'aiyār*—Pradhān, mukhya, naṭkbat, chulbulā, rasik, dhūrt, sayānā, chatur.  
**ĀRCH'ICAL**, *a.* chief, primary—*Sadr, muqaddam, amwal*—Mukhya, pradhān, pratham.  
**ĀRCH'LY**, *ad.* waggishly, shrewdly—*Khush-tab'ī se, thātthe-bāzi se, hosh-yārī se, 'aiyārī se*—Rasikāī se, thātholpan se, chaturāī se, sayānpān se.  
**ĀRCH'NESS**, *n.* shrewdness, sly humour—*Hosh-yārī, 'aiyārī, robāh-bāzi, harifī*—Siyānāpan, chaturāī, dhūrtāī, dhūrtatā, pharphañd.  
**AR-CHĀ'IC**, *a.* (Gr. *archaios*) ancient—*Qadīm*—Purānā. [wā dhārā.  
**ĀR-CHĀ'ISM**, *n.* an ancient phrase—*Ek qadīm istilāh yā 'ibarat*—Vākya kī purānī riti  
**AR-CHĀ'ŌL'O-GY**, *ĀR-CHĀ'ŌL'O-GY, *n.* knowledge of antiquity—*'Ilm-i-qadīmat, 'ilm-i-zamāna-i-salaf*—Prāchinakālavishayak vidyā, prāchīn kāl kī vidyā.  
**ARCH-ĀN'GEL**, *n.* (Gr. *archos, angelos*) an angel of the highest order—*Muqarrab jariṣhta*—Swargī pradhān dūt.*

- ĀRCH-AN-GĒL'IC**, *a.* belonging to the archangels—*Muqarrab farištoñ se nisbat-dār—Swargiyapradhānadūtasambandhi.*  
**ĀRCH-BISH'OP**, *n.* (Gr. *archos, epi, skopeo*) a bishop who superintends other bishops—*Mujtahidōñ ká sardār—Pradhanadharmādhyaksh.*  
**ĀRCH-BISH'OP-IC**, *n.* the state or jurisdiction of an archbishop—*Mujtahidōñ ke sardār ki darja yā tā'alluqa—Pradhanadharmādhyaksh ká pad wá adhikār.*  
**ĀR-CHI-E-PIS'CO-PA-CY**, *n.* the state and dignity of an archbishop—*Mujtahidōñ ke sardār ká tā'alluqa aur martaba—Pradhanadharmādhyaksh ká adhikār aur pad.*  
**ĀR-CHI-E-PIS'CO-PAL**, *a.* belonging to an archbishop—*Mujtahidōñ ke sardār se nisbat-dār—Pradhanadharmādhyakshasambandhi.*  
**ĀRCH-DEA'CON**, *n.* (Gr. *archos, dia, komeo*) one who supplies the place of a bishop—*Nāib-i-mujtahid—Dharmādhyakshapratinidhi, dharmādhyakshasahāyak.*  
**ĀRCH-DEA'CON-RY**, *n.* the office jurisdiction or residence of an archdeacon—*Nāib-i-mujtahid ká 'uhda tā'alluqa yā sukūnat—Dharmādhyakshasahāyak ká pad adhikār wá nivās.* [Dharmādhyakshasahāyakasambandhi.  
**ĀR-CHI-DI-ĀC'ONAL**, *a.* belonging to an archdeacon—*Nāib-i-mujtahid se nisbat-dār—ĀRCH-DUCE, *n.* (Gr. *archos, L. duces*) a title of some sovereign princes—*Barā nawāb.*  
**ĀRCH-DUCAL**, *a.* belonging to an archduke—*Barē nawāb ká.*  
**ĀRCH-DUCES**, *n.* the wife, daughter, or sister of an archduke—*Barē nawāb ki begam beti yā bihin.* [yā mulk—*Barē nawāb ká rājya wá deś.*  
**ĀRCH-DUC'Y**, **ĀRCH-DUC'EDOM**, *n.* the territory of an archduke—*Barē nawāb ká 'amal*  
**ĀRCH'ER**, *n.* (L. *arcus*) one who shoots with a bow—*Tir-andāz, tīr-zan, kamāñ-dār—Dhanurdhar, dhanurdhār, kamthar, dhanuhār.* [nurvidyā.  
**ĀRCH'ER-Y**, *n.* the use of the bow—*Tir-andāz, kamāñ-dārī, kamnaiti—Kamtharī, dhanurdhārī.*  
**ĀR'CU-BAL-IST**, **AR'BAL-IST**, *n.* a cross-bow—*Kamāñ, qulē—Dhanurviśesh, ek prakār ká dhanu.* [dhārī, dhanurdhar.  
**ĀR-CU-BAL-IS-TER**, **AR'BAL-IS-TER**, *n.* a cross-bowman—*Kamāñ-dār, tīr-zan—Dhanur-ARCHE-TYPE, *n.* (Gr. *archos, typos*) the original, the model, the pattern—*Binā, asl, nomina—Mūl, mūlamūrti, ādars.*  
**ĀR'CHE-TYPE**, *a.* original—*Asl—Mūl.*  
**ĀR-CHI-PEL'LAGO**, *n.* (Gr. *archos, pelagos* ?) a sea abounding in small islands—*Chhotē chhotē jāpuñ se bharā samundār—Kshudradwīpavāsishtasamudra.*  
**ĀR'CHI-TÉCT**, *n.* (Gr. *archos, tekton*) a professor of the art of building, a builder—*Rāj, mīmār, tūmīr-dāñ, m-r-i'imārat—Gharādi banāne ki vidyā jānanhār, grihanirmānādhyaksh.*  
**ĀR'CHI-TÉCTIVE**, *a.* performing the work of architecture, used in building—*Mīmārī ká kām k w., tūmīr meñ kām āne w.—Gharādi banāne ká kām k w., gharādi banāne meñ kām āne w.* [meñ nipun.  
**ĀR-CHI-TEC'TON'IC**, *a.* having skill to build—*Mīmārī meñ hunar-mand—Gharādi banāne*  
**ĀR'CHI-TEC'TURE**, *n.* the art or science of building—*Ilm-i-mīmārī, 'ilm-i-tūmīr—Ghar banāne ki vidyā, grihādānirmānasālp, grihanirmānavidyā.* [nirmānavidyāvishayak.  
**ĀR-CHI-TÉCTU-RAL**, *a.* relating to architecture—*Ilm-i-mīmārī se nisbat-dār—Grihādi-ARCHI-TRAVE, *n.* (Gr. *archos, L. trabs*) that part of an entablature which rests immediately on the capital—*Makāñ ká wah hissa jo thik khambe par rahtā hai—Ghar ká wah bhāg jo thik khambe par rahtā hai.*  
**ĀR'CHIVES**, *n. pl.* (Gr. *archeion*) the place where records or ancient writings are kept—*Daftar, daftar-khāna, qadīm-nawishtu-khāna—Jis jagah meñ kāgadpatra wā prāchīnalekh rahte haiñ, lekhapatridisthān, prāchīnalekhasthān.*  
**ĀR'CHON**, *n.* (Gr.) the chief magistrate among the ancient Athenians—*Zamāna-i-salaf meñ Athens ká sadr h'ikim—Prāchīn kāl meñ Athens ká pradhān vichārakartā.*  
**ĀRCT'IC**, *a.* (Gr. *arktos*) northern—*Shimālī—Uttar ká, uttrāhā.*  
**ĀR'CU-ATE**. See under **ARC**.  
**ĀR'CU-BAL-IST**. See under **ARCHER**.  
**ĀR'DENT**, *a.* (L. *ardere*) hot, burning, fiery, vehement, passionate—*Garm, jaltā, ātāshī, tuñd, pur-shauq, sar-garm—Tapt, bartā, jaljalātā, prachand, vyagra, anurāgi, utsāhi*  
**ĀR'DEN-CY**, *n.* heat, warmth, eagerness—*Garmī, harārāt, tapāk, shauq, sar-garmī—Dāh, dahak, uttāp, utsāh, chāh, ativāñchhā.* [chāh se.  
**ĀR'DENT-LY**, *adv.* with warmth, eagerly—*Sar-garmī se, ārzū se,—Uttāp se, utsāh se.*  
**ĀR'DOUR**, *n.* heat, fervour, eagerness—*Harārāt, garmī, shauq, dil-sozi—Uttāp, jwālā, umañg, utsāh, chop, chāh, ativāñchhā.*  
**ĀR'DU-OUS**, *a.* (L. *arduus*) lofty, hard to climb, difficult—*Bulana, chārñhe meñ māt-nat-talāb, dushwār, mushkil—Uñchā, chārñhe meñ dushkar, kathin.*  
**ĀR'DU-OUS-NESS**, *n.* height, difficulty—*Bulandī, ishkāl, dushwārī, sakhtī—Uñchāi, kathinatā, kathināi*  
**ĀRE**, third person plural number indicative mood present tense of *to be*—*Haiñ.****

- ÁRE-A**, *n.* (L.) an open surface, the superficial contents of a figure—*Sahun, maidán, musattah, musáhat, mukassar*—*Ángan, daur, kshetraphal, galbh.*  
**ÁRE-FŸ**, *v.* (L. *areo*) to make dry—*Khushk k*—*Sukháuá.*  
**ÁR-E-FÁC'TION**, *n.* the act or state of drying—*Khushki*—*Sukháwat.* [*Juá akhárá<sup>b</sup>.*]  
**Á-RÉNA**, *n.* (L.) a place covered with sand for combat—*Retilá ukhárá<sup>b</sup>, bálu se bichhá*  
**ÁR-E-NÁ'CEOUS**, *a.* sandy, like sand—*Retilá<sup>b</sup>, baluá<sup>b</sup>, bálu sá<sup>b</sup>.*  
**ÁR-E-ÓPÁ-GÍTE**, *n.* (Gr. *Ares, pagos*) a member of the court of Areopagus at Athens—*Zamána-i-salaf men shahr-i-Athens ki Eriopegas nám kachahri ká ek rukn yá ahl*—*Práchinakál men Áthens nagar ki Eriopegas nám kachahri ká ek rukn.*  
**ÁR'GENT**, *a.* (L. *argentum*) silvery, bright like silver—*Sini yá nuqrai, dara:khshán, chándi k. mánind chamaktá*—*Rupahla, chándi ká, rúpe ki bhánt chamaktá.*  
**ÁR'GIL**, *n.* (L. *argilla*) potter's clay—*Kumhár ki mitti<sup>b</sup>, pinor<sup>b</sup>.*  
**ÁR-GIL-LÁ'CEOUS**, *a.* of the nature of clay—*Pinor yá chikni mitti sá<sup>b</sup>.*  
**ÁR-GIL'LOUS**, *a.* consisting of clay—*Pinor yá chikni mitti ka<sup>b</sup>.*  
**ÁR'GO-NÁUT**, *n.* (Gr. *Argo, nautes*) one who sailed in the ship Argo—*Jo Árgo jaház par gayá thá*—*Argo nim nauká men jo gayá thá.*  
**ÁR-GO-NÁUT'IC**, *a.* pertaining to the Argonauts—*Argo jaház par jáne-wálon se nisbat dár*—*Argo nauká men jáne-wálon ka sambandhi.*  
**ÁR'GO-SY**, *n.* a merchant ship—*Sau. ligari ká jaház*—*Bimjya ki nauká.*  
**ÁR'GUE**, *v.* (L. *arguo*) to reason, to dispute, to debate, to prove—*Hujjat k., taqrir k., bahs k., sábit k.*—*Tark k., vivád k., vadánuvád k., siddia k., pramáni k.*  
**ÁR'GU-ER**, *n.* a reasoner, a disputer—*Hujjati, taqriri, bahás*—*Tarkí, vivádi.*  
**ÁR'GU-ING**, *n.* reasoning, argument—*Hujjat, mubáhasa, taqrir, dalil*—*Vád, tark, hetu*  
**ÁR'GU-MENT**, *n.* a reason alleged, the subject of any discourse, controversy—*Dalil, guft-gú yá tahrir ká mazmún, taqrir*—*Hetu, granthavishay, vishay, vadánuvád, vád.*  
**ÁR-GU-MÉNT'AL**, *a.* belonging to argument—*Dalili, bahs, taqriri, mazmún ke muta'alliq*—*Hetwásrit, vadánuvádasambandhi, granthavishayasa-sambandhi.* [panyás.]  
**ÁR-GU-MÉNT-TÁ'ION**, *n.* the act of reasoning—*Tabukhus, munáza'at, mujádila*—*Hetu.*  
**ÁR-GU-MÉNT'A-TIVE**, *a.* consisting of argument—*Hujjati, mubáhasi, hujjat se bhara huá*—*Hetúpanyásasil, haituk.*  
**ÁR-GU-MÉNT'A-TIVE-LY**, *ad.* by argument—*Taqrir se, hujjat se*—*Hetúpanyás ke anusár.*  
**ÁR'GU-MEN-TIZE**, *v.* to debate, to reason—*Bahs k., hujjat k., taqrir k.*—*Vádánuvád k., vád k., tark k., vichár k.* [tikshnabuddhi, tikhi, chatur, rasik.]  
**AR-GŪTE**, *a.* (L. *argutus*) sharp, witty—*Tez, tez-fahm, zarraf, latifa-báz*—*Tikshn, AR-GŪTE'NESS*, *n.* acuteness, wittiness—*Tezi, tez-fahmi, zarrafat, latifa-bazi*—*Tikshnatá, tikhai, chokhai, chaturai, rasikai.*  
**ÁRI-AN**, *n.* one of the sect of Arius who denied the divinity of Christ—*Erias jo Hazrat 'Isá ko Khudá ke barábar nahin mántá thá uská pai-rau*—*Erias jo Isá ko Iswar ke samán nahin mántá thá uská panthi.*  
**ÁRI-AN-ISM**, *n.* the doctrine of the Arians—*Erian logon ká mazhab*—*Erianpanth.*  
**ÁRID**, *a.* (L. *areo*) dry, parched—*Khushk*—*Jhúra, síkha, shushk.*  
**ÁRID'ITY**, *n.* dryness—*Khushki*—*Sukháwat, jhuráwat.* [mekh.]  
**ÁRI-ES**, *n.* (L.) the ram, one of the signs of the zodiac—*Buri-i-hamal*—*Mesharasi, ÁRI-E-TÁ'TION*, *n.* the act of butting like a ram—*Menhe sá takkar márna<sup>b</sup>.*  
**Á-RIGHT'**, *a-rit', ad.* (a, right) rightly—*Rásti se, síkhat se*—*Thikamthik, súddhatá se*  
**Á-RI-O-LÁ'TION**, *HXR I-O-LÁ'TION*, *n.* (L. *hariolus*) soothsaying, foretelling—*Pál-goi, perh-goi*—*Bhavishyadvákya, bhavishyadváni, ágam kahná*  
**Á-RÍSE'**, *v.* (S. *arisan*) to mount upward, to get up, to proceed from, *p. t. A-RŌSE', p. p. A-RÍSEN*—*Charhná<sup>b</sup>, uthná<sup>b</sup>, nikalná<sup>b</sup>.*  
**ÁRIS-TÁR-CHY**, *n.* (Gr. *aristos, arché*), a body of good men in power—*Achchhe log jo sáhib-i-ikhtiyár hon unki jamá'at*—*Bhale log jinko adhikár ho unká samúh.*  
**ÁR-IS-TOC'RA-ÇY**, *n.* (Gr. *aristos, kratos*) government by the nobles, the principal persons in the state—*Umaráon ki 'amal-dári, umarái hukúmat, jamí umará*—*Pradhán logon ká ráj, pradhán jan.*  
**ÁR-IS-TO-CRÁT**, *n.* one who favours aristocracy—*Dost-i-umarái, saltanat-i-umará-dost*—*Pradhán logon ká pakshapáti, pradhán logon ke ráj ká pakshapáti.*  
**ÁR-IS-TO-CRÁT'IC**, **ÁR-IS-TO-CRÁT'ICAL**, *a.* relating to aristocracy—*Umarái saltanat se yá jamí umaráon se nisbat-dár*—*Pradhán logon ke ráj ká, pradhánajanasambandhi.*  
**ÁR-IS-TO-CRÁT'ICAL-LY**, *ad.* in an aristocratical manner—*Umarái hukúmat se*—*Pradhán-ajanon ke ráj ke anusár.* [bandhi.]  
**ÁR-IS-TO-TÉ'LI-AN**, *a.* relating to Aristotle—*Aristú se nisbat-dár, Aristúi*—*Aristúsam-*  
**A-RITH-ME-TIC**, *n.* (Gr. *arithmos*) the science of numbers—*Hisáb, 'ilm-i-hisáb, siyáq, 'ilm-i-raqam*—*Vyaktaganit, ankaganit.*  
**ÁR-ITH-MÉT'ICAL**, *a.* relating to arithmetic—*Hisábí, hisáb ke muta'alliq*—*Ankaganita-sambandhi, vyaktaganitánusár, vyaktaganitasambandhi.*  
**ÁR-ITH-MÉT'ICAL-LY**, *ad.* by arithmetic—*Hisáb se*—*Ankaganit se, vyaktaganit se.*

- A-BĪTH-ME-TĪ'QAN**, *n.* one skilled in arithmetic — *Muhāsib yā hisāb-dān* — *Ankaganit kā pandit*, *vyaktaḡanitajña*, *vyaktaḡanit kā pandit*. [naukā.]
- ĀRK**, *n.* (L. *arca*) a chest, a close vessel — *Sandūq*, *sandūqcha yā kashtī* — *Petī*, *ādhār wā*
- ĀRM**, *n.* (S. *carum*) the limb which reaches from the hand to the shoulder, a bough of a tree, an inlet of the sea — *Bānh<sup>h</sup>*, *dāl<sup>h</sup>*, *samundar ká sotā<sup>h</sup>*, *khāl<sup>h</sup>*, *khāri<sup>h</sup>*.
- ĀRM'FUL**, *n.* what the arms can hold — *Jitnā donōh bānh meñ ant yā anā sakē<sup>h</sup>*, *an̄kwar<sup>h</sup>*.
- ĀRM'LESS**, *a.* without an arm — *Be-bānh* — *Abhuj*, *bhujāhin*, *bāhuhin*.
- ĀRM'LET**, *n.* a little arm, a bracelet — *Chhotī bānh<sup>h</sup>*, *hāth ká kuṛā<sup>h</sup>*, *khapūā<sup>h</sup>*, *pahūñchā<sup>h</sup>*, *kañgnā<sup>h</sup>*, *kañgnū<sup>h</sup>*.
- ĀRM'HOLE**, **ĀRM'PIT**, *n.* the cavity under the shoulder — *Bagal* — *Kakhrī*, *kākh*.
- ĀRM**, *v.* (L. *armo*) to furnish with arms, to take arms, to provide agains. — *Musallah k.*, *hathiyār-band honā*, *kamar band*. *k.* — *Saṣastra k.* wā h., *phāñrā bāndhnā*.
- ĀRMS**, *n. pl.* weapons of offence or defence, a state of hostility, ensigns armorial — *Harba*, *hathiyār<sup>h</sup>*, *jang*, *dushman*, *khindānī 'alāmat* — *Śastra*, *astra*, *yuddha*, *yuddhāvas-thī*, *kulachihin*.
- AR-MĀ'DA**, *n.* (Sp.) a naval armament — *Bahrī jang ke wāste ārāsta kī gai fauj* — *Jahāj kī larāi ke liye saji huī senā*, *samudrayuddhārthasajjīkritasenā*.
- ĀR-MA-DĪ'LO**, *n.* (Sp.) an animal armed with a bony shell — *Ek chhotā jānvar jiske upar harīlī sip hotī hai* — *Kavachākāracharminadārī kshudrajantu*.
- ĀR-MA-MENT**, *n.* a force equipped for war — *Jang ke wāste ārāsta kī gai fauj* — *Yuddha ke nimitta saji huī senā*, *yuddhārthasajjīkritasenā*.
- ĀR-MA-TURE**, *n.* armour for defending the body — *Zirah*, *silāh*, *baktar* — *Kavach*, *jhilam*.
- AR-MIL'O-TENT**, *a.* powerful in arms — *Harbe se zor-mand*, *jang meñ zor-āwar* — *Śastra se prabal*, *yuddha meñ balawān*.
- ĀR-MIS-TICE**, *n.* a cessation from arms — *Jang kī chand-roza mauqūfī* — *Thore dinōh tak yuddha kī nivriti*, *thore dinōh tak larāi kā thañbhāw*.
- ĀR'MOUR**, *n.* defensive arms — *Zirah*, *silāh*, *baktar* — *Jhilam*, *kavach*.
- ĀR'MOR-ER**, *n.* one who makes or sells arms — *Saigal-gar*, *harba-sāz*, *harba-farosh*, *hathiyār banāne w.*, *hathiyār bechne w<sup>h</sup>* — *Śastrakār*, *śastravikrayī*.
- AR-MŌ'RI-AL**, *a.* belonging to the arms or escutcheon of a family — *Khāndān ke nishān se nisbat-dār* — *Kulachihinasambandhī*.
- ĀR-MO-RY**, *n.* the place in which arms are kept — *Silāh-khāna* — *Śastrāgār*, *āyudhāgār*.
- ĀR'MY**, *n.* a large body of armed men — *Fauj*, *lashkar* — *Senā*, *katak*.
- ĀR'MOUR-BEĀR-ER**, *n.* one who carries the armour of another — *Silāh-bardār*, *baktar-bar-dār* — *Kavachavāhak*. [kañgnī sū.<sup>h</sup>]
- AR-MIL/LA-RY**, *a.* (L. *armilla*) resembling a bracelet — *Hāth ke kare sab*, *pahūñchī yā*
- AR-MIN'TAN**, *a.* relating to the doctrine of *Arminius*; *n.* a follower of *Arminius* — *Arminias ke mazhab se nisbat-dār*, *n.* *Arminias ká pairan* — *Arminias ke mat ká sambandhī*; *n.* *Arminiaspañthī*.
- AR-MIN'TAN-ISM**, *n.* the doctrine of *Arminius* — *Arminias ká math*.
- A-RŌ'MA**, *n.* (Gr.) the fragrant principle in plants — *Paudhōh meñ jo khush-bū-dār khāsiyat rakhī hai* — *Paudhōh meñ jo sugandhī dhām rakhī hai*, *paudhōh ká gamkilā gun*.
- ĀR-O-MĀT'IC**, **ĀR-O-MĀT'I-CAL**, *a.* spicy, fragrant — *Masāla-dār*, *khush-bū-dār* — *Gamkilā*, *mahkilā*, *sugandhī*.
- ĀR-O-MĀT'IC**, *n.* a fragrant drug — *Khush-bū-dār dawā* — *Sugandhī aushadh*. [gamkilā k.]
- ĀR'O-MA-TIZE**, *v.* to scent, to perfume — *Khush-bū-dār k.*, *mū'attar k.* — *Sugandhī k.*
- ĀR'O-MA-TIZ-ER**, *n.* that which perfumes — *Mū'attar karne-wālī shai*, *khush-bū-dār karne-wālī chiz* — *Gamkilā k. w. padārth*, *sugandhī k. wālī vastu*.
- A-RŌSE**, *p. t.* of **ARISE**.
- A-RŌUND**, *ad.* (*a. round*) in a circle, on every side; *prep.* about, encircling — *Halqe yā dāire meñ*, *har-taraf*; *prep.* gird, *chāroñ taraf* — *Vartul wā chakra meñ*, *sab or*; *prep.* *chahudīs*, *chaturdik*, *chahupher*.
- A-RŌUSE**, *v.* (*a. rouse*) to wake from sleep, to raise up, to excite — *Jagānā<sup>h</sup>*, *uṣhānā<sup>h</sup>*, *uṣānā<sup>h</sup>*, *uṣkānā<sup>h</sup>*.
- A-RŌW**, *ad.* (*a. row*) in a row — *Qatār-bandī se*, *saf-bandī se* — *Pāñtī meñ*, *pañkti meñ*, *pañktipūrvak*.
- A-RŌYNT**, *int.* (Fr. *ronger*?) begone, away — *Chale jāōh*, *dūr ho jāōh*.
- AR-PEG'GI-O**, *n.* (It.) distinct instrumental chords accompanying the voice — *Bāje ke tār ká sur yā gat jo git ke sāth hotī hai*.
- ĀR'QUE-BŪSE**, *n.* (Fr.) a hand-gun — *Chhotī bandūq*, *qarābīn* — *Chhotā agnyastra*.
- ĀR-QUE-BU-SĀDE**, *n.* the shot of an arquebuse, a distilled water for wounds — *Chhotī bandūq kī golī*, *zakhm ke liye 'arag* — *Chhotē agnyastra kī golī*, *ghāw ke nimitta chulāya huā pānī*.
- AR-QUE-BU-SIÈR**, *n.* a soldier armed with an arquebuse — *Bandūqchī* — *Agnyastradhārī*.
- ĀR-RACK**, **A-RĀCK**, *n.* a spirituous liquor distilled in the East Indies — *Sharāb*, *'arag*, *tāqī<sup>h</sup>* — *Madirā*.



- AR-RAGN', ar-rān', v. (S. *wregan* ?) to indict, to accuse, to charge—*Nālish k.*, 'illat *lagānā*, *ilzām denā*, *mākhās k.*—*Kalañk lagānā*, *doshī k.*, *apavād wā dosh denā*.
- AR-RAGN'MENT, n. the act of arraigning—'Illat, *ilzām*, *nālish*—*Apavād*.
- AR-RANGE', v. (Fr. *ranger*) to put in proper order, to adjust, to settle—*Murattab k.*, *sijl k.*, *durust k.*—*Yathākram rakhnā*, *jahāñ kā tahāñ k.*, *thik thik k.*, *nipātnā*.
- AR-RANGE'MENT, n. the act of putting in order, adjustment, settlement, classification—*Tartīb*, *sijl*, *durustī*, *intizām*, *band-o-bast*, *qism-ba-qism rakhnā*—*Kram se sthāpan*, *vyavasthā*, *nipātā*, *vargāram se sthāpan*.
- AR-RANG'ER, n. one who arranges—*Murattab k. w.*, *durust k. w.*, *band-o-basti*—*Kram se rakhne w.*, *vyavasthāpak*, *nipātne w.*
- AR-RANT, a. (L. *erro* ?) infamous—*Mahaz bad*, *nihāyat kharāb*—*Bahut burā*, *atimand*
- AR-RANT-LY, ad. infamously, shamefully—*Mahaz badī se*, *sharm-āwari se*, *be-gairati se*—*Bahut burā se*, *lajjākar riti se*, *nirlajjātā se*.
- AR-RAS, n. a kind of tapestry, manufactured at Arras in France—*Naqah-nigār kā kaprā jo makāñ ki zabāish ke wāste dīwārōñ meñ lagāte haiñ aur mulk-i-Frans ke shahr-e-Aras meñ bantā hai*—*Wah kaprā ki jismen būte aur chitra nikālē rahte haiñ aur jo gharañ ki blitōñ meñ sobhārth lagāyā jātā hai aur Phrāns deś ke Aras nām nagar meñ bantā hai*.
- ARRAY', v. (S. *wrigan* ?) to deck, to put in order; n. dress, order—*Zeb d.*, *poshāk pahinānā*, *saf-ārāi k.*; n. *libās*, *saf-ārāi*—*Bhūshit k.*, *achchhe vastra pahinānā*, *vyūh rachanā*; n. *vastra*, *bhūshap*, *vyūh*, *rachanā*, *kram*.
- AR-REAR', n. (L. *ad, retro* ?) that which remains unpaid—*Jo dene ko parā ho*<sup>a</sup>.
- AR-REAR'AGE, n. the remainder of a debt—*Qarz ki bāqi*, *baqāyā*—*Riñ kā rahā bhāg*, *riñ meñ jo dene ko rah gayā ho*
- AR-RECT', a. (L. *ad, rectum*) upright, erect, attentive—*Kharāb*<sup>a</sup>, *sidhā*<sup>b</sup>, *mutawajjih*—*Thirh wā thārhā*, *sojhā*, *manoyogi*. [*chhon*<sup>a</sup>]
- AR-REPTION, n. (L. *ad, raptum*) the act of snatching away—*Ainch-khainch*<sup>a</sup>, *chhin-*
- AR-REPTIOUS, a. snatched away, mad—*Chhinā gayā*<sup>a</sup>, *pāgal*<sup>a</sup>.
- AR-REST', v. (L. *ad, re, sto*) to stop, to obstruct, to seize under a legal process; n. seizure under a legal process—*Roknā*<sup>a</sup>, *ārnā*<sup>a</sup>, *giriftār k.*; n. *giriftārī*—*Chheknā*, *atkānā*, *rājājñi se pakarnā*; n. *rājājñi ke dwārā pakar*. [*nā*<sup>a</sup>, *āñ parnā*<sup>a</sup>, *honā*<sup>a</sup>]
- AR-RIVE', v. (L. *ad, ripa*) to come to a place, to reach, to happen—*A janā*<sup>a</sup>, *pahunch*
- AR-RIVAL, n. the act of coming to a place—*Amad*—*Pahunch*.
- AR-RO-GATE, v. (L. *ad, rogo*) to claim proudly or vainly, to assume—*Qurūr se da'wā k.*, *nā-haqq da'wā k.*, *jis qadr ho us se ziyāda apne tañ samajhnā*—*Dimbh k.*, *dambh k.*, *jitnā ho us se adhik apne tañ lagānā*. [*yā takabbur*—*Dimbh*, *dambh*]
- AR-RO-GANCE, AR-RO-GAN-CY, n. assumption of too much importance—*Nā-haqq fakhr*
- AR-RO-GANT, a. assuming, haughty, proud—*Jis qadr ho us se ziyāda apne tañ janne se*. *mutakabbir*, *magrūr*—*Jitnā ho us se adhik apne tañ samajhne w.*, *dimbhī*, *abhimī* *nī*, *ahañkāri*, *dambhī*. [*ahañkāri se*]
- AR-RO-GANT-LY, ad. in an arrogant manner—*Nā-haqq fakhr yā takabbur se*—*Dimbh se*,
- AR-RO-GATION, n. the act of arrogating—*Be-jā fakhr yā takabbur*—*Dimbh*, *dambh*.
- AR-RO-GATIVE, a. claiming unjustly—*Nā-haqq da'wā k. w.*, *jis qadr ho us se ziyāda apne tañ samajhne w.*—*Dambhī*, *dimbhī*, *jitnā ho us se adhik apne tañ lagāne w.*
- AR-ROW, n. (S. *arwa*) the pointed weapon shot from a bow—*Tir*—*Vāñ*, *śar*, *bāñ*.
- AR-ROW-Y, a. like an arrow—*Tir sā*, *tir ke mānind*—*Bāñ sā*, *vāñ ke sadris*.
- AR-SE-NAL, n. (L. *arz, navalis* ?) a magazine of military or naval stores—*Janqī yā bahri anub kā mahzān*, *silāh khānā*—*Larāī wā yuddhanaukā ki sāmagri kā bhandār*.
- AR-SE-NIC, n. (Gr. *arsen*) a mineral poison—*Sankhiyā*<sup>a</sup>.
- AR-SEN-TIAL, a. containing arsenic—*Sankhiyā-dār*—*Sankhiyāmāy*.
- AR-TSON, n. (L. *arsuā*) the crime of houseburning—*Ghar meñ āg lagāne kā gunāh*, *jurm-i-makāñ-sozi*—*Ghar meñ āg lagāne kā aparadh*, *grihadāhāparadh*.
- ART, second person singular indicative mood present tense of *to be*—*Has*<sup>a</sup>.
- ART, n. (L. *ars*) the power of doing, skill, a trade, dexterity, cunning—*Karne ki tāqat*, *hunar*, *fann*, *maharat yā chālāki*, *fitrat*—*Karne kā parākram*, *śilpavidyā*, *kalā*, *nipunatā*, *vyavasāy wā vyāpār*, *chaturāi wā dakshatā*, *dhūrtatā*. [*dhūrt*, *chhali*]
- ART'FUL, a. skilful, cunning—*Hikmatī*, *hunar-mand*, *'aiyār*, *fitratī*—*Nipun*, *gunī*,
- ART'FUL-LY, ad. skilfully, cunningly—*Hunar-mandī se*, *fureb se*, *fitrat se*—*Nipunatā se*, *dakshatā se*, *dhūrtatā se*, *chhāl se*. [*kalā*, *dhūrtatā*]
- ART'FUL-NESS, n. skill, cunning—*Hunar-mandī*, *hunar*, *fitrat*, *robāh-bāzi*—*Nipunatā*,
- AR-TI-FICE, n. trick, fraud, trade—*Hila*, *fureb*, *fann yā peshā*—*Chhāl*, *kapāt*, *vyavasāy wā vyāpār*.
- AR-TI-FICE-R, n. a mechanic, a contriver—*Kārī-gar*, *tadbiri*—*Śilpakār*, *upāyī*.
- AR-TI-FICIAL, a. made by art, not natural—*Tarkibī*, *masnū'i*, *sākhta*, *gair-qudrati*—*Kritrim*, *śilpanirmit*, *aswabhāvasiddh*, *pratyatnapūrvva*.
- AR-TI-FI-CI-AL-TY, n. quality of being artificial—*Sākhtagī*—*Kritrimatwa*, *śilpanirmitatā*.

**ÂR-TI-FĪCĪAL-LV.** *ad.* by art, not naturally — *Hunar se, dast-kāri se, qudrat se nahīn* — Śilp se, kritrim prakār se, swabhāvasiddhi se nahīn.

**ÂR-TI-ĀN,** *n.* a mechanic, a handierafterman — *Kāri-gar, dast-kār* — Śilpi, śilpakār, hasta-vyāpārī, hastavyavāsāyī.

**ÂR-TĪST,** *n.* a skilful man, one who practices any of the fine arts — *Hunar-mand, kisi 'umda fann kā peshā-dār ya'ni musavwar wagara* — Nipun, guptī, kisi uttam vyāpārī kā vyavāsāyī arthāt chitrakār ityādi. [nishkapā, sidhā.]

**ÂR'TLESS,** *a.* unskilful, void of fraud, simple — *Be-hunar, be-fareh, āda* — Anārī, bholā, **ÂR'TLESS-LY,** *ad.* in an artless manner — *Hunar-mandī bagair, safī se, sachchāi se* — Anārīpan se, binā chhāl wā kapat.

**ÂR'TLESS-NESS,** *n.* want of art — *Safāi, sachchāi* — Sidhāi wā sudhāi, bholāpan.

**ÂR'TSMAN,** *n.* a man skilled in arts — *Fanon kā ustād* — Śilpi, śilpajña.

**ÂR-TERY,** *n.* (Gr. *aer, tereo*) a vessel which conveys the blood from the heart to the different parts of the body — *Shiryān yā sharyān* — Rudhiravahanārī. [dhī.]

**ÂR-TĒRĪ-AL,** *a.* relating to an artery — *Mutā'allig-i-shiryān* — Rudhiravahanārisamban-

**AR-THRĪTIC, AR-THRĪT-CAL,** *a.* (Gr. *arthron*) relating to the joints or to the gout — *Gānth se nisbat-dār, naqrasi yā nigrasi* — Gānth kā sambandhī, granthil, vātaki, vātarogāsambandhī. [ki tarkārī.]

**ÂR-TI-CHŌKE,** *n.* (Fr. *artichaut*) an esculent plant, resembling a thistle — *Ek bhānt*

**ÂR-TI-CLE,** *n.* (L. *artus*) one of the parts of speech, a single clause of an account, a stipulation ; *v.* to draw up or bind by articles, to stipulate — *Hurf-i-ta'rīf yā hurf-i-tankir, bābat, mādda, raqam, 'ahad-o-paimān ; v. jude jude māddon meñ zāhir k., 'ahad-o-paimān k.* — Nischayak wā anischayak sabd, bāt, vishay, bāndhej, saniket, nirbandh ; *v.* prithak prithak bāton meñ piakās k., bāndhej k., saniket k., badnā.

**AR-TIC-U-LATE,** *a.* jointed, distinct ; *r.* to utter words distinctly — *Jorā huā<sup>h</sup>, jorōn se banā huā<sup>h</sup> ; v. sāf-sāf talāfuz k.* — Sandhit, vyaktā, spashṭ ; *r.* spashṭochchāran k.

**AR-TIC-U-LATE-LY,** *ad.* in an articulate voice — *Sāf āwāz se* — Spashṭochchāranapūrvak.

**AR-TIC-U-LATION,** *n.* distinct utterance, a joint — *Sāf talāfuz, maḥṣrā, jor<sup>h</sup>, girāh, band* — Spashṭochchāran, gānth.

**AR-TIL'LER-Y,** *n.* (Fr. *artillerie*) missile weapons of war, cannon, ordnance — *Jangi auzār jo chhore jāte hain, topēn* — Jo śāstra chhore jāte hain, yuddhāstra, agnyāstra.

**A-RŪS'PICE,** *n.* (L. *cruspeus*) a soothsayer, a diviner by the entrails of beasts — *Fāl-go, jāmwārōn ki antriyoñ ko dekhkar pesh-goi k. w.* — Āgambhākhi, bhaviśhyadvaktā. pasuwoñ ki antriyoñ ko dekhkar āgam kahne w.

**A-RŪS'PI-CY,** *n.* the act of prognosticating by inspecting the entrails of sacrifices — *Qur-bānōn ki antriyoñ ke dekhne se fāl-goi* — Jo pasu balidān hote hain unki āntōn ke dekhne se bhaviśhyatkathān.

**ĀS,** *con.* (S. *ase*) in the same or like manner, in the manner that, that : *ad.* similarly, in respect of, for example — *Jaisā<sup>h</sup>, jis-tarah-ki, ki<sup>h</sup> ; ad. jaisā<sup>h</sup>, uske manāfij, dar-bib, masalan* — Yathā, jis prakār ki ; *ad.* yathā, tulya rūp se, vishay meñ, jaise, yathi.

**ĀS-A-FŌET'IDA,** *n.* (*asa*, L. *foetidus*) a gum resin of an offensive smell — *Hing<sup>h</sup>.*

**AS-BĒSTOS,** *n.* (Gr. *a, sbeo*) a mineral substance, fibrous and incombustible — *Ek resha-dār nā-sokhtani ma'dani shai* — Ek sūtmay ajwalanīy ākāriy padārth.

**AS-BĒS'TINE,** *a.* pertaining to asbestos, incombustible — *Resha-dār nā-sokhtani ma'dani shai ke mutā'allig, nā atash-gir* — Sūtmay ajwalanīy ākāriy padārth kā sambandhī, ajwalanīy. [ūpar-jānā<sup>h</sup>, uṭhnā<sup>h</sup>.]

**AS-CĒND,** *v.* (L. *ad, scando*) to climb up, to move upwards, to rise — *Chahṇā<sup>h</sup>,*

**AS-CĒN'DANT,** *n.* height, elevation, superiority : *a.* superior, above the horizon — *Bulandī, uñchāi<sup>h</sup>, faujiyat yā tarjih ; a. aulā, ufaq ke ūpar* — Uchchātī, pradhnatā ; *a.* pradhnān, udīt, ākāśakakṣha ke ūpar. [krām.]

**AS-CĒN'DEN-CY,** *n.* influence, power — *Ihṭiyār, galba, tāqat* — Dāb, dabāw, śakti, parī-

**AS-CĒN'SON,** *n.* the act of ascending — *'Uruj*, — *Chahṇāw, uṭhān.*

**AS-CĒN'SIVE,** *a.* rising, tending to rise — *'Uṭhā<sup>h</sup> yā uṭhātā<sup>h</sup>.*

**AS-CĒNT,** *n.* the act of rising, an eminence — *Chahṇāi<sup>h</sup>, tilā<sup>h</sup>.*

**AS-CĒN'SON-DĀY,** *n.* the day on which the ascension of Christ is commemorated — *Āsmān par hazrat 'Isā ke jāne kā din* — Swag meñ Isā ke jāne kā din, Isā kā swargārohanadivas. [k., qāim k., thahrānā<sup>h</sup> — Jāṇchnā, nischit k., nirpay k., sthir k.]

**ĀS-CĒRTĀIN,** *v.* (L. *ad, certus*) to make certain, to establish, to determine — *Tahqiq*

**ĀS-CĒR-TĀIN'A-BLE,** *a.* that may be ascertained — *Jo ba khūbī daryāft yā tahqiq ho sake* — Nirṇey, nirdhāranīy. [nischay.]

**ĀS-CĒR-TĀIN'MENT,** *n.* the act of ascertaining — *Tahqiq, isbat* — Nirṇay, nirdhāran,

**AS-CĒTIC,** *a.* (Gr. *asketes*) employed in devout exercises, austere ; *n.* a devout recluse, a hermit — *sakht meñ masrif, sakht ; n. 'ābid, tapsi<sup>h</sup>, faqir* — kashin tapasyā meñ lagā huā, rukh wā kashin ; *n.* tapaswī, vānaprasth wā sannyāsī.

**AS-CĒT'I-QISM,** *n.* the state of an ascetic — *Faqir, 'ibādat* — Vairāgya, sannyās, tap.

**ĀS-CĪ-I,** *n. pl.* (Gr. *a, skia*) people living in the torrid zone, who, at certain times of the

year, have no shadow at noon—*Sákinán-i-mintaqa-i-mahrúqa*—Ushṇakati-bandhasth, ushṇadesasth. [Jalañdhari.]

AS-CÍ'TES, *n.* (Gr. *askos*) a species of dropsy, a swelling of the abdomen—*Istiqá*—*As-cít'ic*. *As-cít'ic-al*, *a.* dropsical—*Istiqá*—Jalañdhari.

AS-CÍ'TÍ'TIOUS, *a.* (L. *ad, scitum*) additional, supplemental—*Záid*, 'áriyati, *bálái*, *tatimma*, *paíwand*—*Adhik*, *asamaváyi*, *áropit*, *úpari*.

A-SCRÍBE', *v.* (L. *ad, scribo*) to attribute to as a cause, to impute, to assign—*Bá'is lagáná*, *mansúb k.*, *makhsús k.*, *nisbat k.*—*Káran ghatáná*, *ṭhahráná*, *dená wá lagáná*, *áropap k.*, *niyog k.* [bandhaniya.]

A-SCRÍB'A-BLE, *a.* that may be ascribed—*Mansúb hone ke láiq*—*Áropaniya*, *abhisam-*

A-SCRÍPTÍOR, *n.* the act of ascribing—*Nisbat, lagáw<sup>h</sup>*—*Áropap*, *adhyárop*, *sambandhan*.

AS-CRÍP-TÍ'TIOUS, *a.* that is ascribed—*Makhsús yá mansúb kiyá gayá*—*Áropit*, *abhi-* [per wá uski lakri.]  
*sambandhit*.

ASH, *n.* (S. *asec*) a tree or its wood—*Ek gism ká darakht yá uski lakri*—*Ek prakár ká*  
*ASH'EN*, *a.* made of ash—*Ash per ki lakri ká bamá huá<sup>h</sup>*.

ASH'COL-OURED, *a.* between brown and gray, like the bark of ash—*Kháki*, *ash per ke*  
*chhílke ke mánind*—*Bhasmavarn*, *páñsúvarn*, *pánqu*.

A-SHAMED', *a.* (a, *shame*) affected by shame, abashed, confused—*Sharmanda yá*  
*shorminda*, *nádim*, *mustarib*, *be-qarár*—*Lajjit*, *lajjamán*, *ghabráyá huá*, *vyákul*.

ASH'ES, *n. pl.* (S. *asec*) the remains of any thing burnt, the remains of a dead body  
—*Khákintar*, *kisi murde ke jaláne ke pichhe jo kuchh bach rakai*—*Rákh chhár wá*  
*bhasm*, *kisi mritasariir ke jaláne ke paschát jo kuchh uská bach rahai*.

ASH'y, *a.* like ashes, pale—*Rákh ke mánind*, *zard*—*Rákh sa*, *páñsúvarn*, *pílá*.

ASH WEDNES'DAY, *n.* the first day of Lent—*Isáiyon ke chille ká pahlá din*—*Isáiyon*  
*ke chális din ke upavás ká pratham divas*.

A-SHORE', *ad.* (a, *shore*) on shore, to the shore, stranded—*Kináre par*, *kináre ki ta-*  
*raf*, *kináre lagá huá*, *kináre par charhá huá*—*Taf par*, *tír ki or*, *tír men lagá huá*,  
*tír par charhá huá*.

AS'IAN, *a.* relating to Asia—*Eshia se nisbat-dár*—*Eshia sambandhi*.

Á-SI-Á'T'IC, *a.* belonging to Asia; *n.* a native or inhabitant of Asia—*Muta'alliq-i-Eshia*;  
*n.* *Eshia ká mutawattin yá bishinda*—*Eshia sambandhi*; *n.* *Eshia ká desiyalok wá*  
*nivási*.

Á-SI-Á'T'Í-ÇISM, *n.* imitation of the Asiatics—*Eshia ke mutawattinon yá bāshindon ki*  
*naql yá tuqlid*—*Eshia ke desiyalokon wá nivásiyon ká anukaran wá anuvriti*.

Á-SIDE', *ad.* (a, *side*) to one side, apart—*Ek taraf*, *alag<sup>h</sup>*—*Ek or*, *ekánt men*.

AST-NINE. See under *Ass*.

ASK, *v.* (S. *ascian*) to beg, to petition, to demand, to question, to inquire—*Darkhwást*  
*k.*, *istid'á k.*, *talab k.*, *istifsár k.*, *pursish k.*—*Yáchaná k.*, *prārthaná k.*, *māngná*,  
*chāhná*, *jijñāsá k.*, *pūchhná*, *jāchhná*.

ASK'ER, *n.* a petitioner, an inquirer—*Sáil*, *pursish k. w.*—*Yáchak*, *prārthak*, *māngne-*  
*w.*, *prashta*, *jijñāsak*, *pūchhne w.* [se<sup>h</sup>.]

AS KANCE', *As-KANT'*, *ad.* (D. *schuin*) sideways, obliquely—*Ek or<sup>h</sup>*, *tirchhá<sup>h</sup>*, *kankhi*

AS-KEW', *ad.* (Dan. *skiev*) obliquely, contemptuously—*Tirchhá<sup>h</sup>*, *hiqarat se*—*Ghriṇá*  
*wá ghin se*, *tiraakár se*.

A-SLANT', *ad.* (a, *slant*) obliquely, on one side—*Tirchhá<sup>h</sup>*, *ek or<sup>h</sup>*.

A-SLEEP', *ad.* (a, *sleep*) sleeping—*Sotá<sup>h</sup>*, *soyá<sup>h</sup>*.

A-SLOPE', *ad.* (S. *astupan*) with declivity, obliquely—*Dhálú<sup>h</sup>*, *dhál se<sup>h</sup>*.

ASP, *As'PIC*, *n.* (Gr. *aspis*) a poisonous serpent—*Zahr-dár sánp*—*Vishadhar sarp*,  
*bikhahá sánp*. [darakht jiske patte hilá karte haiñ—*Ek prakár ká per*.]

ASP, *As'PEN*, *n.* (S. *aspe*) a species of poplar with trembling leaves—*Ek gism ká*  
*As'PEN*, *a.* relating to the aspen tree—*Ásp per ká<sup>h</sup>*. [sheru.]

AS-PÁR'A-GUS, *n.* (L.) an esculent plant—*Náglaun<sup>h</sup>*, *mārchoba*—*Śatamulí*, *śatáwari*,

AS'PECT, *n.* (L. *ad, spectrum*) look, countenance, view, situation—*Súrat*, *shakl*, *nazar*,  
*qiyám*—*Ákár*, *vadan*, *munh*, *drishti*, *avasthán*, *stithi*.

AS'PER-ATE, *v.* (L. *asper*) to make rough—*Kharkhará k.<sup>h</sup>*, *ná-hamwár k.*—*Arbikhār-*  
*bir k.*, *khardhará wá uchānichá k.* [kháwat, karkasatá, katutá.]

AS-PÉR-TY, *n.* roughness, harshness—*Ná-hamwári*, *karú<sup>h</sup>*, *talkhi*—*Asamánatá*, *ru-*  
*As'FER-ous*, *a.* rough, uneven—*Kharkhará<sup>h</sup>*, *ná-hamwár*—*Khardhará*, *arbikhārbir*,  
*rúkhá*, *asamín*, *uchānichá*.

A-SPÉRSE', *v.* (L. *ad, sparsum*) to slander, to calumniate, to cast upon—*Tuḥmat*  
*lagáná*, *'aib lagáná*, *harf lagáná*, *chhiṛakná<sup>h</sup>*—*Dosháropap k.*, *kalañki k.*, *kalañk*  
*lagáná*, *dálná*. [nindá, dosháropap.]

A-SPÉR'SION, *n.* a sprinkling, calumny—*Chhiṛkáo<sup>h</sup>*, *tuḥmat*, *buktán*—*Kalañk*, *apavád*,

AS-PHÁLTOS, (Gr.) *As-PHÁLTUM*, (L.) *n.* bitumen. Jew's pitch—*Yahúdi rál<sup>h</sup>*

AS-PHÁLTIC, *a.* bituminous, gummy—*Yahúdi rál ká<sup>h</sup>*, *chipchípá<sup>h</sup>*, *lastasá<sup>h</sup>*.

ASPHO-DEL, *n.* (Gr. *asphodelos*) day-lily—*kañwal<sup>h</sup>*.

**A-SPIRE', v.** (L. *ad, spiro*) to desire eagerly, to pant after, to aim at—*Bari úrú rakhná, mushṭāq h., shast bāndhnā*—*Lālasā k., tarasā, tāk rakhnā wā bāndhnā, dhukki jāganā.*

**A-SPIRANT, n.** one who aspires, a candidate—*Bari úrú rakhne w., shast bāndhne w., ummed-wār*—*Kamāl úrú, barā ishtiyāq, shiddat se talaffuz k., arthī, padanweshī.*

**AS-PIRATE, v.** to pronounce with full breath; *a.* pronounced with full breath; *n.* the mark of aspiration—*Shiddat se talaffuz k., hakārnā<sup>h</sup>; a. shiddat se talaffuz kiya gayā; n. shiddat se talaffuz karne kā nishān*—*Dirghaswās se uchcharāṇ k., pūrnaswās se uchcharāṇ k., mahāprāṇ se uchcharāṇ k.; a. visargī, mahāprāṇ se uchcharit; n. mahāprāṇ se uchcharāṇ kā chihn.*

**AS-PIR-ATION, n.** a breathing after, an ardent wish, act of pronouncing with full breath—*Kamāl úrú, barā ishtiyāq, shiddat se talaffuz k.*—*Lālasā, barī kāmānā, pūrnaswās se wā mahāprāṇ se uchcharāṇ.*

**A-SPIREMENT, n.** the act of aspiring—*Kamāl úrú, barā ishtiyāq*—*Lālasā, kāmānā.*

**A-SPIRER, n.** one who aspires—*Mushṭāq, úrú-mand*—*Lālasā k. w., tarasāyā, tarasne w.*

**A-SPIRING, n.** the desire of something great—*Hausila*—*Umañg.*

**AS-PORT-TATION, n.** (L. *abs, porto*) the act of carrying away—*Talāw<sup>h</sup>, sarkāw<sup>h</sup>.*

**A-SQUINT', ad.** (D. *schuin*) obliquely—*Tirchhā<sup>h</sup>, Kankhī se<sup>h</sup>.*

**ASS, n.** (L. *asinus*) an animal of burden—*Gadhā<sup>h</sup>*

**AS-I-NNE, a.** pertaining to an ass—*Gadhē kū<sup>h</sup>, gadhe sū<sup>h</sup>.*

**ASS-HEAD, n.** a dull person, a blockhead—*Gadhā-sir<sup>h</sup>, ahmaq, nā-dān*—*Mandabuddhi, mūrkh, mūrkh.*

**AS-SAIL', v.** (L. *ad, salio*) to fall upon, to attack, to invade—*Ekā-ek kisi par tūt par-nā<sup>h</sup>, wār k. h.*—*hamla k.*—*Ákramān k., chot wā āghāt k., charhāi k.*

**AS-SAIL'-BLE, a.** that may be attacked—*Jis par hamla yā wār ho sake*—*Ákramāniya, jis par chot āghāt wā charhāi ho sake.* [mak; *n. chot k. w., āghātak, charhāi k. w.*

**AS-SAIL'-ANT, a.** attacking; *n.* one who attacks—*Hamla-áwar; n. wār k. w.<sup>h</sup>*—*Ákrī-AS-SAIL'-ER, n.* one who attacks—*Hamla-áwar, wār k. w.<sup>h</sup>*—*Chot k. w., āghātak, charhāi k. w.*

**AS-SAILMENT, n.** the act of assailing—*Hamla, wār<sup>h</sup>*—*Chot, charhāi, ákramān.*

**AS-SASSIN, n.** (Fr.) a secret murderer—*Chhip kar yā ekā-ek qatl k. w., jo qatíl dagā se mār-dāltā hai*—*Jo ghātak chhal se badh kartā hai, guptaghātak.*

**AS-SASSIN-ATE, v.** to murder secretly—*Dagā se qatl k., ekā-ek yā chhipkar qatl k.*—*Chhal se badhanā, guptaghāt k.*

**AS-SASSIN-ATION, n.** the act of murdering—*Qatl, khún, ekā-ek yā dagā se qatl, chhipkar*

**AS-SASSIN-ATOR, n.** one who assassinates—*Nāgahānī qatl k. w., dagā se ekā-ek yā chhipkar qatl k. w.*—*Guptaghātak, chhal se badh k. w.*

**AS-SÁULT', v.** (L. *ad, saltum*) to attack with violence; *n.* an attack, an onset—*Hamla k., zad-o-kob k.; n. hamla, zad-o-kob*—*Charhāi k.; n. charhāi, mārpit.*

**AS-SÁULT'-BLE, a.** that may be assaulted—*Jis par hamla yā zad-o-kob ho sake*—*Jis par charhāi wā mārpit ho sake, ákramāniya.* [wā mārpit k. w., ákrāmāk, āghātak.

**AS-SÁULT-ER, n.** one who assaults—*Hamla yā zad-o-kob k. w., hamla-áwar*—*Charhāi*

**AS-SAY', v.** (Fr. *essayer*) to try or prove as metals; *n.* a trial, examination—*Parakh-nā<sup>h</sup>, táundā<sup>h</sup>; n. 'ayuri, ámaish, imtihan*—*n. Parakh, kas, táw, parikshā.*

**AS-SAY-ER, n.** one who assays metals—*Sāhib-i-ayur, 'ayār-shinās,*—*Parkhiyā, jānchne w., táwne w., kasne w.* [Prāpti, labdhi.

**AS-SEC-UTION, n.** (L. *ad, secutum*) acquirement, act of obtaining—*Tahsil, husúl*—

**ASSEMBLE, v.** (L. *ad, simul*) to bring together, to meet together—*Farāham k. yā h., jam' k. yā h.*—*Bāṭornā wā bāṭurnā, ekatṭhā k. wā h.* [mañḍal.

**ASSEMBLAGE, n.** a collection of individuals—*Jamā'at, ijtimā', hujum*—*Samūh, vrind,*

**ASSEMBLER, n.** one who assembles—*Farāham yā jam' k. w.*—*Ekatṭhā k. w., bā-*

*ṭorne w.*

**ASSEMBLING, n.** a meeting together—*Jamāw<sup>h</sup>, bāṭor<sup>h</sup>*—*Samāgam, samāgati.*

**ASSEMBLY, n.** a company, a convocation—*Guroh, mahfil, majlis, majlis-i-din*—*Sabhá, mandali, samāj, dharmādhyakshasamāj, dharmasambandhisabhá.*

**ASSEMBLY-ROOM, n.** a room in which persons assemble, especially at public meetings—*Ma'lis-ghar, mahfil-khāna*—*Samāgamasthān, sabhāsālā.*

**AS-SENT', v.** (L. *ad, sentio*) to agree to, to admit as true, to concede; *n.* the act of agreeing to, consent—*Rāzi h., qabúl k., taslim k.; n. razā-mandi, qabúl*—*Sammat h., mānbi wā mān lenā, swikār k., āngikār k.; n. sammati, anumati, swikār, āngikār.*

**ASSENT-ATION, n.** compliance out of flattery—*Khush-āmad ki rāh se razā-mandi yā itifāq-i-rāe*—*Lalopatto ki rīti se sammati.*

**ASSENT-ER, n.** one who assents, a favourer—*Razā-mand hone w., qabúl k. w., jānib-dar, multafit*—*Swikartā, anumantā, mānne w., pakshi.*

**ASSENTMENT, n.** agreement, consent—*Razā-mandi, qabúl*—*Sammati, swikār, swikarap.*

**AS-SERT', v.** (L. *ad, sertum*) to affirm, to maintain, to claim—*Iqrār k., mahfuz*

*rakhná, da'wá k.* — *Kahná wá bolná, sañbhálná, rakshá k.*, *apná sattwa wá adhikár prakáś k.* [ *ki rakshá, bakháw, vachan, vákya.* ]

AS-SÉR'TION, *n.* the act of asserting, affirmation — *Da'wi ki hfú'at, iqrár* — *Apne sattwa*

AS-SÉR'TIVE, *a.* positive, dogmatical — *Yaqíní, qat'í* — *Ni-chit, sunischit, nímit.*

AS-SÉR'TIVE-LY, *ad.* affirmatively — *Yaqínun, qat'an, aqbíl se* — *Driṣh nischay se.*

AS-SÉR'TOR, *n.* a maintainer, a vindicator — *Húmi, pushtí-bán, rawá-dár, mujawwiz* — *Rakshak, pratipádak wá pratipálak, pakshi.*

AS-SER-TO-RY, *a.* affirming, supporting — *Iqrári, aqbáli, mujawwiz* — *Driṣh nischay se kahne w., pratipádak, pratipálak.*

AS-SÉSS', *v.* (L. *ad. sessum*) to rate, to fix the proportion of a tax — *Takhmína k., tashkhis k., khráj lagúná, hissa-i-rasadi lagúná* — *Kútná, áñkn i, kar lagúná, kar níru-pan k.*

AS-SÉSS'ION-A-RY, *a.* pertaining to assessors — *Takhmína-kunandón tashkhis-kunandón yá aháliyán-i-mashwarat ke muba'alliq* — *Karanirúpakasambandhi, sabhisadsambandhi.*

AS-SÉSS'MENT, *n.* the act of assessing, the sum levied on certain property — *Tashkhis-i-khráj yá jam' lagúná. jam'* — *Báchh, karaniirúpan, kar, lagtí wá lagín.*

AS-SÉSSOR, *n.* one who assesses, an assistant in council — *Tashkhis-kunand, takhmína-kunand, khráj yá muhrúl thahráne w., mashw-i-jalsa, ahl-i-mashwarat* — *Ankwaia, kutwaia, karaniirúpak, sabhasad, anch.*

AS-SET'S, *n. pl.* (L. *ad. satis*) goods sufficient to discharge all legal claims — *Wájibu-l-adá ke liye káfi má'l-o-amwál* — *Rin chúkíne ke liye yathesht samjatti.*

AS-SÉV'ER, AS-SÉV'ER-ATE, *v.* (L. *ad. severus*) to affirm solemnly — *Ba-halaf iqrár k.* — *Sapathapúrvak kahná, sapath khákar kahná.*

AS-SÉV'ER-ATION, *n.* solemn affirmation — *Iqrár ba-halaf* — *Sapathapúrvak vachan.*

AS-SI-DÚ'L-TY, *n.* (L. *ad. sedeo*) diligence, closeness of application — *Mushagqat, mihnát* — *Parísram, sram, prayás, udyog.* [ *srami, prasakt, udyogi.* ]

AS-SÍD'U-OUS, *a.* constant in application — *Mustaqill, mihnati, masrif* — *Parísrami.*

AS-SÍD'U-OUS-LY, *ad.* diligently, constantly — *Mihnát yá mushagqat se, istiqlál se* — *Sram se, udyog se.*

AS-SÍD'U-OUS-NESS, *n.* constant application — *Mushagqat, mihnát* — *Sram, udyog.*

AS-SIGN', as-sin', *v.* (L. *ad. signo*) to mark out, to apportion, to make over; *n.* one to whom assignment is made — *Makhsús yá muqarrar k., ta'ayin k., munqasim kar-ke dená, hissa muqarrar k., intaqál k.*; *n. muntaqal-'alaihi* — *nirúpná, thahrán i, bātná, bahtwára k., dodálná*; *n. jisko sattwa diyá jatí hai.*

AS-SIGN'A-BLE, *a.* that may be assigned — *Muntaqal munqasim yá muqarrar kiye jáne ke qabil* — *Nirdeshṭavya, thahríye bānte wá detáile jáne ke yogya.*

AS-SIG-NÁ'TION, *n.* an appointment to meet — *Muláqát ká wa'da, muláqát ki jagah aur waqt ká ta'ayin* — *Milne ká sañket, Samágunaníyam.*

AS-SIG-NÉE', *n.* one to whom assignment is made, one appointed or deputed by another — *Muntaqal-'alaihi, kárandu, kárinlá. mutamad-'alanhi, mukhtár* — *Jisko arth wá dravya de dálá jáy, pratínidhi, pratipurush.* [ *bāntne wá detáile w.* ]

AS-SIGN'ER, *n.* one who assigns — *Muqarrar munqasim yá muntaqal k. w.* — *Nirúpné*

AS-SIGN'MENT, *n.* the act of assigning, a transfer of title or interest — *Intaqál, taqar-rurí, intaqál-i-haqq* — *Nirúpan, nyojan, samarpán, sattwasamarpan.*

AS-SÍM'I-LATE, *v.* (L. *ad. similis*) to make or grow like — *Muráfiq k. yá ho, yaksín k. yá h.* — *Sadris k. wá h., samán k. wá h.* [ *sadris wá samán kar saken.* ]

AS-SÍM'I-LABLE, *v.* that may be made like — *Jise muráfiq yá yaksín kar saken* — *Jisko*

AS-SÍM'I-LÁ'TION, *n.* the act of assimilating — *Yaksín k., muráfiq k.* — *Sadris k., tulyakarap.* [ *rakhne walá* — *Sadris wá samán karne ko samarth.* ]

AS-SÍM'I-LATIVE, *a.* having power to assimilate — *Muráfiq yá yaksín karne ki túqat*

AS-SÍST', *v.* (L. *ad. sisto*) to help — *Madad k., dast-giri k., pushti k.* — *Saháyatá k. wá d., spakár k., sahará d.* [ *kár, sahará.* ]

AS-SÍST'ANCE, *n.* help, aid, succour — *Madad, kumak, dast-giri, pushti* — *Saháyatá. upa-*

AS-SÍST'ANT, *a.* helping, aiding; *n.* one who assists, a helper — *Pushti-bán, numidd*; *n. madad-gár, kumaki* — *Saháyak, upakári*; *n. saháyakartá, sahiy k. w., saháyak.*

AS-SÍST'LESS, *a.* without help — *Be-chára, lá-chár, ná-chár* — *Biná bas, upáyahit, nissaháya.*

AS-SIZE', *n.* (L. *ad. sessum*) a court held twice a year to try causes by a judge and jury, a statute for determining weight or price; *v.* to fix a rate of weight or price — *Wah' adálat ki jismen ek hákim aur panch sál meñ do dáf muqaddamón ki taj-wiz ke liye bāihte haiñ, wazn yá bháw kú nírkh*; *v. wazn yá bháw kú nírkh muqar-rar k.* — *Ek aisi kachahri ki jismen ek nyáyak aur panch baras bhar meñ do ber vichár ke nimitta bāihte haiñ, taul wá bháw ká níyam*; *v. taul wá bháw ká níyam k.*

AS-SÍZ'ER, *n.* an officer who inspects weights and measures — *Wazn náp yá bháw ká nírkhi* — *Taul náp wá bháw ká nírupak.*

AS-SÓ'CÍ-ATE, *v.* (L. *ad. socius*) to unite with, to join in company; *a.* joined with,

confederate ; *n.* a companion, a partner—*Sharik k., muttafaq k., sharik h., suhbat-gakkhá, ittifaq k., rifayát k.* ; *a.* *Shāmil, muttafiq ; n.* *ham-suhbat, rafiq, sharik.*—*Miláná, milná, sáth k. wá rakhná, mel rakhná, sájhí k. wá h.* ; *a.* *milá, sañyukt ; n.* *sáthi, sañgi, sájhí.*

AS-SO-CI-ATION. *n.* union, confederacy, partnership, connexion, an assembly—*Ittifaq, bandish, shirkat yá shirúkat, wasl yá paimastagi, majlis*—*Mel, gañthaw, sandhi, sájhí, sañsarg, sañyog, sañgati, sabhi, samáj, mandali.*

AS-SO-CI-ATOR. *n.* a confederate—*Suhbatí, rafiq, sharik*—*Sáthi, sañgi, sájhí.*

AS-SÓIL', *v.* (*L. ab. solvo*) to solve, to set free, to acquit—*Kholná<sup>b</sup>, hall k., makhlasí d., rihái d.*—*Dhilá k., suljháná, mukt k., chhorná wá chhor d., chhutkára k.*

AS-SÓRT', *v.* (*L. ad. sort*) to class, to arrange into kinds of like quality—*Tafríq k., tartib d., qism-bá-qism rakhná*—*baráýkar prithak prithak pánti meñ rakhná, báchh-kar kramánusár prithak prithak vaig meñ rakhná.*

AS-SÓRTMENT, *n.* the act of classing, a quantity selected or arranged—*Tafríq, tartib, qism-bá-qism, k., muntakhab yá murattab shái*—*Báchh, prithakarañ, báchhi hui wá prithak kí gai vasti.* [*h.*—*Sint k., ghatáni, nyún wá thorá k. wá h.*

AS-SUÁGE', *v.* (*L. ad. suavis?*) to soften, to mitigate, to abate—*Takhfí f k., kam k. yá AS-SUÁGEMENT, n.* mitigation, abatement—*Takhfif, tuskín, kamí*—*Sánti, ghatáw.*

AS-SUÁSIVE, *a.* softening, mitigating—*Tuskín-bákhá, takhfif k w.*—*Sánti k. w., sántik, sántil, ghatine w., nyún k. w.* [*wá chál, bán wá abhyás, vyavahár.*

ÁSSUE TUDE. *n.* (*L. ad. suetum*) custom, habit, use—*Dastúr, ádat, intímál*—*Ríti AS-SÚME', v.* (*L. ad. sumo*) to take to, to take for granted, to arrogate—*Ikhtiyár k., farz k., takubbur yá fakhr k., ná-haq dá'wá k.*—*Lená, dháran k., mánná wá mán lená, itráná, abhimán k., jítná ho usse apne tuñ adhiik samajhá, dimbhi k., dumbh k.*

AS-SÚM'ER, *n.* one who assumes—*Ikhtiyár k. w., ná-haq dá'wá k. w., farz k. w., fakhr k. w., dimági*—*Lene w., mán lene w., itráne w., dimbhi, dambhi.*

AS-SÚM'ING, *p. a.* arrogant, haughty—*Mutakabbir, dinági, maqrúr*—*Dimbhi, dambhi, abhimáni, ahañkárí.*

AS-SÚMPTION, *n.* the act of taking, supposition, the thing supposed—*Lená<sup>b</sup>, farz k., farzí shái*—*Grahap, pramánaryatiriktagrahan, mán lená, mán lí gai bát, pramána-vyatiriktagrihitapaksh.* [*ichechhá se pratijná, svechoháprijná.*

AS-SÚMPSIT, *n.* the legal term for a voluntary promise—*Qul yá wa'da az-khud*—*Apní AS-SÚRE', v.* (*L. ad. securus*) to give confidence, to make secure, to assert positively—*Yaqín karána, tashaffi d., mazbút k., íqrár k.*—*Viśwás d., bharosá d., driph k., driphati se kahná.*

AS-SÚR'ANCE, *n.* certain expectation, confidence, want of modesty, security—*Umméd, ítibár, yaqín, be-sharmi, be-liházi, shokhi, gustághi, biná<sup>b</sup>*—*bharosá, viśwás, nisichay, dhithái, magrái, nirlajjáti.*

AS-SÚRED', *p. a.* certain, not doubting—*Qáil, mu'taqid*—*Sunischit, asañsáy, asandighd.*

AS-SÚRED-LY, *ad.* certainly, indubitably—*Albatta, yaqinan, be-shak, be-shubhá*—*Nisichay karke, nissandeh.* [*chitátá.*

AS-SÚRED-NESS, *n.* the state of being assured—*Qáili, mu'taqidi, ítiqád*—*Sunís-AS-SÚR'ER, n.* one who assures—*Qáil yá mu'taqid k. w., yaqín karáne w., tashaffi d. w., íqrár k. w., biná lene w.<sup>b</sup>*—*Viśwás wá bharosá d. w., driphatá se kahne w.*

ÁSTER-ISK, *n.* (*Gr. aster*) a star or mark in printing, as \*—*Chhápe meñ sitára-numá nishán*—*Chhápe meñ nakshatra ke ákár ek chihn.*

ÁSTERISM, *n.* a constellation, an asterisk—*Burj, rás<sup>b</sup>, chhápe meñ sitára-numá nishán*—*Tárámandal, táráási, chhápe meñ tárúrp chihn.*

ÁSTER-ÖID, *n.* a name of the four small planets between the orbits of Mars and Jupiter—*Mirríkh aur Mushtari ke darmigún chár chhote chhote sitáre*—*Súkshmagraha-pind.*

A-STERN', *ad.* (*a, stern*) at the hinder part of a ship—*Jaház kí pichhlí taraf,*—*Nauká kí pichhlí or.* [*clama*—*Sáñk, swásarog.*

ASTH'MA, *ast'ma, n.* (*Gr.*) shortness of breath, difficulty of breathing—*Ziqu-n-nafas, ASTH-MÁTIC, ASTH-MÁTICAL, a.* troubled with asthma—*Ziqu-n-nafasí, dame ke árise se taklif-zadú*—*Sañkahí, sáñki, swásarogapírit, swásakrichchragrast.*

AS-TÓN'ISH, *v.* (*L. ad. tono*) to amaze, to surprise, to confound—*Mutahaiyir k., mu-ta'ajjib k., mustarib k.*—*Chakit wá chakrit k., chatatkrit k., vyákul k., ghabráná.*

AS-TÓN'ISH-ING, *a.* wonderful, surprising—*'Ajib, turfa, 'ajába*—*Adbhut, vichitra, cha-matkári.*

AS-TÓN'ISH-ING-LY, *ad.* in a surprising manner—*'Ajib tarah se*—*Adbhut ríti se.*

AS-TÓN'ISH-MENT, *n.* amazement, surprise—*Ta'ajjub, tahaiyur*—*Chamatkár, áscharya, vismay, achambhá.* [*k., chakit wá chakrit k., achambhit k.*

AS-TÖÜND', *v.* to strike with amazement.—*Muta'ajjib k., mutahaiyir k.*—*Vismayákul*

ÁSTR-A-GAL, *n.* (*Gr. astragalos*) the moulding round the top and bottom of a column—*Gol khambke ke úpar niche jo ubhri kúí golái ghúmkar hoti hai.<sup>b</sup>*

ASTRAL, *a.* (Gr. *aster*) starry — *Sitārōn se nisbat-dār, kawākib-dār* — 'Tārāsambandhī. tārāmay.

A-STRAY', *ad.* (a, *stray*) out of the right way — *Gum-rāh, be-rāh* — Bhūlā, bhaṭkā, vipath

A-STRICT', *v.* (L. *ad, strictum*) to bind — *Bāndhnā*.<sup>h</sup>

A-STRICT'ION, *n.* the act of binding — *Qabz, samet<sup>h</sup>* — Bandhan. [grāhī, sikurāū, dhārak.

A-STRICT'IVE, *a.* binding, contracting — *Qabz, sametne w.<sup>h</sup>*, *inqibāz k. w.* — Saṅkocanaśil,

A-STRIDE', *ad.* (a, *stride*) with the legs apart — *Pānw phailākār<sup>h</sup>* — T'ing parārke.

A-STRINGE', *v.* (L. *ad, stringo*) to bind together, to contract — *Bāndhnā<sup>h</sup>*, *sikornā<sup>h</sup>*, *saṁetnā<sup>h</sup>*.

A-STRIN'GEN-CY, *n.* the power of contracting — *Qabziyat* — *Sikurāw<sup>h</sup>*, *saṁet<sup>h</sup>*, *saṅkocan.*

A-STRAIN'GEN, *a.* binding, contracting; *n.* medicine which contracts — *Qabiz, inqibāz k. w., sametne w.<sup>h</sup>*; *n. sametne-ūlī yā inqibāz k. wālī dawā* — Saṅkocanaśil, sikurāū, dhārak, klūncline w.; *n. sikorne klūncline wā tānne wālī aushadh.*

ASTRO-LABE', *n.* (Gr. *aster, labein*) an instrument formerly used to take the altitude of the sun or stars — *Sābiq men āftāb yā sitārōn ki bulandī mā'lum kurne kā ūlā, us-bulāb* — Pūrvakāl men sūrya wānakshatroṇ ki unchāī jānne kā yantra, chakrakayantra

ASTRÖL'O-GY, *n.* (Gr. *aster, logos*) the pretended science of foretelling by the stars — 'Ilm-i-nujūm — Tārāphalit, phalt.

AS-TRÖL'O-GER, AS-TRO-LÖ'CI-AN, *n.* one who professes to foretell events by the stars — *Munajjim, nujūmī* — Phalit wā tārāphalit kā paṇdit.

AS-TRO-LÖ'IC, AS-TRO-LÖ'CI-CAL, *a.* relating to astrology, professing astrology — *Muta'alliq-i-'ilm-i-nujūm, nujūmī* — Tārāph-litasambandhī, phalitavishayak.

AS-TRO-LÖ'CI-CAL LY, *ad.* according to astrology — 'Ilm-i-nujūm ke mutābiq — Tārāphalit wā phalit ke anusār. [— 'Ilm-i-haiat — Jyotish. siddhānt.

AS-TRÖN'O-MY, *n.* (Gr. *aster, nomos*) the science which treats of the heavenly bodies

AS-TRÖN'O-MER, *n.* one skilled in astronomy — 'Ilm-i-haiat-dān — Jyotishī.

AS-TRO-NÖM'IC, AS-TRO-NÖM'IC-CAL, *a.* pertaining to astronomy — *Haiati* — Jyotishavishayak, jyotishasambandhī, jyautishik, siddhāntavishayak.

AS-TRO-NÖM'IC-CAL LY, *ad.* in an astronomical manner, by the principles of astronomy — *Haiati taur se, 'ilm-i-haiat ke usūl se* — Jyautishik riti se, jyautishik tattwa se.

AS-TRÖN'O-MIZE, *v.* to study astronomy — 'Ilm-i-haiat kā mutāla'a yā shuyl k. — Jyotish parinā, jyotish kā abhyas k., siddhānt pāhni.

AS-TRO-THE-ÖL'O-GY, *n.* (Gr. *aster, theos, logos*) proof of a deity founded on the observation of the heavenly bodies — *Sitāru-bnu par jo 'ilm-i-ilāhī yā 'ilm-i-tasawwuf gāim ho* — Tārālingakeśwarānumūn, nakshatroṇ ki dwārā brahmanirūpan.

A-STRÜT', *ad.* (a, *strut*) in a stutting manner — *Akarpāt<sup>h</sup>*, *akarpāt<sup>h</sup>*.

A-STÜTE', *a.* (L. *astutus*) cunning, shrewd, penetrating, sharp — *Pitrati, sayānā<sup>h</sup>*, *hosh-yār, zahin, tez-fuham, tez* — Dhurt, chatur, tikshnabuddhī, tikhā.

A-SÜNDER, *ad.* (a, *sunder*) apart, separately, not together — 'Alāhida, jutlā-judā, alog<sup>h</sup> — Bhinna, nyārā nyārā, prithak.

A-SY'LUM, *n.* (L.) a place of retreat — *Panāh-gāh* — Āśray ki jagah, āśrayasthān, āśray

A-SY'ME-TRY, *n.* (Gr. *a, sun, metron*) want of proportion — *Nā-munāsabat-i-'uzr, be-garība, be-andāza* — Ammel, ākār ke avayavōn kā binmel honā, anavayavasañhati.

A-SY'ME-TRIAL, A-SY-MET'RI-CAL, *a.* not having symmetry, not agreeing, differing — *Be-andāz, nā-muwāfaq, mukhtalif* — Binmel, asaṅgat, bhinna.

AS-YMP-TÖTE, *n.* (Gr. *a, sun, pipto*) a line which continually approaches a curve without ever meeting it — *Mutanaffiru-l-mulāqāt* — Asparśasūtra.

A-SY'N'DE-TON, *n.* (Gr. *a, sun, deo*) a figure which omits the conjunctions — *Mahzā-fu-l-alf* — Asandhān, asambaddha. [kō<sup>h</sup>.

AT, *prep.* (S. *at*) denoting nearness, presence, or direction towards — *Pās<sup>h</sup>*, *meṇ<sup>h</sup>*, *par<sup>h</sup>*,

AT'A-BAL, *n.* (Sp.) a kind of tabor — *Phol<sup>h</sup>*, *dholkī<sup>h</sup>*.

AT'A-RAX-Y, *n.* (Gr. *a, tarassos*) calmness of mind, tranquillity — *Itminān, dil-jam'i, khātir-jam'i, āsūdnī, rifāh yā rafāh* — Kal, chain, swasthata, susthiratā.

AT'AX-Y, *n.* (Gr. *a, taxis*) want of order, disturbance, confusion — *Be-tartibi, be-inti-zāmī, abtari, darhamī* — Vyatikram, avyavasthā, khalbali, garbarāhat.

ATE, *p. t. of eat* — *Khāyā<sup>h</sup>*.

ATH-A-NĀ'SIAN, *a.* relating to the creed of *Athanasius*; *n.* a follower of *Athanasius* — *Atheneshias ke mazhab ke muta'alliq*; *n. Atheneshias kā pairu* — *Atheneshias ke*

panth wā matkā, Atheneishiaspanthī; *n. Atheneishiaspanthī*. [yut, ilhād — Nāstikatā.

ÄTHE-ISM, *n.* (Gr. *a, theos*) disbelief in the existence of a God — *Dahriyā pan, dahri-*

ÄTHE-IST, *n.* one who denies the existence of a God — *Dahriyā, mulhid* — Nāstik, aniswaravādī. [siq, kāfir, — Nāstikī, aniswarabhakt.

ÄTHE-IS'TIC, ÄTHE-IS'TI-CAL, *a.* pertaining to atheism, impious — *Dahriyā, mulhid, fā-*

ÄTHE-IS'TI-CAL-NESS, *a.* the quality of being atheistical — *Dahriyā-pan* — Nāstikatā.

ÄTHE-IS'TI-CAL-LY, *ad.* in an atheistical manner — *Mulhidī yā fāsiq taur se* — Nāstikī bhāntī se.

Ā-THE-ous, *a.* ungodly, profane — *Kōfir, nā-pāk* — Devanindak, aniswaravādi, adhārmik, bhrasht.

A-THIRST', *ad.* (*a. thirst*) in want of drink — *Pyāsā<sup>h</sup>, tishna* — Trishit.

ATH'LÉTÉ, *n.* (Gr. *athletes*) a contender for victory of strength, a wrestler — *Pahal-wān* — Malla, mallayoddha. [lawān, mallayuddhasambandhak.

ATH-LÉTIC, *a.* strong of body, vigorous — *Tan ká zor-āwar, kushti-yir, mazbūt* — Bali, ba-

A-THEWÁRT', *prep.* (*a. thwart*) across, from side to side; *ad.* crossly, wrong — *Pār<sup>h</sup>, ār-pār<sup>h</sup>*; *ad.* *dip karne ke taur se, bar-khilāf, be-jā* — *ad.* Khijhāne ki riti se, viparit, anuchit riti se [orhak par<sup>h</sup>.

A-TILT', *ad.* (*a. tilt*) in the manner of a tilter, in a raised posture — *Paitare par<sup>h</sup>,*

ĀTLAS, *n.* (Gr.) a collection of maps — *Mulkōn ke naqshōn ki kitāb, mujmū'a-i-naq-shujāt* — Deśasānsthānaprakāśakachitrasamūh, deśōn ke chitron ki pustak.

ĀT-LAN-TEAN, *a.* pertaining to Atlas — *Ātlās nām pahār ke mutā'alliq* — Ātlāsnāmapar-vatasambandhi.

AT-LÁN'TIC, *a.* relating to the ocean on the west of Europe and Africa — *Mutā'alliq-i-Baker-i-zulmāt* — Ātlāntiksamudrasambandhi.

ĀTMOS-PHÉRE, *n.* (Gr. *atmos, sphaira*) the air which encompasses the earth — *Kura-i-bād jo kura-i-zamin ke gird hai* — Vāyumaṇḍal jo bhūmaṇḍal ko ghere hai.

ĀT-MOS-PHÉR'IC, ĀT-MOS-PHÉR'IC-AL, *a.* belonging to the atmosphere — *Kura-i-bādī* — Vāyumaṇḍalasambandhak.

ĀTOM, *n.* (Gr. *a. temno*) an extremely small particle — *Zarra, nihāyat chhotā reza* — Paramāṇu, kaṇikā. kaṇ. [vishayak, paramāṇuvishayak.

A-TOM-IC-AL, *a.* pertaining to atoms — *Mutā'alliq-i-zarra* — Paramāṇusambandhak, kaṇā-

ĀTOM-ISM, *n.* the doctrine of atoms — *'Ilm-i-zarra, wah 'ilm ki jiske rū se sab chizain*

*bagair Khudā ki madad ke zarroñ se-az-khud bani haiñ* — Paramāṇuvād.

ĀTOM-IST, *n.* one who holds the doctrine of atoms — *Yah mānne-wālā ki sab chizain*

*bagair Khudā ki madad ke zarroñ se-az-khud bani haiñ* — Paramāṇuvādī.

A-TŌNE', *v.* (*at, one*) to make satisfaction for, to expiate, to reconcile — *Badle me<sup>h</sup> d., 'iwaz meñ d., kafāra d., takfir d., muwāfiq k.* — Prāyāschitta k., manānā.

A-TŌNE'MENT, *n.* expiation, satisfaction — *Takfir, kafāra, razā-mandī* — Prāyāschitta, pāpaksharnāsūlhan.

A-TŌP', *ad.* (*a. top*) on or at the top — *Ūpar<sup>h</sup>.*

ĀT-RABI-LĀRI-AN, ĀT-RABI-LĀRI-ous, *a.* (L. *oter, bilis*) affected with black bile, melancholy — *Safra-i-siyāh se āluda 'ājiz yā tang, afsurda* — Kālē pitta se pīṭ, kālē pitta se bhārā, udīs. [Masivarn, kālā.

ĀT-RA-MENT'AL, ĀT-RAM-ENT'ous, *a.* (L. *atramentum*) inky, black — *Siyāh, sawād* —

ĀT-RŌ'CIOUS, *a.* (L. *atrox*) wicked in a high degree, enormous, outrageous — *Nihāyat sharir, bahut burā<sup>h</sup>, shudh. qahr-āluda* — Atyant dushṭ, atipātāk, atidoshī, upadravi.

A-TRŌ'CIOUS-LY, *ad.* in an atrocious manner — *Bahut burāi se<sup>h</sup>, nihāyat sharārat se* — Atidushṭatā se, durvrittātā se.

A TRŌ'CIOUS-NESS, *n.* enormous wickedness — *Nihāyat sharārat, buri kharābī* — Atidushṭatā, atipātāk. [durātmatā, atipāp.

A-TRŌ'CIOUSLY, *n.* horrible wickedness — *Barā gunāh, bari sharārat* — Atyant dushṭatā,

AT-RŌ-PHY, *n.* (Gr. *a. trepho*) a wasting away — *Sukhandī<sup>h</sup>.*

AT-TACH', *v.* (Fr. *attacher*) to take, to seize, to fix, to win, to gain over — *Le-lenā<sup>h</sup>, zabt k., qurq k., giriftār k., lagānā<sup>h</sup>, girwāda k., māl k.* — Pakarnā, jorñā, sāṭnā, iṭ-jhānā, anurakt k., milnā, apnānā.

AT TACH'MENT, *n.* adherence, fidelity, union of affection, an apprehension — *Girridagi, wafā, muhabbat, giriftāri, qurq* — Laggā, helmel, sañg, prabhuhakti, sachchāi, prem, pyār, dhar, pakar.

AT-TACK', *v.* (Fr. *attaquer*) to assault, to fall upon; *n.* an assault, an onset — *Ham-la k., kisi par tūt parnā<sup>h</sup>*; *n.* *hamla, gīrsh, hullā<sup>h</sup>* — Ākramāṇ dhāwā daur wā charh-āi k., chot k., gīrnā, parñā; *n.* ākramāṇ, dhawā, daur, chot.

AT TĪCK'ER, *n.* one who attacks — *Hamla-āwar, hamla k. w., kisi par tūt parne w<sup>h</sup>, wār k. w<sup>h</sup>* — Ākramapakarī, charhāi dhāwā wā daur k. w., chot k. w.

AT-TĀIN', *v.* (L. *ad, teneo*) to gain, to come to, to reach, to arrive at — *Hāsil k., ā jōnā<sup>h</sup>, baham pahnichānā, pahnichnā<sup>h</sup>* — Upārjan k., pāna, lābh k., nikatavartī h.

AT-TĀIN'-ABLE, *a.* that may be attained — *Yāftani, mumkin-i-t-husūl* — Prāpya, prāpaniy, milanhar. [prāpaniyatā.

AT-TĀIN'-ABLE-NESS, *n.* the quality of being attainable — *Mumkin-i-t-husūlī* — Prāpyatā

AT-TĀIN'MENT, *n.* that which is attained — *Tahsil, husūl* — Upārjan, prāpti, lābh.

AT TĀINT', *v.* (L. *ad, tinctum*) to disgrace, to corrupt, to find guilty of treason — *Ruswā k., 'aib lagānā, fāsīd k., sarkār ke sāth namak-harāmī kā mulzim ṭhahrānā* — Amaryādā k., doshī k., kulāṅkī k., rājadroh kā doshī ṭhahrānā.

AT-TĀIN'DER, *n.* the act of attainting — *Dāg, 'aib, ruswāi, dagilā yā ruswā k.* — Kalaṅk, apakirtī, ādharshan, rājadroh kā doshī ṭhahrānā.



- AT-TAINTMENT, *n.* the state of being attainted — *Ruswá yá dagilá kiye jáne ki hálát, ruswái* — Dúshit hone ki avasthá, adharshit hone ki dasá, apakirti, kalaúk.
- AT-TAINTURE, *n.* imputation, reproach — '*Aib, dag, be-izzati* — *Kalaúk, apakirti.*
- AT-TÉMP'ER, *v.* (*L. ad, tempero*) to mingle, to soften, to regulate, to fit to — *Miláná<sup>h</sup>, narm yá kam k., bá-andáz k., imtizá d., muwáfiq k.* — *Misrit k., komal k. wá ghatá-ná, suvyavasthit k., thik k., upayukt k.* [sar vihit, thik wá upayukt kiya gayá
- AT-TÉMP'ER-ATE, *a.* proportioned, suited — *Bá-andáz, muwáfiq kiya gayá* — *Pramāṇan-*
- AT-TÉMP'T', *v.* (*L. ad, tento*) to try, to endeavour; *n.* a trial, an attack — *Qasd k., koshish k.; n. qasd, koshish, hamla, chaphái<sup>h</sup>* — *Yatn k, udyog k., cheshtá k.; n. yatn, udyog, cheshtá, akram, dháwá, daup.*
- AT-TÉMP'TA-BLE, *a.* that may be attempted — *Koshish qasd yá hamla kiye jáne ke qábil, muunkinu-l-koshish* — *Yatn udyog cheshtá akram wá dháwá kiye jáne ke yogya.*
- AT-TÉMP'TER, *n.* one who attempts — *Qasd yá koshish yá hamla k. w.* — *Yatni, udyogi, akramak, cheshtá wá dháwá wá chaphái k. w.*
- AT-TÉND', *v.* (*L. ad, tendo*) to fix the mind upon, to wait on, to accompany — *Qaur k., dil d., házir yá maujúl ruhnd, kum-ráhi k., ham-ráh k.* — *Dhyán d., man lagana, chit garán, upashit rahná, ásth jani.*
- AT-TÉND'ANCE, *n.* the act of waiting on, service, the persons waiting — *Háziri, házir-báshi, naukarí, khidmat, házir-b. sh, myrái, mulázm* — *Anugaman, sevá, sevakasamuh, amuyáyi.*
- AT-TÉND'ANT, *a.* accompanying; *n.* one who attends, or is present — *Ham-ráh, ham-ri-káb; n. házir-bash, ham-ráh-i-rikáb* — *Sahagimi, sahachari; n. sevak, nikatavarti, anuchar.*
- AT-TÉND'ER, *n.* a companion, an associate — *Sáthi<sup>h</sup>, sangi<sup>h</sup>.* [manoyogi, tatpar.
- AT-TÉNT', *a.* heedful, regardful — *Khabar-dár, hosh-yár, mutawajjih* — *Sávdhán, sachet.*
- AT-TÉNT'ION, *n.* the act of attending, civility — *Hosh-yári, liház, khabar-dári, tawajjuh, tawázú, iqám* — *Chaukasi wá chaukasá, manoyog, dhyán, sammin wá samán, adar.*
- AT-TÉN'TIVE, *a.* full of attention, heedful — *Hosh-yar, khabar-dár, mutawajjih* — *Chaukas, sachet, manoyogi, tatpar, sávdhán.* [sávdhání se, manoyog se.
- AT-TÉN'TIVE-LY, *ad.* heedfully, carefully — *Hosh-yári se, khabar-dári se* — *Chaukasai se,*
- AT-TÉN'TIVE-NESS, *n.* state of being attentive — *Tawajjuh, hosh-yári, khabar-dári* — *Chaukasai, sávdhání.* [a. patlá kiya gayá<sup>b</sup>.
- AT-TÉN'U-ATE, *v.* (*L. ad, tenuis*) to make thin or slender; *a.* made thin — *Patlá k<sup>b</sup>,*
- AT-TÉN'U-ANT, *a.* making thin — *Patlá k. w<sup>b</sup>.*
- AT-TÉN'U-ATION, *n.* the act of making thin — *Patlá k. h, patláí<sup>h</sup>.*
- AT-TÉST', *v.* (*L. ad, testis*) to bear witness to, to affirm, to invoke — *Tasdiq k., sahih k., istishkád k., garwáh munná* — *Sákshya wá sákshítá d., pramāni k., kisi ko sákshi munná.* [shapramāp, sákshipramāp.
- AT-TES-TATION, *n.* testimony, evidence — *Shahádat yá sháhid, tashih, usdq* — *Pratyak-*
- AT-TÉST'ER, AT-TÉST'OR, *n.* a witness — *Sháhid, garwáh, sákhi<sup>b</sup>* — *Sákshi.*
- AT-TIC, *a.* relating to Attica or Athens, elegant, classical; *n.* a native of Attica, the uppermost room in a house, a garret — *Muta'alliq-i-Attika yá Athenz, khwasa, kháb, 'unda, zabán meñ awoal darje ká; n. Attika ká wataní, tabqa-i-bálá, makán ke upar ká kamará, bálá-khána* — *Áttika wá Athens ká sambandhi, sundar, uttam, bháshá meñ pradhan; n. Áttika ká desijan, kothá, ghar ke upar ki kothri.*
- AT-TI-ÇISE, *v.* to use atticisms — *Áttika ki zabán ke muhávare ká isti'mál k.* — *Áttika des ki vagdhára ká vyavahár k.*
- AT-TI-ÇISM, *n.* an Attic idiom — *Áttika mulk ká muhávare* — *Áttika des ki vagdhára.*
- AT-TIRE', *v.* (*S. tier*) to dress, to array; *n.* clothes, dress, the headdress — *Malbús k. yá h, poshak se árást k. yá h, ; n. poshák, libás, sir ká kaprá<sup>h</sup>* — *Kapre pulhináni wá pulhiná, alankrit k. wá h.; n. kapre, vashtra, mastak ká vastá.*
- AT-TIR'ING, *n.* dress, the headdress — *Poshak, libás, sir ká kaprá<sup>h</sup>* — *Vastra, kapre, mastakavashtra.* [Bháv, sthiti, ásan
- AT-TI-TUDE, *n.* (*L. apto*) posture, position, gesture — *Taur, hálát, undáz, dhaj<sup>h</sup>.* —
- AT-TÓL'LENT, *a.* (*L. ad, tollo*) lifting up — *Utháne w. h*
- AT-TÓRN', *v.* (*L. ad, torno*) to transfer the service of a vassal or tenant — *Kisi asámi ki khidmat yá mulázamat ko dúre ke hawála k.* — *Kisi prajá ki sevá dúre ke háth k.*
- AT-TÓR'NEY, *n.* one who acts for another, especially in matters of law — *Mukhtár* — *Parakáryyasádhak, parakáryyasampádak.*
- AT-TÓR'NEY-SHIP, *n.* the office of an attorney — *Mukhtári, mukhtár-gari* — *Parakáryya-sádhakatá, parakáryyasampádakatá.* [Prajá ká naye prabhu ke adhin-honá.
- AT-TÓRN'MENT, *n.* t' e yielding to a new lord — *Naye agá ki taraf asámi ki tábi-dári* —
- AT-TRÁCT', *v.* (*L. ad, tractum*) to draw to, to allure, to entice, to engage — *Kashish k., farefta k., girwida k., uljhána<sup>h</sup>* — *Khinchná, áinechná, man harlená, lobbhálená, lagá lená.* [yá girwida kar sakeñ — *Jisko áinch lobbhá, wá lagá sakeñ, ákarahanyá.*
- AT-TRÁCTA-BLE, *a.* that may be attracted — *Jisko khinch yá uljhá sakeñ<sup>h</sup>, jisko farefta*

- AT-TRAC-TA-BIL-I-TY, *n.* quality of attracting—*Khīnche jāne ki khāsiyat*—*Khīnche jāne ká dharma wá gun, ákarshaniyatá*. [*Ákarshan khīnchāw wá ákarshanāśakti*.]
- AT-TRAC-TION, *n.* the act or power of drawing to—*Kashish, jab yá quwwat-i-jāziba*—
- AT-TRACTIVE, *a.* drawing to, alluring, inviting—*Khīnche wálá<sup>h</sup>, kashish k. w., dil-rubá, dil-bar*—*Ákarshak, pralobhak, mohi, manohar*.
- AT-TRACTIVE-LY, *ad.* in an attractive manner—*Dil-rubát se, dil-bari se, dil-chasp tariq se, kashish karne ke taur se*—*Khīnche ki riti se, ákarshak prakár se, manoharatá se*.
- AT-TRACTIVE-NESS, *n.* the quality of being attractive—*Dil-rubái, dil-bari, kashish karne ki khāsiyat*—*Ákarshakān, khīnche ká dharma wá gun, manoharatá, manoranjakata*.
- AT-TRAC-TOR, *n.* one that attracts—*Kashish karne wálá, farefta yá gi-wida k. w., uljhāne w.<sup>h</sup>*—*Ákarshak, khīnche wálá, lobhāne aīnche harlene wá lagālene w.*
- ATTRA-HENT, *n.* that which attracts—*Kashish farefta yá gir-wida karne wáli shai, uljhāne wáli shai*—*Ákarshakavastu, manoharapadārth*.
- AT-TRIBUTE, *v.* (L. *ad, tributum*) to give as due, to ascribe, to impute—*Koi kām sifāt wāgaira kisi se mansūb k., nisbat k., thahrāwá<sup>h</sup>*—*Koi kām gun ityādi kisi se sambandhit k., sambandh lagānā, āropay k.*
- AT-TRI-BUTE, *n.* the thing attributed, a quality—*Mansūb ki gai shai, wasf, sifāt, māhi-tyat, khāsiyat*—*Abhisambandhit wá āropit vastu, gun, dharma, upādhi*.
- AT-TRI-BU-TABLE, *a.* that may be attributed—*Munāsabat yá nisbat ke lāiq*—*Āropāni-ya, abhisambandhaniya, sambandh ke yogya*. [dīāropān.]
- AT-TRI-BU-TION, *n.* the act of attributing—*Munāsabat yá nisbat thahrāwā*—*Samban-*
- AT-TRI-BU-TIVE, *a.* expressing an attribute; *n.* a word expressing an attribute—*Sifāt bayān k. w.; n. sifāt*—*Gunavāchak; n. gunavāchak*.
- AT-TRITE, *a.* (L. *ad, tritum*) worn by rubbing, grieved for sin—*Ragay khāyá huá<sup>h</sup>, mataassif, gunāh par dil-shikasta-o-nādim*—*Ghisi wá khīyá huá, kshīna, anutāpi, paschāttāpi, santāpi*. [Sāngharsh, ghisāw, anutip, paschāttāp, santāp.]
- AT-TRITION, *n.* the act of wearing, grief for sin—*Ragay<sup>h</sup>, taassuf, tauba, inkisār*—
- AT-TUNE, *v.* (L. *ad, tonus*) to make musical, to adjust one sound to another—*Khush-āwāz k., sur milānā<sup>h</sup>*—*Suswar k., sur bāndhnā, tāl milānā*. [pīnduvarn, kapiś.]
- ĀUBURN, *a.* (S. *brun*) brown, of a dark tan colour—*Gandum-rang, mut-gūn, bhūrā<sup>h</sup>*.
- AUCTION, *n.* (L. *auctum*) a public sale by bidding, the things sold by auction—*Nilām, nilām hui chizān*—*Nilāmi vastu*.
- AUCTION-ARY, *a.* belonging to an auction—*Mutā'alliq-i-nilām, nilām ká*.
- AUC-TION-EEER, *n.* one who sells by auction—*Nilām k. w., nilām-kunawda*.
- AU-DACIOUS, *a.* (L. *audax*) bold, impudent, daring, confident—*Diler, gustākḥ yá be-adab yá be-lihāz, be-bāk*—*Nirbhay, dhīth, nirlajja, nidar, sāsāsik*.
- ĀU-DACIOUS-LY, *ad.* boldly, impudently—*Dilari se, gustākḥi shokḥi be-adabi yá be-li-hāzi se*—*Nidar, nirbhay, nirlajjatá se, dhīthái se*.
- ĀU-DACIOUS-NESS, *n.* boldness, impudence—*Dilari, be-bāki, gustākḥi, shokḥi, be-lihāzi yá be-adabi*—*Nirbhayatá, dhīthái, nirlajjatá*. [bhayatá, dhīthái.]
- ĀU-DAC-I-TY, *n.* boldness, effrontery—*Dilari, be-bāki, gustākḥi, shokḥi, be-lihāz*—*Nir-*
- ĀU-DI-BLE, *a.* (L. *audio*) that may be heard, loud enough to be heard—*Sunái dene ke qābil, buland-āwāz, ūnche bol ká<sup>h</sup>*—*Sunái dene ke yogya, śrotaya*.
- ĀU-DI-BLY, *ad.* so as to be heard—*Sunái dene ke lāiq, buland-āwāz se*—*Sunái dene ke yogya, ūnche swar wá bol se*.
- ĀU-DI-ENCE, *n.* the act of hearing, admittance to a hearing, an assembly of hearers—*Samá'at, bār-yābi, sāmi'in, sunne-wálá<sup>h</sup>, ahāliyān-i-majlis*—*Sunái, śravaṇ, bheṇṭ, darsan, śrotisamāi, śrotigān, sabhāsād*.
- ĀU-DIT, *n.* a final account; *v.* to examine and adjust an account—*Hisāb ki nazar-i-sāni, ākhri hisāb; v. hisāb ko nazar-i-sāni-k. tahqiq-k. yá samajhnā*—*Nikās, lekḥā; v. nikās wá lekḥā jānchnā*.
- ĀU-DI-TOR, *n.* a hearer, one who examines and adjusts an account—*Sāmi', sunne-wálá<sup>h</sup>, muḥāsib, hisāb samajhne wálá*—*Śrotá, sunwāi, nikās wá lekḥā jānche w.*
- ĀU-DI-TOR-SHIP, *n.* the office of an auditor—*Muḥāsib yá hisāb samajhne-wálé ká 'uhda*—*Nikās wá lekḥā jānche wálé ká pad*.
- ĀU-DI-TOR-Y, *a.* having the power of hearing; *n.* an assembly of hearers; a place where lectures are to be heard—*Sunne ki tāqat rakhne wálá; n. sāmi'in, sunne-wālōn ki majlis, ahāliyān-i-majlis, madrasa*—*Śravanasamarth, sunne ko samarth, n. śrotigān, śrotisamāi, sabhāsād, śravanasālā, pāthasālā*.
- ĀU-DI-TRESS, *n.* a female hearer—*Sunne-wālí<sup>h</sup>*.
- ĀUGER, ĀUGER, *n.* (S. *naf-e-garf*) a tool for boring holes—*Barmá<sup>h</sup>, barmi<sup>h</sup>*.
- AUGHT at, *n.* (S. *ahī*) any thing—*Koi chiz*—*Koi dravya wá vastu*.
- AUG-MENT, *v.* (L. *augeo*) to increase—*Ziyāda k., barhānā<sup>h</sup>*—*Vridhī k., adhik k.*
- AUG-MENT, *n.* increase, state of increase—*Ziyādāt, afzāish*—*Adhikāi, vridhī, āgam, sarsāi*.

ÂUG-MĒNT'-BLE, *a.* that may be increased—*Ziyādati yā afzūish ke qābil, mumkinu-l-ziyādati*—Vridhhi ke yogya, barhaye jāne ke yogya, vardhaniya.

ÂUG-MĒN-TĀ'TION, *n.* the act of increasing, state of being increased, the thing added—*Afāimī, ziyādati, barhāwā, bārkh, barhā, jitnā jorā jāy*—Vardhan, vridhhi, jitnā milāyā wā adhik kiya jāy.

ÂUG-MĒN'T'-TIVE, *a.* that augments—*Ziyāda k. w.*—Vardhak, barhāne w., adhik k. w. ÂUG-MĒN'T'-ER, *n.* one who augments—*Ziyāda k. w., izāfa k. w.*—Vardhak, barhawais, barhāne w., adhik k. w.

ÂU'GUR, *n.* (L.) one who predicts by omens, a soothsayer; *v.* to predict by signs—*Shugūniyā, fāl-go; v. asārōn se fāl kahnā, peśh-goī k.*—Śakuniyā, śakunaparikshak, lakshan se āgam kahne w., bhavishyadvaktā, āgambhākhi; *v.* lakshan se āgam kahnā, śakun d. [fāl-goī k.—Lakshan se āgam kahnā, āgam bhākhnā, bhavishyat kahnā.

ÂU'GU-RATE, *v.* to judge by augury—*Shugūn yā fāl se dar-yāft yā tajwiz k.* peśh-goī yā

ÂU'GU-RĀ'TION, *n.* the practice of augury—*Fāl-goī, peśh-goī*—Bhavishyatkatthan, lakshan se āgam bhākhāi.

ÂU'GU-RI-AL, *a.* relating to augury—*Fāl-goī yā peśh-goī se nisbat-dār*—Bhavishatka-thanasambandhi, bhavishyadanumanavishayak, śakunaparikshanasambandhi.

ÂU'GU-ROUS, *a.* predicting, foreboding—*Peśh-go, fāl-go*—Āgambhākhi, bhavishyat-kathak, bhavishyadvaktā.

ÂU'GU-RY, *n.* prediction by omens—*Fāl-kushāi, shugūn-sāzi, peśh-goī*—Śakunaparik-shan, bhavishyadanumān, lakshan se bhavishyatkatthan, āgam bhākhāi.

ÂU-GŪSTI', *a.* (L. *augustus*) grand, magnificent, majestic, awful—*'Alīshān, 'azimu-sh-shān, 'azurg, 'āligāh, ru'b-dār*—Mahān, mahat, pratāpawān, pratāpi, aiswaryawān, atimānya, ādarapiya, pūjya.

ÂU-GŪSTNESS, *n.* dignity, majesty—*Buzurgī, shān, 'azmat, kashmat, shaukat, jalāl, tamkanat, ru'b*—Mahimā, gaurav, prabhā, aiswarya, śri, pratāp.

ÂU'GUST, *n.* the eighth month of the year, named in honour of Augustus Caesar—*Angrezōn kā āthwān mahinā.*

ÂU GŪST'AN, *a.* pertaining to Augustus—*Agastus kā.*

ÂU-LĀ'RRI-AN, *n.* (L. *aula*) the member of a hall—*Ahl-i-madrasa*—Pāthasālījan.

ÂULIC, *a.* pertaining to a royal court—*Aiwānī, bādsakhī 'adālat ke muta'alliq*—Rājā ki kachahri kā, rājaviśārasālāsambandhi. [māsi, chāchi, chachchi, māmī.

ÂUNT, *n.* (L. *amita*) a father's or mother's sister—*'Khālā, phūphī, phuā, māusi.*

ÂURE-ATE, *a.* (L. *aurum*) golden—*Sonakhā, sonakhā, sonakhā.*

ÂU-RE-LIA, *n.* the chrysalis of an insect—*Bādāma*—Kosasth, kosavāsi. [upjāi.

ÂU-RIFER-OUS, *a.* producing gold—*Sonā paidā k. w., zar-khez*—Swarnpotpādak, sonā

AURI-CLE, *n.* (L. *auris*) the external ear, an appendage of the heart—*Kān kā gird, dil kā parda*—Bāhri kān, hriday kā raktakosh. [Ek prakār kā phul.

ÂU-RIC'U-LA, *n.* bear's ear, a flower—*Gosh-i-khirs, gul-i-gosh-i-khirs, ek gosh kā phul*—

ÂU RIC'U-LAS, *a.* pertaining to the ear, secret—*Kān ke muta'alliq, gosh-zad, kān meñ yā āhastagi se kākū gayā, poshida yā mahkfi*—Śrauta, karnasambandhi, kān kā samparkī, karnagochar, kām meñ japā gayā, sugupt. [rūp se, kān meñ japkar.

ÂU-RIC'U-LAR-LY, *ad.* in a secret manner—*Mahkfi tarīq se, phusphusāhat se*—Gupta-

ÂU-RŌ'RA, *n.* (L.) the dawn of the day—*Fajr, subh*—Bhor, tarkā, arunoday.

ÂU-RŌ'RA BŌ-RE-Ā'NIS, *n.* (L.) a meteor seen in the northern hemisphere—*Shafaq-i-shi-māl*—Uttari prakās, wah prakās jo uttar dūruv ke samip deśōn meñ pratābhāl ke prakās ke tulya hotā hai. [mā'—Sunāwat, śraavan.

ÂUS-CUL-TĀTION, *n.* (L. *auris, cultum*) a hearkening or listening to—*Samā'at, isti-*

ÂUSPICE, *n.* (L. *avis, specio*) an omen drawn from birds, protection, influence—*Chiriyōn ke āsir se fāl yā shugūn, kimāyat, fāl, iqbal, ba-dāwat*—Chiriyōn ke lakshan se śakunaparikshā, āśray, anugrah, prasād, pratāp.

ÂUS-PI-CATE, *v.* to foreshow—*Āge se jānā, sūjhānā, batānā yā dikhānā.*

ÂU-SP'CI-ous, *a.* having omens of success, prosperous, propitious, lucky—*Mubārak, bakh't-yār, mutabarrak, se'id*—Subh, saubhāgyawān, śriyukt, māngalsādayak, subhakar. [saubhāgya se.

ÂU-SP'CI-ous-LY, *ad.* prosperously—*Achchhe shugūn se, nek-bakh'ti se*—Subh śakun se.

ÂU-STERE', *a.* (L. *austerus*) severe, harsh, rigid, stern—*Sakh't, tund, durusht, karā*—Kathin, karkas, kathor, katu. [kathināi se, kathoratā se.

ÂU-STERE'LY, *ad.* severely, rigidly—*Sakh'ti yā durushti yā tundi se*—Kathinatā wā

ÂU-STERE'NESS, *n.* severity, rigour, strictness—*Sakh'ti, durushti, khushinat, karā*—Kathinatā, krūratā, kathoratā, katutā. [Kathinatā, kathoratā, tap, tapasyā.

ÂU-STERN'-TY, *n.* severity, harsh discipline—*Sakh'ti, karā, nafs-kushi, zuhd, jog*—

ÂUSTREAL, *a.* (L. *auster*) southern—*Janūbi, dakhani*—Dakhin, dakhin kā.

ÂU-THĒNTIC, ÂU-THĒN'TI-CAL, *a.* (Gr. *authentes*) having authority, genuine, true—*Mutāhaqqiq, tahqiq, mutabar, sunadī, asl, sahik, rast*—Prāmāṇik, akutritā, sachchā, vistarik, yathārth, satya.

ÂU-THĒN'TI-CAL-ITY, *ad.* in an authentic manner—*Sikhat yā rūsti se—Suchchāi satyatā prāmānya wā vāstavatā se.* [Prāmānya, pramānatwa, sachauti, sachauti.]

ÂU-THĒN'TI-CAL-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti—ÂU-THĒN'TI-CATE, v.* to prove by authority—*Sanad se sah h k., sābit k.—Prāmāni k., satya thalrāna.*

ÂU-THĒN-TIC-ITY, *n.* genuineness, authority—*Rūsti, sikhat, asliyat, suchchāi<sup>h</sup>, sanad, i'tibār—Vāstavatā, yathārthatā, satyatā, sachauti, prāmānya, pramānatwa.*

ÂU-THĒN-TIC-LY, *ad.* in an authentic manner—*Sikhat yā rūsti se—Suchchāi se, prāmānya wā vāstavatā se.* [prāmānya, pramānatwa, sachāi, vāstavatā.]

ÂU-THĒN'TIC-NESS, *n.* the quality of being authentic—*Asliyat, sikhat, i'tibār, rūsti—ÂUTHOR, n.* (L. *auctor*) the beginner or first mover, the writer of a book—*Bānī, mījīd, bānikār, musabbih, masannif, muwallif—Ārambhak, mūlakartā, ādikartā, granthakār, granthakartā, raohak.*

ÂUTHOR-ESS, *n.* a female author—*Musannifa—Granthakartri.*

ÂU-THŌR'I-TY, *n.* legal power, influence, rule, support, testimony, credibility—*Iqtidār, ikhtiyār, taqat yā zor, tāsīr, hukūmat, hākimi, manzūri yā ijāzat, sanad, subūt, i'tibār—Adhikār, prabhāv, bal wā dabāv, rijya, prabbutā, anumatī, ājūi, pramān wā prāmānya, sākshiya wā sākh, prāmāpikātwā.* [mānik.]

ÂU-THŌR'I-TA-TIVE, *a.* having authority—*Bā-hu'ūmat, sanadī—Śāsanānūrūp, prā-*

ÂU-THŌR'I-TA-TIVE-LY, *ad.* with authority—*Hukūmat yā sanad se—Śāsan se, pramānā-*

ÂUTHOR-IZE, *v.* to give authority, to make legal, to establish by authority—*Ijāzat yā ikhtiyār d., mukhtār k., hukm d., ravāi jāiz yā mubāh rukhnā, sanad se qāim k.—Anumati wā ājūi d., ādhikār d., prāmāni k., pramān se siddhā wā athir k.*

ÂU-THOR-I-Z'ATION, *n.* the giving authority—*Ikhtiyār-dihī, ijāzat-dihī, hukm-dihī—Anumati ājūi wā adhikār kā den, adbhikāritwadān.* [jakartik.]

ÂUTHOR-LESS, *a.* without an author—*Be-musannif, be-muwallif—Binā granthakartā, ÂUTHOR-SHIP, n.* state of being an author—*Musannifi, muwallifi—Granthakartritwa.*

ÂU-TO-BI-ŌG'RAPHY, *n.* (Gr. *autos, bios, grapho*) the life of a person written by himself—*Nushk-i hālāt-i-'umri—Ātmavayogranth, ātmavritāntaracchan, ātmacharī-*

ÂU-TŌC'RA-CY, *n.* (Gr. *autos, kratōs*) unlimited power in one person—*Khud-hākimi.*

ÂU-TO-CRY, *n.* an absolute monarch—*Khud-sar, khud hākim, hākīm-i-jāir-mahdūd-i-*

ikhtiyār—*Ekādhipatī, swiyattādhipatī, ananyādhipādhipatī, swādhipatī.*

ÂU-TO-CRY'ICAL, *a.* absolute, unlimited—*Khud-sar, gair-mahdūd-i-ikhtiyār—Ana-*

nyādhipādhipatī, swādhipatī. [—Swahastalekh, swahastalipi, apne hāth kā likhā huā.

ÂU-TO-GRĀPH, *n.* (Gr. *autos, grapho*) one's own handwriting—*Khās hāth kā navishta*

ÂU-TO-GRĀPH'ICAL, *a.* of one's own writing—*Khās hāth ke navishte kā, khās hāth ke navishte ke muta'alliq—Swahastalekhasambandhi, swahastalipivishayak, apne hāth ke lekh kā.*

ÂU-TŌM'A-TON, *n.* (Gr. *autos, mas*) a self moving machine: *pl. ÂU-TŌM'A-TA—Ālu i-*

khud-ravān, khud-mutaharrik kal, āp se chalne wālī kal<sup>h</sup>—*Swayānvahayantra,*

ātmachālitayantra.

ÂU-TO-MĀTIC, *a.* belonging to an automaton—*Ālu-i-khud ravān ke muta'alliq, āp se chalne wālī kal kā<sup>h</sup>—Swayānvahayantrasamparkī, ātmachālitayantrasambandhi*

ÂU-TŌM'A-TOUS, *a.* having self-motion—*Khud-ravān, khud-mutaharrik—Āp se chalne w., swavalhit.*

ÂU-TO-P-SY, *n.* (Gr. *autos, opsis*) seeing a thing one's self, ocular demonstration—*Apni ānkh kā dekhnā<sup>h</sup>, khud-nigāh, apni ānkh ke dekhne se subūt, mu'āyana, mushā-*

harū—*Swadrshiti, pratyakshapramān.*

ÂU-TŌP'TI-CAL, *a.* seen with one's own eyes—*Apni ānkh se dekhā gayā yā dekhā huā<sup>h</sup>.*

ÂU-TŌP'TI-CAL-LY, *ad.* by one's own eyes—*Apni ānkh ke dekhne se<sup>h</sup>.*

ÂUTUMN, *n.* (L. *autumnus*) the third season of the year—*Angreji sāl kā tīsra mau-*

sim, khizān, kharif—*Angreji baras ki tīsri ritu, śaratkā, patjhar.*

ÂU-TŪM'NAL, *a.* belonging to autumn—*Khizān, kharifi—Śaratkāli, patjhari.*

AUX-E'SIS, *n.* (Gr.) a figure by which a thing is too much magnified—*Mubālaqa—*

Śabdārthānūkār, baghaw, atyukti.

ÂUX-ILIA-RY, *a.* (L. *auxilium*) helping, aiding, applied to verbs which help to con-

jugate other verbs; *n.* a helper, an assistant, a confederate—*Madad-gār, mu'āwin;*

*n. madad-gār, mamūdā, kunakti, sharik yā rafiq—Sahakārī, upakārī; n. sahāy, upa-*

kārak, sahāyak, sāthī, sāngi. [yak, upakārī.]

ÂUX-ILIA-TO-RY, *a.* assisting, helping—*Madad gār, mu'āwin, kuncti—Sahakārī, sahā-*

A-VĀIL', *v.* (L. *valere*) to profit, to be of advantage; *n.* profit, advantage—*Kām ānū<sup>h</sup>,*

*fāida k. yā d., madad k; n. fāida, naf', hāsīl—Lābh d. wā k., phal d., upakār k.;*

*n. lābh, phal, upakār.*

A VĀIL'A-BLE, *a.* profitable, powerful, useful—*Fāida mand, kār-bār, kār-āmud,*

*kār-gar, pukhta, mazbūt, mufid*—Lābbadāyak, phaladāyak, dīrīh<sup>b</sup>, pakkā, guṇakāri, kām kā, upakāri.

A-VAIL'A-BLE-NESS, *n.* power, legal force—*Aṣar, tāqat, puḥṭagi, āin ke rū se mazbūti yā iṭihkām*—Sakti, guṇ, vyavahāropayogitā, vyavahārasamarthyā.

AV'A-LĀN(C)HE, *n.* (Fr.) a mass of snow sliding down from a mountain—*Barf kā dher jo pahār par se luḥhak partā hai*—Him kā dher jo pahār par se sarak partā hai

AV'A-RICE, *n.* (L. *avarus*) desire of gain—*Hirs, tam'*—Lālach, lobh.

AV-A-RICIOUS, *a.* greedy of gain—*Harts yā hirsī, tāmi'*—Lālaḥi, lobhī.

AV-A-RICIOUS-LY, *ad.* covetously—*Hirs se, tam' se*—Lālach se, lobh se.

A-VĀST', *int* hold, stop, a sea term—*Jahāzī log is lafz kā isti'māl karte haiṅ, bas-karo, bas-bas, bas, raho-raho*<sup>b</sup>—Thāibho, ṭhāro, roko.

A-VĀUNT', *int.* (Fr. *avant*) hence, begone—*Dūr-ho, chulā-jā*<sup>b</sup>.

Ā'VE, *n.* (L.) an address to the Virgin Mary, an abbreviation of *Ave Maria*—*Hazrat Mariam ko bandagi yā mubārak*—Mariam ko prañam wā abhinandan.

A-VENGE', *v.* (L. *vindex*) to take vengeance, to punish—*Intiqām lenā, badlā lenā, sazā d.*—Pratiphāl d., pratihīnsā k., daṇḍ d. [daṇḍ.

A-VENGE'MENT, *n.* vengeance, punishment—*Intiqām, badlā, sazā*—pratiphāl, pratihīnsā,

A-VENGE'ER, *n.* one who avenges—*Muntuqim, badlā lene wālā*—Pratiphāl dene wālā, pratihīnsak, pratihantā.

ĀVE-NŪCE, *n.* (L. *ad, venio*) a passage, a way of entrance, an alley of trees—*Rūh, guzāra, darwāza, do-tarfa darakhtōn ke bich ki ravish*—Path, dṛwār, donōn or peṇōn ke bich kā path.

A-VER', *v.* (L. *ad, verus*) to declare positively, to affirm with confidence—*Iqrār k., puḥṭagi se zāhir k.*—Dīrīhatā se kahnā, māsḥayārīp se prakās k. [sthavavachan.

A-VER'MENT, *a.* a declaration, an affirmation—*Iqrār, izhār*—Dīrīhavākya, dīrīhavachan,

ĀVER-AGE, *n.* (Fr. *ouvrage* ?) a mean number or quantity; *a.* containing a mean proportion; *v.* to reduce to a medium—*Ausat; a. mutavassit, sarāsari; v. ausat mutavassit yā sarāsari k.*—Madhyam, madhyamāvasthā, bīch kā lekḥā, ghatbarḥ; *a. madhya, bīch kā; v. madhyamāvasthā meṅ k., bīch meṅ k.* [kḥur dālnā<sup>b</sup>.

ĀVER-RUN'CATE, *v.* (L. *ab, e, ruisco*) to root up, to tear away by the roots—*Jar se u-ĀVER-RUN-CĀTION, n.* the act of rooting up—*Bekh kani, istisāl*—Samūlotpātan, jar se ukhār. [rakhnā—Phernā, dūr k., tālnā, hatanā.

A-VĒRT', *v.* (L. *a, verto*) to turn from, to put away, to keep off—*Mojnā<sup>b</sup>, daf' k., bāz*

ĀVER-SĀTION, *n.* hatred, abhorrence—*Nafrat, karāhiyat*—Ghriyā, glun, pratikūlatā, anichechhā, anman. [ḥiq—Viparīt, anmanā, anichechhuk, pratikūl, virodh.

A-VERSE', *a.* disinclined to, not favourable—*Bar-lhilōf, rū-gardān, kashidā, nā-muwā-*

A-VERSE'LY, *ad.* unwillingly, backwardly—*Be-dili se, nā-khush-nūd se, kashidagi se, dareq se*—Anman, anichechhā se, nishkām, rukāwat se. [apṛti, ghriyā, ghin.

A-VERSE'NESS, *n.* unwillingness, dislike—*Be-dili, nā-khush nūd, nafrat*—Anichechhā,

A-VERSION, *n.* hatred, dislike, abhorrence—*Nafrat, karāhiyat, iṭināb, tawāḥur*—Dweesh, ghriyā, virodh, pratikūlatā, apriyatā. [ne w., tāne w., hatāne w.

A-VĒRT'ER, *n.* one that averts—*Daf' k. w., mojne w.<sup>b</sup>, bāz rakhne w.*—Dūr k. w., pher-

ĀVI-A-RY, *n.* (L. *avis*) an enclosure for keeping birds in—*(Chiriyā-khāna—Chiriyōn*

kā ghar, pakshisālā. [ārzū—Lālach, lobh, atisprīhā, lāḥsā, kshudhā, ākānkhā.

A-VĪD'I-TY, *n.* (L. *avidus*) greediness, eagerness, appetite, desire—*Tam', shuvq, bhūkh<sup>b</sup>,*

ĀV-O-CĀTION, *n.* (L. *ad, voco*) the act of calling away, the business that calls away—*Bulāhat<sup>b</sup>, shuḡl, kām<sup>b</sup>, pesha*—Bulāwā, vyavasāy, vyāpār, kārya.

A-VŌID', *v.* (L. *viavo* ?) to shun, to escape from, to evacuate, to annul—*Parhez k., iṭtirāz k., dūr bhāgnā<sup>b</sup>, ek taraf jānā, tark k., rodd k., bātīl k.*—Barāw k., bachnā, alag rahnā, chhōpnā, tyāganā, lop k., rahit k., uṭhā denā.

A-VŌID'A-BLE, *a.* that may be avoided—*Dūr rakkhe jāne ke laiq, tark ruḍḍ yā bātīl kiye jāne ke qūbīl*—Barāw bachāw alag tyāg lop wā rahit kiye jāne ke yogya, parihartavya, tyājya.

A-VŌID'ANCE, *n.* the act of avoiding—*Parhez, iṭtirāz, tark, mansūkhī, rodd*—Barāw, tyāg, lop, varjan. [—Barāw wā bachāw k. w., tyāgi, lop wā rahit k. w.

A-VŌID'ER, *n.* one who avoids—*Dūr bhāgne w.<sup>b</sup>, parhez k. w., tark, rodd yā bātīl k. w.*

A-VŌID'LESS, *a.* that cannot be avoided—*Nā-guzir, nā-numkin-u-l-iṭtirāz, chār-nā-chār, muqarrar, qat'an*—Āvarāniy, aparīhārya, avarjanīy, avasāyabhavāniy.

ĀV-OIR-DU-POIS', *n.* (Fr. *avoir, du poids*) a weight, of which a pound contains sixteen ounces—*Inglistān kā ek bāt ki waise waise 82 ke lagbhag milkar ek man hote haiṅ.* [bhagel, bhāgal.

ĀV-O-LĀTION, *v.* (L. *a, volo*) a flying away from—*Parwāz, firār, gurez*—Uṭān,

A-VŌUCH', *v.* (L. *ad, voco*) to affirm, to declare, to maintain, to vindicate—*Iqrār k., zāhir k., qūim k., pushti k., wājib-o-lāzim ṭhāhrānā, sahīh sabūt k., haqq-numā k.*—Dīrīhatā se kahnā, prakās k., sañbhālnī, sañsthāpan k., yāthārthik ṭhāhrānā, prati-

pādan k.

- A-VŪḤḤA'ER**, *n.* one who avouches — *Iqrār k. w., muqirr, zāhir k. w., pushti-bān, wājib-o-lūzim thāh ine w.* — *Dhīrhatāpurvak kahne w., prakāśak, sābhāline w., sañthāpāk, pratipādak.* [mān wā yathārthavachan.
- A-VŪḤḤMENT**, *n.* a declaration — *Iqrār, izhār, bayān* — *Prakāś, kathun, prakāśan, pra-*
- A-VŌW'ER**, *(L. ad, voveo)* to declare openly, to acknowledge and justify — *Iqrār k., zāhir k., qubūl k. aur wājib-o-lūzim thāhrānā* — *Dhīrhatā se kahná, swikār wā angikār k. aur yathārthik thāhnanā.* [rūp kahne wā prakāś kiye jāne ke योग्या, vaktavya.
- A-VŌW'A-BLE**, *a.* that may be avowed — *Iqrār yā bayān kiye jāne ka qubūl* — *Nischāya-*
- A-VŌW'AL**, *n.* a positive or open declaration — *Sāf iqrār, izhār* — *Dhīrḥ vākya, dhīrḥ vachan, prakāś, swikār.* [kholke.
- A-VŌWED-LY**, *ad.* in an open manner — *Barmalā, sāf-sāf* — *Khulā khulā, prakāt rūp se.*
- A-VŌW'ER**, *n.* one who avows or justifies — *Iqrār yā izhār k. w., wājib-o-lūzim thāhrānē w., jāiz k. w.* — *Dhīrhatā se kahne w., prakāśak, yathārthik thāhrāne w., pratipādak.*
- A-VUL'SION**, *n.* (*L. a, vulsum*) the act of tearing or pulling away — *Ahinchāw<sup>h</sup>, algāw<sup>h</sup>, torāw<sup>h</sup>.*
- A-VŪLSED'**, *a.* plucked away — *Khinchā yā torā gayā<sup>h</sup>.*
- A-WAIT'**, *v.* (*a. wait*) to wait for, to expect; to attend — *Rāk dekhná, intizār khinch-nā, muntazir rahná, mustá'id yā ham-rāh rahná* — *Bāt wā mārg dekhná, apekshā k., jobná, prastut wā sāth rahná.*
- A-WAKE'**, *v.* (*S. avucian*) to rouse from sleep, to cease to sleep; *p. t. A-WŌKE'* — *Jagā-nā<sup>h</sup>, jagā d<sup>h</sup>, jagná<sup>h</sup>, jāgnā<sup>h</sup>, jāg utknā yā jag utknā<sup>h</sup>.*
- A-WAKE'**, *a.* not sleeping, not being asleep — *Jagā<sup>h</sup>, jāgtā<sup>h</sup>.*
- A-WĀ'KEN**, *v.* to rouse from sleep — *Jagāná<sup>h</sup>, jāgnā<sup>h</sup>.*
- A-WĀ'KEN-ER**, *n.* one that awakens — *Jagāne w<sup>h</sup>, jagne w<sup>h</sup>.*
- A-WĀ'KEN ING**, *n.* the act of rousing — *Bedāri, d. n. ke bāb meñ dil-dihi* — *Jagāw, nind ká, tūtnā, dharm meñ chitāi, piabodh.*
- A-WĀRD'**, *v.* (*S. weard*) to adjudge, to determine; *n.* judgment, sentence — *Insāf ke rū se d., inšā'at k., tajwiz k., haqq thāhrānā; n. faisala, tajwiz, hukm, fatwā* — *Vichārapurvak denā wā thāhrānā, nirpāy k.; n. vichār, nirpāy, vichāranantar* — *jūā wā siddhant.* [Vichārpūrvak d. w., vichārak, nirpetā.
- A-WĀRD'ER**, *n.* one who awards — *Insāf ke rū se d. w., tajwiz k. w., haqq thāhrāne w.,*
- A-WARE'**, *a.* (*S. war*) watchful, vigilant, guarded, apprised — *Bedār, khabar-dār, hosh-yār, āgāh, wāqif, muttālī* — *Sāvadhān, sachet, chaitanya, vijnāpit, vijnapt, jāntā.*
- A-WĀY'**, *ad.* (*S. a, weg*) at a distance, absent; *int.* begone — *Tafawut pan, fāsile par, gair-kāzīr; int. chale jāo<sup>h</sup>* — *Dūr, anupasthit; int. dūr ho jāo.*
- ĀWE**, *n.* (*S. ege*) reverential fear, dread; *v.* to strike with reverence or fear — *Ru'b, dabdaba, dahshat; v. ru'b meñ lānā, dahshat d.* — *Sambhram, ātaūk, śradhdā sahit bhay, ādarayukt bhay, dhānk, dar; v. kisi par dhānk bāndhna, sambhārant k., darānā, bhay dikhānt, ādarotpādan k.* [ghor, dārun, bhayānkar.
- ĀWFUL**, *a.* that strikes with awe — *Ru'b-dār, dahshat-nāk, hawl-nāk* — *Ādarāniya, pūjya.*
- ĀWFUL-LY**, *ad.* in an awful manner — *Ru'b yā tāzim se, haibat-nāki yā hawl-nāki se* — *Ādarāniyatā pūjyatā ghoratā wā dārunatā se.*
- ĀWFUL-NESS**, *n.* the quality of being awful — *Ru'b-dārī, hawl-nāki, haibat-nāki* — *Ādarāniyatā, pūjyatā, ghoratā, dārunatā.*
- ĀW'LESS**, *a.* void of awe, irreverent — *Be-ru'b, be-adab, be-intiyāz* — *Sambhramahīn, bin-dhānk, anādarasāri, avajānākārī.* [darā huā.
- ĀWE'STRUCK**, *a.* impressed with awe — *Ru'b-zada, khauf-zada* — *Sambhārant, bhayākul.*
- A-WHILE'**, *ad.* (*a. while*) for a short time — *Thorā' arsa, chand muldat* — *Kuchh kāl, kīnchit kāl, kuchh ber.*
- ĀWK'WARD**, *a.* (*S. ewerd*?) clumsy, unhandy, unpolite, inelegant — *Be-dhāb, nā-mu'qul, nā-dast-kār, be-murawwat, be-sāliqa, bad-akhlaq, nā-zeb, bad-numā, kharāb* — *Phūhar, anārī, asabhya, gañwār, kuḍāl, burā, kurup.*
- ĀWK'WARD-LY**, *ad.* in an awkward manner — *Be-dhāb, be-daul, anārī-pan se<sup>h</sup>* — *Burāi se.*
- ĀWK'WARD-NESS**, *n.* clumsiness, inelegance — *Anārī-panā<sup>h</sup>, nā-tarūshidagi, bad-numāi, kharābī* — *Phūharpanā, adakshatā, apatutā, akusalatā, burāi, kudauli.*
- ĀWL**, *n.* (*S. æl*) a tool for piercing small holes — *Sutārī<sup>h</sup>, sūjā<sup>h</sup>, sūā<sup>h</sup>, naharnī<sup>h</sup>.*
- ĀWN'ING**, *n.* (*G. kulyan*?) a covering to keep off the weather — *Shāmīyānu, sāya-bān* — *Chandwā.*
- A-WŌKE'**, *p. t. of awake* — *Jagā<sup>h</sup>, jagā<sup>h</sup>.*
- A-WRY'**, *ad.* (*S. writhan*) obliquely, askuint — *Tirchhā<sup>h</sup>, behrā<sup>h</sup>.*
- AXE**, *Āx*, *n.* (*S. æx*) a sharp instrument for hewing or chopping — *Kulhārī<sup>h</sup>, kulhārā<sup>h</sup>, tāngā<sup>h</sup>, tāng<sup>h</sup>, kudāl<sup>h</sup>, kudrā, kudālī<sup>h</sup>, kudār<sup>h</sup>, kudārī<sup>h</sup>.*
- AX'HEAD**, *n.* the iron part of an axe — *Wah lohā jo kulhārī meñ raktā hai<sup>h</sup>.* [kānkḥ ká.
- AX'IL'LAR**, *AX'IL'LA-RY*, *a.* (*L. axilla*) belonging to the arm-pit — *Baglī* — *Kakhri wā*
- AX'IOM**, *n.* (*Gr. axioma*) a self-evident truth — *'Ilm-i-mutā'arafa, bādīha* — *Sarvasādhā-rānasiddhant, swayānsiddh.*

AX-IO-MĀT'I-CAL, *a.* pertaining to an axiom—*Mansūb-ba'ilm-i-muta'arafa, badihi—Sarvasiddhāntavishayak, awaysiddhasambandhi.*

AX'IS, *n.* (L.) the line real or imaginary on which a body revolves : *pl. Āx'iz—Mih-war—Aksh.*

ĀX'LE, ĀX'LE-TRĒE, *n.* the pin or pole on which a wheel turns—*Dhuri yā dhurā<sup>h</sup>.*

ĀY, *ad.* (S. *ia*) yes—*Hān<sup>h</sup>.*

ĀYE, *ad.* (S. *aa*) always, for ever—*Hamesha, mudām, har-waqt—Nitya, sadā, sarvadā.*

ĀY'RY. See EYRY.

[given vertical line—*As-samt—Digaśakoti.*

ĀZ'I-MUT'Ī, *n.* (Ar.) the arch of the horizon between the meridian of a place and any

ĀZ'OTE, *n.* (Gr. *a, zōē*) mephitic air, nitrogen gas—*Bād-i-muhlāk—Jivāntakavāyu*

ĀZURE, *a.* (Fr. *azur*) faint blue, sky-coloured ; *n.* a blue colour—*Nil-gūn, āb-gūn, ābi, āsmāni ; n. n tā rang—Kuchh nilavarṇ, ākāśavarṇ ; n. nilavarṇ.*

ĀZURED, *a.* blue—*Nilā<sup>h</sup>.*

ĀZ'YME, *n.* (Gr. *a, zume*) unleavened bread—*Be-khamir ki roti<sup>h</sup>.*

## B.

BĀĀ, *n.* the cry of a sheep ; *v.* to cry like a sheep—*Bheṇbhiyāb<sup>h</sup>, mimiyaḥ<sup>h</sup> ; v. bheṇ-bhiyānā<sup>h</sup>, mimiyanā<sup>h</sup>.*

BĀB'BLE, *v.* (H. *Babel* ?) to talk confusedly, to prattle like a child ; *n.* idle talk, senseless prattle—*Barbarānā<sup>h</sup>, arḥar k.<sup>h</sup>, baknā<sup>h</sup>, bakwād k.<sup>h</sup> ; n. barḥar<sup>h</sup>, arḥar<sup>h</sup>, bak-wād<sup>h</sup>, bakbak<sup>h</sup>.*

BĀB'BLE-MENT, *n.* senseless prate—*Bakwād<sup>h</sup>, bakbak<sup>h</sup>, barḥar<sup>h</sup>.*

BĀB'BLER, *n.* an idle talker—*Bakwādī<sup>h</sup>, bakbakiyā<sup>h</sup>, barḥariyā<sup>h</sup>, bharḥariyā<sup>h</sup>.*

BĀB'BLING, *n.* foolish talk—*Bakwād<sup>h</sup>, bakbak<sup>h</sup>.*

[pitā bālak, śiśu.

BĀBE, *n.* (ba, ba ?) an infant, a child—*Shir-khorā bachcha, bahut chhotā larḥā<sup>h</sup>—dūdḥ*

BĀ'BER-Y, *n.* finery to please a child—*Bachchoṇ ke khush karne ki koi achchhi chiz—Larḥoṇ kā khilāunā*

[sadiḥ, chibāolā wā chhuluhlā.

BĀ'ISH, *a.* like a babe, childish—*Shir-khor bachche sā, tiḥānā, chulbulā<sup>h</sup>—Śiśubālak ke*

BĀ'BISH-LY, *ad.* childishly—*Tiḥānā—Larḥapan se, chhuluhlepan se.* [bālak, śiśu.

BĀ'BY, *n.* a young child, an infant—*Shir-khorā bachcha, bahut chhotā larḥā<sup>h</sup>—Chhotā*

BĀ'BY-HOOD, *n.* infancy, childhood—*Bachchagi, tiḥi, bach-pan—Śiśukāl, bālyāvasthā.*

BĀ'BY-ISH, *a.* childish—*Tiḥānā, chulbulā<sup>h</sup>—Larḥe sā, chibāolā, chhuluhlā.*

BA-BŪŌN', *n.* (bube ?) a large monkey—*Langūr<sup>h</sup>.*

[dyap.

BĀC'CHA-NĀL, *n.* (L. *Bacchus*) a reveller—*Aubāsh, matwālā<sup>h</sup>, mast—Piakkar, ma-*

BĀC'CHA-NĀ'LI-AN, *a.* relating to revelry—*Aubāsh, khar-mast, bad-mast, dhūmdhāmī<sup>h</sup>—Kolāhalakāri, kolāhalavishayak.*

BĀC'CHA-NĀL, *n. pl.* drunken feasts or revels—*Aubāshi, khar-masti, bad-masti, matwālā-ḥoṇ kā shor-gul—Kolāhal, piakkarōṇ ki dhūm hullar wā utsav.*

BĀCH'E-LOR, *n.* (L. *bacca, laurus* ?) an unmarried man, one who has taken his first degree in the liberal arts, a knight—*Kuārā<sup>h</sup>, nā-kad-khudā<sup>h</sup>, ālimōṇ kā pahlā khitāb yāfta shakhs, niche darje kā muntāz sawār—Anbyāhā jan, jisne vidyālay ki pratham upādhi wā padavi pāi ho, āswayoddhā.*

BĀCH'E-LOR-SHIP, *n.* the state of a bachelor—*Mujarradi, tajrid, nā-kad-khudāi, ālimōṇ ke pahle khitāb ki yāftagi—Kuārāpan, pāṭhālay ki pratham upādhi ki prāptāvasthā.*

BACK, *n.* (S. *bac*) the hinder part of the body in man, and the upper part in beasts, the hinder part of any thing, the rear ; *ad.* to the place left, behind, again ; *v.* to mount a horse, to place on the back, to second, to maintain, to move back—*Pith<sup>h</sup>, picchhāri<sup>h</sup> ; ad. picchhe<sup>h</sup>, phir yā pher<sup>h</sup> ; v. ghore par chāḥnā yā chāḥḥānā<sup>h</sup>, pachh k.<sup>h</sup>, sakārā d.<sup>h</sup>, saṇbhālnā<sup>h</sup>, hakānā yā hatnā<sup>h</sup>.*

[nindā k, chawāw k.

BACK'BITE, *v.* to speak ill of the absent—*Chugli khinā, gibat k.—Pith picchhe*

BACK'BI-TER, *n.* one who speaks ill of the absent—*Chugul-khor, gamuāz, gibatī—Lutrā,*

piṭh picche nindā karne hārā, chawāw k. w.

[chawāw, lutrāi.

BACK'BI-TING, *n.* slandering the absent—*(Gibat, chugul-khori—Pith picche nindā,*

BACK'BONE, *n.* the bone of the back—*Rūḥ<sup>h</sup>.*

BACK'DOOR, *n.* a door behind a house—*Chor-khirkī<sup>h</sup>, kolki<sup>h</sup>.*

BACK'FRIEND, *n.* a secret enemy—*Poshida dushman—Gupt śatru, chhipā bairi.* [chāyā.

BACK'GROUND, *n.* ground behind, shade—*Pichhe ki zamin, sāya—Pichhāri ki dhūmi,*

BACK'PIECE, *n.* armour for the back—*Pusht kā baktar silāh yā sirāḥ—Pith kā kavach*

wā jhilam.

BACK'ROOM, *n.* a room behind—*Chor-kothri<sup>h</sup>, ghar ke picchhe ki kothri<sup>h</sup>.*

BACK'SIDE, *n.* the 'inder part—*Pichhā<sup>h</sup>, picchhuārā<sup>h</sup>, chūṭar<sup>h</sup>.*

BACK'SIDE, *v.* to fall off, to apostatise—*Bar-gashā h., picchhe phisalnā<sup>h</sup>, mulhid yā*

munkir h.—*Dignā, dharmachyut h.*

BACK'SLI-DEER, *n.* an apostate—*Bar-gashā h. w., picchhe phisalne w<sup>h</sup>, munkir, mulhid*

—*Dignewālā, dharmachyut.*

- BAC'SLI-DINGO**, *n.* desertion of duty — *Bar-gashtagi, irtildād, inhirāf, ihlād* — Swadhar-matyāg. [karte hai<sup>n</sup> — Unnatān jāne kā ek yantra.]
- BAC'STAFF**, *n.* a kind of quadrant — *Ek āla-i-munajjimāna jisse irtifā'-i-āftāb daryūft*
- BAC'STAIRS**, *n. pl.* private stairs — *Chor-sipih<sup>n</sup>*.
- BACK'SWORD**, *n.* a sword with one sharp edge, a stick with a basket handle — *Ek-dhāri talwār<sup>n</sup>, ek chhari jiskā muthiā tokri kā hotā hai<sup>n</sup>*.
- BACKWARD**, *ad.* with the back forwards, towards the back or the past; *a.* unwilling, hesitating, sluggish, dull, late — *Pichhe<sup>n</sup>, pichhārī<sup>n</sup>, pushi ki taraf, guzrā, a. nā-rāz, kashidā, pas-o-pesh k. w., do-dilā, sust, ahmag, kund, der, dirang* — Pīth ki or; *a.* an-munā, anichehuk, āgāpichhā kartā, dochitā, ālasi, dhilā, jarabuddhi, utitakāl.
- BACKWARDS**, *ad.* towards the back — *Pushi ki taraf* — Pīth ki or, ultī.
- BACKWARD-LY**, *ad.* unwillingly, perversely — *Nā-razāmāndī se, zidd yā sarkashi se, sustī se* — Anman, haṭ wā machlāi se, dhil wā vilamb se.
- BACKWARD-NESS**, *n.* dulness, tardiness — *Kund, sustī, dirangī, nā-razāmāndī* — Mandatā, dhil, aber, vilamb, anichehā. [— Chaurap wā chausar ke sadis ek khel.]
- BACK-GAMMON**, *n.* (W. *bac, cammaun*) a game with box and dice — *T'akhta-i-nard*
- BACON**, bā'ku, *n.* (S. *bacan*) hog's flesh salted and dried — *Sūar kā namkin aur khushk gosht* — Sūar kā sukhāyā aur lonā kiyā huā māns.
- BAD**, *a.* ill. not good, vicious, hurtful — *Kharāb, z'abān, 'aibi, 'aib-dār, muzir* — Mund, burā, khotā, dush, adham, kutsit, ahit, ahitakāri. [buri bhāntī se.]
- BADLY**, *ad.* in a bad manner, not well — *Be-tarah, kharāb, bad-daul* — Burā, kuḍaul, Bād'nass, *n.* want of good qualities — *Kharābī, khotai<sup>n</sup>, zahānī* — Burāi, dush'atā.
- BADGE**, *p. t.* of bid — *Hukm diyā<sup>n</sup>*.
- BADGE**, *n.* (S. *beag*) a mark or token of distinction; *v.* to mark as with a badge — *Nishān-i-tamiz, pahchāne ki 'alāmat*; *v. tamiz yā pahchān ke liye nishān k.* — Pahchān ki chihānī, pahchāne ke liye chihān; *v. pahchān kā chihān k.*
- BADGELESS**, *a.* having no badge — *Be-nishān-i-tamiz, pahchāne ki 'alāmat ke ba-gair* — Pahchān ke chihān binā, pahchāne ki chihānī binā. [bijū<sup>n</sup>.]
- BADGER**, *n.* an animal that earths in the ground; *v.* to worry, to pester — *Be'ī yā*
- BADGER-LEGGED**, *a.* having legs like a badger — *Jiski bejū ki si tāngēn hon<sup>n</sup>, bejū ki si tāngēn rakhe w<sup>n</sup>*. [jū — Laghuvākya, hasyavākya, haṣi ki bāchtit.]
- BAD'NAGE**, bād'ī-nazh, *n.* (Fr.) light or playful discourse — *Halki yā haṣi-ki guft*
- BAD'FLE**, *v.* (Fr. *béfler*) to elude, to confound, to defeat; *n.* a defeat — *Fareb d., raigān k., zāya k., hairān k., mahram k., 'ājiz k.; n. hairānī, mahramī, 'ājizi, shikast* — Thagnā, vyarth k., akārath k., ghabrā d., mār d., parast k.; *n. hār, parājay, parābhav.* [Thagne w., ghabrā d. w., vyarth wā parast k. w.]
- BAD'FLER**, *n.* one who baffles — *Fareb d. w., raigān zāya hairān mahram yā 'ājiz k. w.*
- BAG**, *n.* (S. *baly* ?) a sack, a pouch, a purse; *v.* to put into a bag, to load with a bag, to swell like a full bag — *Gon<sup>n</sup>, borā<sup>n</sup>, thailā<sup>n</sup>, thailī<sup>n</sup>, baṭwā<sup>n</sup>, jholī<sup>n</sup>, hamyānī, ganji-yā<sup>n</sup>, torā<sup>n</sup>, badra<sup>n</sup>; v. bore yā thailē meṁ bharnā<sup>n</sup>, bore yā thailē se lādnā yā bojhnā<sup>n</sup>, bhare bore yā thailē sū phul jānā<sup>n</sup>*.
- BAGGAGE**, *n.* the luggage of an army, the goods that are to be carried away, refuse-lumber, a worthless woman, a flirt — *Lashkar yā safar kā vāmān, fuzla, ākhor, agar-bagar<sup>n</sup>, fūsiqā, 'aiyārā yā nakhre-bāz 'aurat* — Bahir, senā ke sāth ki sāmagri ḍerā dandā ityādi, bāt ki sāmagri, chhūt, chhūt, puṁschālī, chānchālā.
- BAGPIPE**, *n.* a musical wind instrument — *Shah-nāi, bājū jo phūknē se bojā hai<sup>n</sup>*.
- BAGPIPER**, *n.* one that plays on a bagpipe — *Shah-nāi bajāne w.*
- BAG-A-TELLE**, *n.* (Fr.) a trifle — *Nā-chiz* — Tucheḥha wā kshudra vishay.
- BAGNTO**, bān'yo, *n.* (It.) a bathing-house, a brothel — *Hamām, gusl-khāna, kasbi-khāna* — Nahānghar, snānāghar, vasyālay, ganikālay.
- BAIL**, *v.* (Fr. *bailler*) to set free on security, to become surety for another's appearance; *n.* surety given for another's appearance — *Zamānat par chhornā, hāzir-zāmini k.; n. hāzir-zāmin, zamānat, zāmini* — Lagnak par mukṭ k., pratibhū h.; *n. dar-sānapratibhū.* [yogyā.]
- BAIL-A-BLE**, *a.* that may be bailed — *Qābil-i-zamānat* — Lagnak par mukṭ hone ke
- BAILIFF**, *n.* a subordinate law officer, a steward — *Dastakī, 'adulat ke hukm ki tā'mil k. w., shahna, sazāwal, gumāshṭa* — Kachahri kā chaprāsī, kāryyādhis.
- BAILI-WICK**, *n.* the jurisdiction of a bailiff — *Dastakī shahna yā sazāwal kā 'alāqa, belif kā 'alāqa* — Kachahri ke chaprāsī wā belif kā adhikār.
- BAILMENT**, *n.* delivery of goods in trust — *Supurdagi-i-māl ba-taur-i-amānat* — Thāti wā dharohar ki nāin dravya vastu ityādi kā denā.
- BAIT**, *v.* (S. *batan*) to put meat on a hook as a lure, to give refreshment on a journey; *n.* meat set to allure, a temptation, refreshment on a journey — *Chārā lagānā<sup>n</sup>, safar meṁ nāshta chārā yā dāna-pānī denā*; *n. chārā<sup>n</sup>, tam<sup>n</sup>, safar meṁ nāshta yā dāna-pānī* — Top denā, kantiē wā baṁsī meṁ chārā lagānā, path meṁ āhār wā anāj pānī denā; *n. māns kā gonḍā, ṭop, lobh, lālach, path meṁ āhār wā anāj pānī.*



BĀIT, v. (G. *beitan*) to attack, to harass—*Torwānā<sup>h</sup>, katwānā<sup>h</sup>, hulkārnā<sup>h</sup>.*

BĀIZE, n. a kind of coarse cloth—*Patī<sup>h</sup>.*

BĀKE, v. (S. *bacun*) to dry and harden by heat, to dress food in an oven; *p. p.* BĀKED or BĀK'EN—*Ānch se sukhdākar karā k.<sup>h</sup>, zēnkā<sup>h</sup>, pakānā<sup>h</sup>.*

BĀK'ER, n. one whose trade is to bake—*Nān-bāi<sup>h</sup>—Rotiwālā.*

BĀK'ER-Y, n. a baker's work-place and oven—*Nān-bāi<sup>h</sup> ku kār-khāna aur tandūr—Rotiwālā kī vyāpārasthān aur chūlhā.*

BĀK'ING, n. the quantity baked at once—*Jo ghūn ek ber pakāi jāy<sup>h</sup>.*

BĀK'HŪSH, n. a place for baking—*Tandūr-khāna—Pūpāsālā, pākāsālā.*

BĀK'HMEATS, n. meats dressed in an oven—*Pakkā khānā<sup>h</sup>—Rasoi, pakwāna.*

BĀL'ANCE n. (L. *bis, lance*) one of the powers in mechanics, a pair of scales, the difference of an account, a sign in the zodiac: *v.* to weigh in scales, to counterpoise, to regulate an account, to make equal, to hesitate, to fluctuate—*Dūn<sup>h</sup>, tarāzū, bāgi, burj-i-mizān; v. wazn k., ham-wazn k. yā k., wāsīl-bāgi k., sāf k., burābar k., pas-o-pesh k., hāis-bis mēn k.—Tulāyantra, taulnā kī kāntā, seshabhāg arthāt lekhe jokhe kī nyūnāś wā adhikāś, tulārā'i; v. taulnā wā tolnā, dhārā bāndhnā wā sādhnā, tulyabhār k. wā h., lekhe wā nikās kī bidh milānā, lekhdī dīyohā k., samān wā tulya k., āgāpichhā k., dochittā h., dubdhā k.* [yatā, samatā, tulyatā.]

BĀL'AN-CHING, n. equilibrium, poise—*Ham-waznī, ham-tarāzūi—Tulyabhār, bhāratul.*

BĀL-CŌNY, or BĀL'CO-NY, n. (S. *bale*) a frame or gallery before a window—*Bālī-khāna yā barāmada—Varaṇḍ, indrakosh.*

BĀLD, a. (*balled*?) wanting hair, unadorned, inelegant, naked—*Be-bāl kī, chandlā<sup>h</sup>, nā-zēb, bad-numā, nangā<sup>h</sup>, zātī poshkīk ba-gair—Kesahin, gañjā, chandrā, aparishkrit, asaṅskrit, burā, anāvrit, nagna*

BĀLD LY, ad. nakedly, inelegantly—*Nangī hūlat se, bad-numāi se, nā-zēbāi se, kharābī se—Nagnatā se, alāṅkārahinatā se, aparishkrit se.*

BĀLD'NESS, n. want of hair, inelegance—*Chandlāi<sup>h</sup>, nā-zēbāi, bad-numāi—Kesahinatā, gañj, chandrāi, asabhyatā, parishkārahinatā, alāṅkārahinatā.*

BĀL'PĀTE, n. a head without hair—*Be-bāl kī sar, chandlā sir<sup>h</sup>—Chandrī wā gañjā mūn<sup>h</sup>, kesahinamastak.*

BĀL'PĀT-ER, a. desitute of hair—*Be-bāl kī, chandlā<sup>h</sup>—Kesahin, gañjī, chandrā.*

BĀL'DER-DASH, n. (*bull, dash*) a jargon of words, senseless prate, rude mixture—*Be-hūda-goī, wahīyāt guft gū, be-taur milāw—Anarthakavākya, vrithākathā, dantakathā, bin samājh kī milāw, binā vichār kī milāw.*

BĀL'DRICK, n. (L. *baltens*) a girdle, a belt, the zodiac—*Partalā<sup>h</sup>, kamar-band, mintagutū-l-bariy—Mekhlā, katbandhan, patkā, rāsichakra, rāsīmandal, lagnamāṇḍal.*

BĀLE, n. (Fr. *balie*) a bundle or package of goods; *v.* to make up into a bale—*Gatthar<sup>h</sup>, gatthā<sup>h</sup>, gānth<sup>h</sup>, bachukā<sup>h</sup>, bachuk<sup>h</sup>, moṛī; v. gatthar gatthā gānth bachukā yā moṛī banānā<sup>h</sup>.*

BĀLE, v. (Fr. *bailler*) to lave out water—*Ulachnā<sup>h</sup>.* [kat, kleś, vipat, āpat.

BĀLE, n. (S. *beal*) misery, calamity—*Taklīf, musibat, tasdī, pareshānī—Dukh, sān.*

BĀLE'FUL, a. sorrowful, destructive—*Pureshān, cam-gū, ranjida, ziyān-kār, muzir—Dukhī, dukhkhagrast, sōkān-wit, khedit, udās, nāsi, nāsak, hānikār, ghātak.*

BĀL'IS-TER, n. (Gr. *ballo*) a cross-bow—*Ek qism kī kamān—Ek prakār kī dhanu, sārasan.*

BĀLK, bāk, n. (S. *bale*) a ridge of land, a great beam, disappointment; *v.* to disappoint, to frustrate, to elude—*Mehr<sup>h</sup>, shaktir, kari<sup>h</sup>, nā-ummedi, yās; v. mahrim yā māyūs k., nā-ummed k., fareb dekur bachnā—Daṅrā, dharan, nirasī, āsākhaṇḍan; v. niras k., āsā tornā, dhokhī d.*

BĀLL, n. (G.) a round body, a globe, a bullet—*Golā<sup>h</sup>, gend<sup>h</sup>, goli<sup>h</sup>.*

BĀLL, n. (Fr. *bal*) an entertainment of dancing—*Nāch<sup>h</sup>.* [nāch.]

BĀL'LET, n. a kind of historical dance—*Raqs muta'alliq-i-tawārīkh—Itihāsasambandhī*

BĀL'LAD, n. (Fr. *ballade*) a song—*Gīt<sup>h</sup>, rāg<sup>h</sup>.*

BĀL'LAD-ER, n. a maker or singer of ballads—*Kalānwāt<sup>h</sup>, kathak<sup>h</sup>, bhāt<sup>h</sup>.*

BĀL'LAD-RY, n. the subject or style of ballads—*Sarod kī mazmūn yā 'ibarat yā tariqa—Gīt kī vishay wā dhārā wā rīti.*

BĀL'LAD-ED, a. sung in a ballad—*Gīt mēn gāyā huā<sup>h</sup>.*

BĀL'LAD-MĀK-ER, n. one who writes ballad—*Gīt likhne w<sup>h</sup>, gīt banāne w<sup>h</sup>, bhāt<sup>h</sup>.*

BĀL'LAD-MŌN-GER, n. one who sells ballads—*Sarod kī kār-o-bār k. w., sarod-farosh—Gīt bechne w.*

BĀL'LAD SING-ER, n. one who sings ballads—*Gawāiā<sup>h</sup>, gāne w<sup>h</sup>, kathak<sup>h</sup>, kalānwāt<sup>h</sup>.*

BĀL'LAD-TŪNE, n. the tune of a ballad—*Sur<sup>h</sup>, lay<sup>h</sup>, ter<sup>h</sup>, tān<sup>h</sup>.*

BĀL'LAD-WRIT-ER, n. a composer of ballads—*Gīt banāne w<sup>h</sup>, bhāt<sup>h</sup>.*

BĀL'LAST, n. (D) heavy matter put in the bottom of a ship to keep it steady; *v.* to put weight in the bottom of a ship, to keep any thing steady—*Wah sangin chiz jo jahāz ko sidhā rakhne ke wāste uski tah mēn rakhi jāti hai. v. jahāz kī tah mēn*

*wazn rakhnā tā-ki wah sidhā rahai, kisi chiz ko ham-wazn karke sidhā rakhnā.*—Wah bhiri padā h jo naukā ki pēndi meñ usko sidhi rakhne ke nimitta dharte haiñ; v. naukā ki pēndi meñ bhār dharnā jismeñ naukā s dhi rahai, kisi vastu ko tulyabhār karke sidhi rakhnā.

**BAL-LŌON'**, *n.* (Fr. *ballon*) a large round vessel used in chemistry, a ball placed on a pillar, a large bag of silk filled with gas which makes it rise into the air—*K'iniyāi kām kā musta'mal bastan, kalas<sup>h</sup> gubbāra*—Ek pātra jiskā vyavahār rasāyan meñ hotā hai, kalsā, gubbirā, ākāsāyan.

**BAL'LOT**, *n.* (Fr. *ballotte*) a ball used in voting; *v.* to choose by ballot—*Kura jo rāe dene meñ musta'mal hotā hai; v. kuru se yā'u chutthi dātkar pasand k. yā rāe d.*—Goli jiskā vyavahār anumati dene meñ hotā hai; v. goli ke dwārā anu. ati d.

**BAL-LO-T'ATION**, *n.* a voting by ballot—*Kura rukh-kur yā dātkar rāe d.*—Goli ke dwārā anumati d.

**BALM**, *bām*, *n.* (Gr. *balsamon*) an odoriferous plant, a fragrant ointment; *v.* to anoint with balm, to soothe—*Bādranjboyā, balsān, khush-bū-dār marham; v. khush-bū-dār marham lagānā, narm k., mulāim k., takhif k., tuskīn d.*—Sugandhī per, sugandhī wā achchhā mahaktā pralep; v. achchhā mahaktā lep lagānā, sant k., upasām k.

**BALM'Y**, *a.* having the qualities of balm, fragrant, soothing, mitigating—*Bādranjboyā yā balsān ke manind, khush-bū-dār, narm k. w., takhif k. w., tuskīn-bakhsh*—Sugandhivrikshagunavisishṭ, sugandhī, saugandhik, upasāmak, śāntidāyak, nivāruk.

**BAL'SAM**, *n.* a shrub, a soothing ointment—*Balsān, tuskīn-bakhsh yā āram-dih marham*—Sugandhī per, upasāmak wā śāntidāyak lep

**BAL-SAM'IC**, **BAL-SAM'I-CAL**, *a.* having the qualities of balsam, soft, soothing—*Balsāni, narm, āram-dih, tuskīn-bakhsh*—Sugandhilatāgunavisishṭ, mridu, komal, śāntidāyak, upasāmak, sukhakāri.

**BAL'NE-AL**, *a.* (*balneum*) belonging to a bath—*Hammām yā gusl-khāne ke muta'alliq*—Snānasthānasambandhī, nahāngar kā sambandhī.

**BAL'NE-A-RY**, *n.* a bathing room—*Hammām, gusl-khāna*—Snānagrih, nahāngar.

**BAL'NE-ATION**, *n.* the act of bathing—*Gusl*—Snān, nakhun.

**BAL'US-TER**, *n.* (Fr. *balustre*) a small column or pilaster—*Chhotā khambhā<sup>h</sup>.*

**BAL'US-TERED**, *a.* having balusters—*Khambhe-dār*—Chhote khambhoñ se yukṭ.

**BAL'US-TRADE**, *n.* a row of balusters—*Khambhoñ kā kaṣṭhrā yā kath-gharā<sup>h</sup>, khambhoñ ki pāñē<sup>h</sup>, kathgharā<sup>h</sup>.*

**BAM-BŌO'**, *n.* an Indian plant of the reed kind—*Bāns<sup>h</sup>.*

**BAM-BŌO'ZLE**, *v.* to deceive, to mislead—*Thagnā<sup>h</sup>, dhokhā d.<sup>h</sup>, bhulāwā d.<sup>h</sup>, bahkānā<sup>h</sup>.*

**BAM-BŌO'ZLER**, *n.* a tricking fellow, a cheat—*Thag<sup>h</sup>, bahkāne w.<sup>h</sup>, dhokhā d. w.<sup>h</sup>, bhulāwā d. w.<sup>h</sup>.*

**BĀN**, *n.* (S. *bannan*) a public notice, a curse, interdiction; *v.* to curse—*Ishtihār, la'nat, mumānā'at; v. la'nat d., kosnā<sup>h</sup>*—Vijnāpan, avadhān, śāp, nishedh; v. śāp d., sarāpnā. [Dākū, dakat, luterā.

**BĀN'DIT**, **BAN-DIT'TO**, *n.* (It.) an outlaw, a robber; pl. **BAN-DIT'TI**—*Ruh-zun, qazrig*—

**BĀNS**, or **BĀNNS**, *n.* proclamation of marriage—*Hone-wālī shādī kā ishtihār*—Hone wāle byāñ kā dhandhorā.

**BĀND**, *n.* (S. *banda*) any thing which binds; *v.* to unite, to associate—*Pattī<sup>h</sup> band, guroh, tāifa, jamā'at; v. bāndhnā<sup>h</sup>, milnā<sup>h</sup>, milnā<sup>h</sup>, dūre kā sāth k.<sup>h</sup>*—Bandhan, dal.

**BĀN'DAGE**, *n.* that which binds, a fillet—*Band, pattī<sup>h</sup>*—Bandhan.

**BĀN'DER**, *n.* one who unites with others—*Dūre kā sāth k. w.<sup>h</sup>, dūre ke sāth milne w.<sup>h</sup>.*

**BĀN'DŌX**, *n.* a small slight box—*Chhotī pathi sandūq*—Chhotī patlī petikā wā petāri.

**BĀN'DE-LET** *n.* a flat moulding or fillet—*Imarat meñ pattī ki sūrat kā naqsha*.—Grih-ādī meñ pattī kā ākār.

**BĀN'DŌG** *n.* a large dog—*Ek qim kā barā kutṭā*—Ek prakār kā barā kūkur.

**BĀN-DO-LEERS'**, *n.* wooden cases for powder—*Toshdān*—Singrā, seṅgrā.

**BĀN'DŌL**. See under **BANNER**.

**BĀNDY**, *n.* (L. *pandō*) a club for striking a ball; *v.* to beat to and fro, to toss about, to give and take, to exchange—*Geid marne kā dandā<sup>h</sup>; v. dānwāndol k. yā k.<sup>h</sup>, idhur uṭhar phenknā<sup>h</sup> āpas meñ den len k.<sup>h</sup>, pallā k.<sup>h</sup>.*

**BĀN'DY-LĒG**, *n.* a crooked leg—*Kaj-pā*—Terhe pānw.

**BĀN'DY-LEGGED**, *a.* having crooked legs—*Kaj-pā*—Terhe pānw kā, terhe pānw w.

**BĀNE**, *n.* (S. *banā*) poison, mischief, ruin; *v.* to poison—*Zahr, zarar, nuqsān, barbādi, kharābī; v. zahr denā yā khilānā*—Vish, māhur, hāni, apakār, nās, vinās; *v. vish d., māhur khilānā*. [nāsi, vināsak.

**BĀNE'FUL**, *a.* poisonous, destructive—*Zahr dār, muzir*—Bikhahā, vishānwit, vishadhar.

**BĀNG**, *v.* (D. *bengeler*) to beat, to thump; *n.* a blow, a thump—*Mārnā<sup>h</sup>, thoknā<sup>h</sup>, dhamākā d.<sup>h</sup>; n. mār<sup>h</sup>, ghūnsā<sup>h</sup>, thappar<sup>h</sup>, dhamākā<sup>h</sup>.*

**BAN'ISH**, *v.* (Fr. *bannir*) to condemn to leave his country, to drive away—*Jilā-watan k., dūr kar d.<sup>h</sup>*—Desāntar k., deś se nikāl d., hañkā d., bhagā d.

**BAN'ISH-ER**, *n.* one who banishes—*Jilá-watan yá dūr k. w.*—Desántar *k. w.*, *deś se ní-kál d. w.*, *bhagá d. w.*, *haiká d. w.* [*pravásan, pravás, vivás.*]

**BAN'ISH-MENT**, *n.* the act of banishing, exile—*Jilá-watan, shahr-badar*—Desánihs *ran*.

**BANK**, *n.* (*S. banc*) a mound or ridge, the ground rising on each side of water, any heap piled up, a bench or seat, a place where money is deposited; *v.* to raise a bank, to put money in a bank—*Pushka, kinára, karárá<sup>h</sup>, arará<sup>h</sup>, dhāng<sup>h</sup>, tekrá dhúa<sup>h</sup>, chaunk<sup>h</sup>, sarraf-khāna*; *v. pushka-bandi k., sarraf-khāne meñ rupiye umānat rakhnā*—Bāndh, tīr, dīhā, tīlā, machiyā, koṭhī; *v. bāndh bāndhnā, koṭhī meñ dharohar wā thātī dharnā.* [*sāhūkār<sup>h</sup>.*]

**BANK'ER**, *n.* one who keeps or manages a bank—*Mahājān<sup>h</sup>, koṭhīwāl<sup>h</sup>, hundīwāl<sup>h</sup>.*

**BANK'RUPT**, *a.* unable to pay debts, insolvent; *n.* one who cannot pay his debts; *v.* to make insolvent—*Dewāliya<sup>h</sup>, <sup>h</sup> n. dewāliya<sup>h</sup>; <sup>h</sup> n. dewāliya<sup>h</sup> kurdālnā yā banādālnā<sup>h</sup>, dewālā nikālnā<sup>h</sup>.*

**BANK'RUPT-ÇY**, *n.* the state of a bankrupt—*Dewālā<sup>h</sup>.*

[—*Jhāndā, patākā, dhwajā.*]

**BAN'NER**, *n.* (*Fr. bannière*) a military standard, a flag, a streamer—*Nishan, 'alam.*

**BAN'NĒRED**, *p. a.* displaying banners—*Nishān-dār, 'alam-dār*—*Jhāndā phahr-tī, patākāyukt.*

**BAN'NER-ET**, *n.* a knight made in the field of battle, a little banner—*Jo shakhs mai-dān-i-jang meñ muntāz sawāron meñ bharti ho, jhāndī<sup>h</sup>*—*Jo jan larāi ke khet meñ pratishthit aswayoddhaon meñ bharti ho, patākī.*

**BAN'NER-ŌL**, **BAND'RŌL**, *n.* a little flag—*Jhāndī<sup>h</sup>*—*Patākī.*

**BAN'QUET**, *n.* (*Fr. a* feast, a grand entertainment; *v.* to give a feast—*Ziyāfat, da'wat*; *v. ziyāfat k., da'wat d. yā k*—*Bhoj, jewnār*; *v. bhoj denā, jewnār d. wā k.*

**BAN'QUET-ER**, *n.* one who feasts—*Ziyāfat yā da'wat k. w., 'unda gīzā khāne w.,*—*Bhoj k. w., utsavakartā, uttam bhojan khāne w.* [*jan.*]

**BAN'QUET-ING**, *n.* the act of feasting—*Ziyāfat, da'wat*—*Bhoj, jewnār, viśishtānnabho-*

**BAN'QUET-HŌUSE**, **BAN'QUET-ING-HŌUSE**, *n.* a house where banquets are held—*Ziyāfat-khāna, da'wat-khāna*—*Utsavabhawan, jewnārghar, bhojghar.*

**BAN'TER**, *v.* (*Fr. badiner*) to play upon, to rally, to jeer; *n.* raillery, ridicule—*Chukhul k<sup>h</sup>, hañsi k<sup>h</sup>, thutthā k<sup>h</sup>*; *n. hañsi<sup>h</sup>, chukhul<sup>h</sup>, thutthā<sup>h</sup>.*

**BAN'TER-ER**, *n.* one who banters—*Thathol<sup>h</sup>, chukhul k. w.<sup>h</sup>*

**BAN'TER-ING**, *n.* jesting, ridicule, raillery—*Thaththā<sup>h</sup>, hañsi<sup>h</sup>, chukhul<sup>h</sup>.*

**BANT'LING**, *n.* a little child, an infant—*Bachcha, shir-khor tarkā*—*Śīśu, bālak.*

**BAP'TIZE**, *v.* (*Gr. baptō*) to administer the sacrament of baptism—*Istibāg d. yā gota dilānā*—*Snān athawā dūb d., Isāidharm meñ jalasañskār k.*

**BAP'TISM**, *n.* one of the Christian sacraments—*Istibāg yā gota, 'Isāi mazhab meñ dākhil karne yā hone ki rasm*—*Snān, avagāhan, Isāidharm meñ jalasañskār* [*dhī*]

**BAP'TIS'MAL**, *a.* pertaining to baptism—*Istibāg ke mutā'alliq*—*Jalasañskār kā samban-*

**BAP'TIST**, *n.* one who baptizes, one opposed to infant baptism—*Istibāg d. w., wah jo bachchoñ ko istibāg nahin detā*—*Snān athawā avagāhan karāne w., wah jo bālakon kī jalasañskār nahin kartā.* [*sañskār karne kī sthān.*]

**BAP'TIS-TER-y**, *n.* a place for baptizing—*Istibāg dene kī jagah*—*Isāidharm meñ jala-*

**BAP'TIS'TI-CAL**, *a.* relating to baptism—*Istibāg ke mutā'alliq*—*Jalasañskār kā samban-*

**BAR**, *n.* (*Fr. barre*) a long piece of wood or metal, something to hinder entrance, a bolt, a gate, a bank at the entrance of a harbour, the place where lawyers plead or criminals stand, an enclosed place in a tavern, a line in music which divides the notes into equal portions in respect to time; *v.* to fasten with a bar, to hinder, to exclude, to except—*Chob yā filzātī chhar, rukawat<sup>h</sup>, beñrā<sup>h</sup>, phātak<sup>h</sup>, bundar ke muhāne par kī char, jīlās yā nī'adīlat meñ wakīlon ke juwāb-i-suwāl karne aur zer-taujwizon ke khare hone kī jagah, sharāb-khāne kī ek kamārā, bije meñ barābar sur karne ke liye ek khatt*; *v. beñrā lagānā<sup>h</sup>, rokñā<sup>h</sup>, khārij k., istenā k.*—*Lakrī wā dhāt kī chhar, āg, dāñlī, hurkā, dwār, kol ke muhāne par kī char, kachahri meñ vyavaharas-istrajnā ke uttar pratyuttar karne aur aparādhiyon ke khare hone kī jagah, kalawariye meñ ek koṭhri, bāje meñ sur wā tāl sam karne kī lakir*; *v. belnā lagānā, apnā, nikālnā, chhor d.*

**BAR'FUL**, *a.* full of obstructions—*Rukawat yā rok se bhārā huā<sup>h</sup>.*

**BAR-RI-CADĒ'**, *n.* (*Fr.*) a fortification made in haste to keep off an attack; *v.* to stop up a passage, to fortify—*Qal'a-bandi, nikū-bandi, kūcha-bandi*; *v. qal'a-bandi k., kūcha-bandi k., nākā-bandi k., muzbūt k.*—*Ār, garhabandhan*; *v. ār k., garhabandhan k.*

**BAR'RI-ER**, *n.* an intrenchment, a defence, a fortress, an obstruction, a boundary—*Khandaq, morehāl-bandi, panāh, qal'a, rok<sup>h</sup>, sur-hadd, hadd-bandi*—*Khāi, gherā, garh, ar, dāñrā, simā, siwāna.*

**BAR'RI-TER**, *n.* a counsellor at law—*'Adīlat kī wakīl*—*Parārthavadānūvadakarttā.*

**BARB**, *n.* (*It. barba*) any thing in place of a beard, the points that stand backward in an arrow, armour for horses; *v.* to shave, to jag arrows with hooks, to furnish

- horses with armour—*Koi chiz jo dārhi kī jagah mein ho, tūr ke phire hue phal, ghorē kā buktar ya zirah*; v. *hajāmat k.*, *tūr ko khār-dār banānā*, *ghorōh ko buktar se sajānā*—Dārhi kī jagah mein jo kuchh ho, ban ke phire hue wā terhe phal, prakhar, a-wasājā, ghorōh kā kavach wā jhām; v. *muḥṛna*, *ban mein phal wā kāñṭe lagāna*, *ghorōh par kavach wā jhām dharnā*. [yukt.]
- BAR/BA-TED**, *a.* bearded, jagged with points—*Sīnkur-dār, āñkri-dār*—Sīnkur w., phala-BARKED, *p. a.* bearded, armed—*Khār-dā*, *jaushan dār, buktar-dār, musallāh*.—*Āñkri w.*, āñkriyukt, phalayukt, kavachi, kavachayukt.
- BAR/BEL**, *n.* a species of fish with barbs—*Ek gism kī khār-dār machhli*—*Ek prakār kī bājī machhli jismeñ kāñṭe rahte hain*.
- BAR/BER**, *n.* one who shaves beards—*Hajjām*—*Nāi, nāū, nāpit*.
- BAR/B**, *n.* a Barbary horse—*Barbari ghōṛā*.<sup>a</sup>
- BAR/BA-CAN**, *n.* (Fr. *barbacane*) a fortification before the walls of a town or at the end of a bridge, an opening in a wall for guns—*Marhala-bandī, shahr-panāh ke bāhar kī yā ek pul ke akhīr kī garhī, randā*, *andaz se golā yā goli chālāne ke liye diwār mein sirākh*—*Nagar kī bhitoñ ke sāmne kī wā ek pul ke ant kī garhī, mar, bhitar se goli chālāne ke liye bhitoñ mein chhed*.
- BAR/BA-ROUS**, *a.* (L. *barbarus*) rude, uncivilized, savage, inhuman, contrary to good use in language—*Nā-tarāshidā, be-tarbiyat, be-mal-ga, wahshī, be-rahm, sukht, be-murawwat, bad-mukhiwara, khulāf-i-mukhiwara*—*Gaḥwārū, asabhyā, angurh, asishṭ, banelā, jāngalī, nishṭhur, krūr, nirday, bhāshāsampṛadāyaviruddh, vagritiviruddh*.
- BAR/BĀRI-AN**, *n.* a savage, an uncivilized person, a cruel person; *a.* savage—*Wahshī, nī tarāshidā yā be-tarbiyat shakhs, zālīm, be-rahm shakhs*; *a.* *wahshī, dīngānī*—*Banelā, jāngalī, asabhyā wā asishṭ purush, gaḥwār, nirday vyakti*; *a.* *asabhyā*.
- BAR/BĀRI'C**, *a.* uncivilized, foreign—*Nā-tarāshidā, wahshī, begāna, gair mulk kā*—*Asabhyā, asishṭ, gaḥwārū, vidēsiyā, vidēsi*.
- BĀR/BA-RISM**, *n.* inhumanity, cruelty, ignorance, an impropriety of speech—*Be-rahmī, sang-dil, jīhāt, bad-mukhiwara, be-taur guft gū*—*Kruṛatā, kathoratā, nirdyati, vākya kī auddhatā, bhāshāsampṛadāyaviruddhatā*.
- BAR BĀRI'TY**, *n.* savageness, cruelty—*Wahshī-pan, wahshiyat, be-rahmī, sang-dilī*—*Jāngalīpan, banelāpan, paṣutā, krūratī, nishṭhuratī*.
- BĀR/BĀRI'ZE**, *v.* to render barbarous—*Wahsh k., nā-tarāshidā k., be-rahm k.*—*Jāngalī k., banelā k., asabhyā k., nishṭhur k.*
- BĀR/BA-ROUS-LY**, *ad.* in a barbarous manner—*Nā-tarāshidagi se, be-rahmī se*—*Asabhyatī se, banelāpan se, jāngalīpan se, krūratī se, nishṭhuratī se*.
- BĀR/BA-ROUS-NESS**, *n.* rudeness, cruelty—*Wahshī-pan, nā-tarāshidagi, sang-dilī, be-rahmī*—*Jāngalīpan, banelāpan, asabhyatā, asishṭatā, kruṛatā, nirdyati*.
- BĀR/BE-CŪE**, *n.* a hog dressed whole; *v.* to dress and roast a hog whole—*Ek sūr jo samūchā pakāyā jāy*; *v.* *ek sūr ko samūchā pakānā*.<sup>b</sup> [kavi.]
- BĀRD**, *n.* (C. *barāh*) a minstrel, a poet—*Bhāt*,<sup>b</sup> *kalānwāt*,<sup>b</sup> *shā'ir*—*Māgadh, vanlī*.
- BĀRD'IC**, **BĀRD'ISU**, *a.* relating to bards—*Shā'irāna*—*Māgadhasambandhi, kavisambandhi, bhāt wā kalānwāt kā*.
- BĀRE**, *a.* (S. *bar*) naked, without clothes, uncovered, unadorned, poor, mere; *v.* to strip, to make naked—*Dārāna, nangā*,<sup>b</sup> *be-kupre*,<sup>b</sup> *khulā*,<sup>b</sup> *be-barg-o-bar, be-bul-o-par, sādā, be-ārāish, muṭṭis, khālī*; *v.* *kṣipā utār lenā*,<sup>b</sup> *nangā k.*<sup>b</sup>.—*Nagna, vivastā, vas trahin, anāvrit, vivrit, anulankrit, abhūshit, dīn, daundra, kaṅgāl, keval*; *v.* *anāvrit k., nagna k.*
- BĀRE'LY**, *ad.* nakedly, poorly, merely—*Barahnagi se, iflīs se, muṭṭisi se, faqat, sirf*—*Nagnadān se, naḥgi avastā se, daridrātī se, kaṅgālpan se, keval*.
- BĀRE'NESS**, *n.* nakedness, leanness, poverty—*Barahnagi, dublā-pan, ligārī, muṭṭisi, iflās, mislīm*—*Nagnāvasthā, nagnatā, vastrahinatā, kriṣatī, kṣhīnatā, durbalatā, daridrātā, kaṅgālpanā*. [dublā jan.]
- BĀRE'BONE**, *n.* a very lean person—*Bahut ligār shakhs*—*Bahut kriś vyakti, babut*.
- BĀRE'BONED**, *a.* very lean—*Bahut dublā*.<sup>b</sup> [dīrishiṭ, pragalb, chhṭh.]
- BĀRE'FACED**, *a.* shameless, impudent—*Be-hayā, be-sharm, gustākh, be-īmītyaz*—*Nirlājja*.
- BĀRE'FACED-LY**, *ad.* shamelessly, impudently—*Be-hayā yā be-sharmi se, gustākhī yā be-īmītyāzi se*—*Nirlājja se, dhrishṭatā wā dhiṭhāi se*.
- BĀRE'FACEDNESS**, *n.* effrontery, assurance—*Be-sharmi, be-īmītyāzi, gustākhī*—*Nirlājjaṭī, dhrishṭatā, pragalbhatī, dhiṭhāi*. [ad. *bīnā jete*,<sup>b</sup> *khule pānw*.<sup>b</sup>
- BĀRE'FOOT**, *a.* having no shoes; *ad.* without shoes, with the feet bare—*Nangi pānw*;<sup>b</sup> *BĀRE'FOOT ED*, *a.* having the feet bare—*Khule pānw*,<sup>b</sup> *nange pānw*.<sup>b</sup>
- BĀRE'HEAD'ED**, *a.* with the head bare—*Khul-sir*,<sup>b</sup> *nange-sir*.<sup>b</sup>
- BĀRE'HEAD'ED-NESS**, *n.* the being bareheaded—*Sir kā khulā wahnā*.<sup>b</sup>
- BĀRE'LEGGED**, *a.* having the legs bare—*Nangi-lāngai*,<sup>b</sup> *khulī-lāngai*.<sup>b</sup>
- BĀRE'NECKED**, *a.* exposed—*Khulā*,<sup>b</sup> *nang-gardan*—*Ugh rā wā ughār, nange gale*.
- BĀRE'PICKED**, *a.* picked to the bone—*Haḍḍi tak chithorā gaya*.<sup>b</sup>

**BĀRE'ĪSBFD** *a. lean* — *Dublā<sup>h</sup>*.

**BĀRE**, *p. t. of bear*.

**BĀR'GAIN**, *n.* (Fr. *barguigner*) a contract, an agreement, the thing bought or sold ; *v.* to make a contract, to sell — *Sattā<sup>h</sup>*, *'ahd*, *qaul-o-igrār*, *shart*, *saudā*, *khur d-fa-rokht*, *khurid yā bechī ch z* ; *v.* *sattā k.<sup>h</sup> shart k.*, *baī k.*, *furukht k.* — Bhugtān, hor, pakki bāchit, nirbandh, kinā wā bechī hui vastu ; *v.* bhugtān wā chukti k., nirbandh k., bechnā.

**BĀR'GAIN-ER**, *n.* one who makes a bargain — *Bechne kā sattā k. w<sup>h</sup>*

**BĀR'GAIN-ING**, *n.* the act of making a bargain — *Sattā<sup>h</sup>*, *qaul*, *baī* kā *'ahd* — Bhugtān, hor, chukti, bechābechī kī pakki bāchit.

**BARGE**, *n.* (D. *bargie*) a boat for pleasure or for burden — *Bajrā<sup>h</sup>*

**BĀR'GEK**, **BĀR'GE'MAN**, *n.* the manager of a barge — *Bajre kā mānjhi yā chālāne w<sup>h</sup>*.

**BĀR'GE'MĀS-TER**, *n.* the owner of a barge — *Kiehti kā mālīk* — *Bajre kā sattwādhikārī wā swāmī*.  
[*yu jūtā hai<sup>h</sup>*, *jawākhār<sup>h</sup>*.

**BA-RIL/LA**, *n.* (Sp.) a plant cultivated for its ashes — *Ek per jo usk rākh ke liye lagā-*

**BARK**, *n.* (Dan. *barck*) the rind or covering of a tree ; *v.* to strip off bark, to cover with bark — *Baklā<sup>h</sup>*, *chhāl<sup>h</sup>*, *chhilkī<sup>h</sup>* ; *v.* *baklā chhāl yā chhilkā nikolnā utarnā yā utānā<sup>h</sup>*, *bakle chhāl yā chhilkē se dhāknā<sup>h</sup>*. [may. *chhālnay*.

**BĀR'K**, *a.* consisting of bark — *Bukir-dār*, *chhāl-dār*, *chhilkē-dār* — *Baklāmāy*, *chhilkā-*

**BĀR'KĀRED**, *a.* stripped of the bark — *Buklā chhāl yā chhilkā nikolā utarā yā utvīyā huā<sup>h</sup>*. [no<sup>h</sup>, *jhaui-jhūn<sup>h</sup>* k<sup>h</sup>.

**BARK**, *v.* (S. *beorcan*) to make the noise of a dog, to clamour — *Bhauknē yā bhūnk-*

**BĀR'KER**, *n.* one that barks — *Bhauknē w<sup>h</sup>*, *jhaui-jhau<sup>h</sup> k. w<sup>h</sup>*, *bhōnkahā<sup>h</sup>*.

**BARK**, **BĀRQUE**, *n.* (Fr. *barque*) a ship — *Jahāz* — *Bīrī naukā*.

**BĀR'LEY**, *n.* (S. *bere*) a species of gram — *Jau<sup>h</sup>*

**BĀR'LEY-CORN**, *n.* a grain of barley — *Jau bhar<sup>h</sup>*, *jau kā dānā<sup>h</sup>*.

**BĀRM**, *n.* (S. *beorma*) yeast — *Khamir* — *Tūī*.

**BĀR'MY**, *a.* containing barm — *Khamir-dār<sup>h</sup>* — *Tārīvisisht*.

**BĀR'N**, *n.* (S. *bere, ern*) a house for farm produce — *Khīrman*, *ambār-khāna yā ambār*.  
*galla-ghar* — *Khaliyān*, *anjī-ghar*.

**BĀR'NA-CLE**, *n.* (S. *bearna ac*) a shell-fish, a bird like a goose, an instrument for holding a horse by the nose — *Syātāpokā<sup>h</sup>*, *hans ke mushābīk ek chiriyā*, *ghore ke nathnen pakurne kā ek āla* — *Jal kī kinā jo jān meñ lakrī ityādī par lag jātā hai*, *hans ke sadris ek chiriyā*, *ghore ke nathnen pakurne kā yantra*.

**BA-ROM'E-TER**, *n.* (Fr. *baros, metron*) an instrument for measuring the weight of the atmosphere — *Mizānu l-hawā* — *Vātānāpakayantra*, *vāyumanḍalagurutwamānāyantra*.

**BĀR-O-MĒT'RICAL**, *a.* relating to the barometer — *Mizānu l-hawā ke mutā'alliq*, *mizānu l-hawā se nisbat-dār* — *Vātānāpakayantrasambandh*, *vāyumanḍalagurutwamānāyantrasambandh*.

**BĀR'ON**, *n.* (Fr.) a rank of nobility next to a viscount — *Inglistān ke umarāon kā darjā jo Vāikaunt ke darjē ke niche hotā hai* — *Ingland meñ kulinōn kā pad jo Vāikaunt ke pad ke niche hotā hai*.

**BĀR'ON-AGE**, *n.* the dignity or estate of a baron, the whole body of barons or peers — *Bāran kā darjā yā amlāk*, *jāmē 'umarā yā Bāran* — *Bāran kā pad wā bhūmī kulinōn wā Bāranōn kā varg*.

**BĀR'ON-ESS**, *n.* a baron's lady — *Bāran kī begam* — *Bāran kī patnī wā strī*.

**BĀR'O-NY**, *n.* the lordship or fee of a baron — *Bāran jo ahālīgān-i-farāng ke amīron ke ek darjē kā khitāb hai uskī milkīyat* — *Bāran nām kulin kā pad*

**BA-RŌ'NI-AL**, *a.* relating to a baron or barony — *Bāran ke mutā'alliq*, *Bāran kī milkīyat ke mutā'alliq* — *Bāran nām kulināsambandh*, *Bāran kī bhūmī kā sambandh*.

**BĀR'ON-ET**, *n.* the title next to a baron — *Baran ke darjē ke ba'd kā darjā* — *Bāran ke pad ke niche kā pad*.

**BĀR-O-SCOPE**, *n.* (Gr. *baros, skopeo*) an instrument to show the weight of the atmosphere — *Mizānu l-hawā* — *Vātānāpakayantra*, *vāyumanḍalagurutwamānāyantra*.

**BĀR-O-SCŌPICAL**, *a.* relating to the baroscope — *Mutā'alliq-i-mizānu l-hawā*, *mansūb-ba-mizānu l-hawā* — *Vātānāpakayantrasambandh*, *vāyumanḍalagurutwamānāyantrasambandh*. [rik — *Sainyālay*, *sunyāgar*.

**BĀR'RACK**, *n.* (Sp. *barraca*) a building to lodge soldiers — *Chhāveni<sup>h</sup>*, *sipāh-khāna*, *bā-*

**BĀR'RACK-MĀS-TER**, *n.* the officer who superintends a barrack — *Sipāh-khāne kā muhtamim yā nigah-bā* — *Sainyālay kā adhyaksh*

**BĀR'RA-TOL**, *n.* (Fr. *barater*) an encourager of lawsuits — *'Adālat meñ dā'wā kī tarqīb d. w.*, *mugānā dīma yā nālīsh ubhārne w.* — *Arthavivād ubhārne w.*

**BĀR'RA-TRY**, *n.* foul practice in law — *Dā'wā aur jhagyon kī torqīb dene kī 'ādat* — *Arthavivād aur tantōn ke ubhārne kī abhyās*.

**BĀR'REL**, *n.* (Fr. *baril*) a round wooden vessel, any thing hollow and long, a cylin

- der ; v. to put into a barrel — *Pipá, náli<sup>h</sup>, nali<sup>h</sup>, nal<sup>h</sup>, poingá<sup>h</sup>, poingí<sup>h</sup>, choingá<sup>h</sup>, chongi<sup>h</sup>* ; v. *pipe meñ rakhná, poingá poingí choingá yá choingí meñ rakhná<sup>h</sup>*.
- BĀR'KEN**, a. (S. *bar*) not prolific, unfruitful, not copious, uninventive, dull — *Shor, be-samar yá be-samara, 'aqima, tang, kam-zihñ, sust* — Aphalá, usar, rehar, bāñjh, bahel, bāñdhyā, alp, nirbodh, mandabuddhi, jar, mūrñ.
- BĀR'REN-LY**, ad. unfruitfully — *Shori-se, bāñjh-pane se<sup>h</sup>* — Nishphalatá se.
- BĀR'REN-NESS**, n. want of offspring, unfruitfulness, sterility, scantiness — '*Aqimagi, rho-riyat, shori, tang* — Bandhyatá, bāñjhan, bahelpān, mishphalatá, aphilatá, usarāi, ny unatá, alpatá.
- BĀR-RI-CĀDE'**. See under **BAB**. [*gāri<sup>h</sup>, ek pakiye ki chhoñi gāri<sup>h</sup>, háth-gāri<sup>h</sup>*]
- BĀR'ROW**, n. (S. *bereve*) a small hand or wheel carriage — *Háth se khinch. se ki chhoñi*
- BĀR'ROW**, n. (S. *bearg*) a hog — *Suar<sup>h</sup>*.
- BĀR'ROW**, n. (S. *bearw*) a mound — *Tilá<sup>h</sup>*.
- BĀR'TER**, v. (Fr. *barater*) to traffic by exchanging, to give in exchange ; n. traffic by exchange — *Mubādala k. ullá-badli k. ; n. mubādala, tijarat bá-iwaz-mu'awaza* — *Pañtá k. rke vyāpār k., er pherī karke bāñjiyak k. ; n. pañtā, palte se bāñjiya*.
- BĀR'TER-ER**, n. one who barter — *Mubādala se tijarat k. w.* — *Pañtā k. w., pañtā karke vyāpār k. w.*
- BA-RÝTES**, **BA-RÝ'TA**, **BA-RÝTE'**, n. (Gr. *baros*) a ponderous earth — *Bhāri mitti<sup>h</sup>*.
- BĀR'Y-TONE**, a (Gr. *baros, tonos*) noting a grave deep sound — *Bhāri aur gambhīr áwáz zāñh k. w.* — *Bhāri aur gambhīr dhvani wā nád ká prakāśak.* [— *Kālā patthar*.
- BA-SALT**, n. (L. *basaltus*) a hard dark-coloured stone — *Sang-i-misā, teliyā patthar<sup>h</sup>*
- BA-SALTIC**, a pertaining to basalt — *Muta'alliq-i-sang-i-misā* — *Krishnaprastarasam-bandhi, kále patthar ká sambandhi*.
- BĀSE**, n. (L. *basis*) the bottom, the foundation, the pedestal of a statue ; v. to lay the foundation, to found — *Bunyād, binā, kursi* ; v. *bunyād dāñná, qaim k.* — *Jar, mūl, new, murti ká niche ká bhag, tal ; v. new dāñná, sthapanā, sthāpit k.*
- BĀSE'LESS**, a. without a base — *Be-bunyād, be-asl* — *Binā jar ká, nirnūl*.
- BĀSE'MENT**, n. an extended base — *Lambi chauri new<sup>h</sup>*.
- BĀ'SIS**, n. the foundation, the pedestal of a column, that on which any thing is raised the ground-work or first principle ; pl. *BĀ'ses* — *Bunyād, binā, khambe ki kursi, pá-ya, jās par koi chiz qaim ki jāy, asl* — *Jar, new, khambe ká adhobhāg, tattwa, mūl*.
- BĀSS**, a. in music, low, grave, deep — *Gambhur<sup>h</sup>, dhār<sup>h</sup>, bhāri<sup>h</sup>*.
- BĀSS-RE-LIEF**, n. sculpture, the figures of which do not stand far out from the ground — *Wāñ sang-tarāshī ki jiski shaklōñ ká ek rukh ma'lūm ho<sup>h</sup>* — *Patthar ki wāñ chitrakāri ki jiski mūrtoñ ká ek or dekh pare*.
- BAS-SOON'**, n. a musical wind instrument — *Ek turur ki shahnāi* — *Ek prakār ki bāñsuri*.
- BĀS'E-VI-OL**, **BĀS'E'VI-OL**, n. a musical instrument — *Sārangi<sup>h</sup>, bansi<sup>h</sup>*.
- BĀSE**, a (L. *basis*) low, vile, illegitimate, without value, deep, grave — *Zulil, dūñ, pá-shi, waladu-z-zinā, harām-zāda, be-quṭr, bhāri<sup>h</sup>* — *Nich, adham, vijañmā, krishñapak-shī, kutsit, tuchchhā, nirgun, gambhur, dhīr*.
- BĀSE'LY**, ad. in a base or unworthy manner — *Zillat se, be-gairati se, páji-pan se* — *A-dhamatī tuchchhatā nichāi wā nichatī se*.
- BĀSE'NESS**, n. meanness, vileness — *Páji-pan, dūñi, kamina-pan, rizāl-pan, be-gairati* — *Adhamatī, tuchchhatā, nichatwa, nichatā, apakrishatā*.
- BĀSE'BORN**, a illegitimate, of low parentage — *Harām-zāda, waladu-z-zinā, razil* — *Vijāt, jāñj, vijañmā, krishñapakshī, him jāti ká, adham jāti ká.* [*kā gherā<sup>h</sup>*]
- BĀSE'COURT**, n. lower court, the farm-yard — *Niche yā pichhwañe ká āngan<sup>h</sup>, khatiyāñ*
- BĀSE'MINDED**, a. mean-spirited, worthless — *Kamū-dil, kamūñ-khatīr, zulil, pañt, be-quadr* — *Nichamatī, adhamamatī, kutsit, apakrishit.* [*tā. man ki nichatā*]
- BĀSE-MINDED-NESS**, n. meanness of spirit — *Mizāj yā dil ki kamīñgā* — *Mati ki adhamā*
- BĀS'E-NET**, n. (Fr. *bassinet*) a helmet or headpiece — *Khod, migfar* — *Mastakarakshapī, yuddha ká op*
- BA-SHAW'**, n. (Ar.) a Turkish viceroy, an imperious person — *Turkistāñ ke Sultāñ ká sūba-dār, muqrūr shakhs* — *Turkistāñ deś ke rajā ká rajapratindhi, shāñkāri purush*
- BĀSH'FUL**, a. (L. *basis*) shamefaced, modest, sheepish, shy, exotting shame — *Nazar-chor, sharmilā, hayā-dār, shurm-g ā, sharm-nāk, kādar, buz-dil, sharm-angez* — *Munh chor, sañkochī, lājāwant, lājāwāñ, lajilā, muñchhipā, darpokñā, lājākār*.
- BĀSH'FUL-LY**, ad. modestly, in a shy manner — *Sharm gairat yā hayā se, buz-dil se, kādar-pan se<sup>h</sup>* — *Lajjā wā sañkoch se, darpoknepan se, kachehe jī se*.
- BĀSH'FUL-NESS**, n. modesty, rustic shame — *Sharm, sharm-g āñi, gairat* — *Lajjā, sañkoch*.
- BĀSH'LL**, n. the slope of a joiner's tool ; v. to grind the edge of a tool to an angle — *Barhā ke huthiyār ki dhār<sup>h</sup> ; v. huthiyār ko sāñ yā bāñh d.<sup>h</sup>*
- BA-SH'LIC**, n. (Gr. *basileus*) a large hall, a magnificent church — *Barā dālāñ, 'alishāñ girjā* — *Baṭā ghar, barā lāubhajanabhawāñ*.
- BĀSH'T-CA**, n. the middle vein of the arm — *Bāsāl'q* — *Bāñh ke bich kī nāñi*.

- BAS-ŪL'IC, BAS-ŪL'I-CAL, *a.* pertaining to the middle vein of the arm—*Bāsaliq ke muta'alliq*—Bāñh ke bich ki nāri ká sambandhī, bāñh ke bich ki nāri ká.
- BAS-ŪL'I-CON, *n.* an ointment—*Malham, marham*—Lep
- BAS'U-LISK, *n.* a crested serpent, a kind of cannon—*Choti-dār sūnp, ek qism ki top*—Churayukt sarp, ek prakār ká agnyastra.
- BAS'SIN, bās'n, *n.* (Fr. *bassin*) a small vessel, a pond, a hollow place, a dock—*Chhotā bartan<sup>h</sup>, tālāb, hauz, khālā<sup>h</sup>, jahāz ke banne yā marammat hone ki jagah*—Bāsan, tarāg, kuñd, khāl, naukā ke banne ká sthān.
- BASK, *v.* (D. *backeren*?) to lie in warmth, to warm by exposing to heat—*Tāpnā<sup>h</sup>, tapnā<sup>h</sup>, dhūp yā ghām khānā yā khilānā<sup>h</sup>*.
- BAS'KET, *n.* (W. *basged*) a vessel made of twigs or rushes—*Tokri<sup>h</sup>, tokrá<sup>h</sup>, daurá<sup>h</sup>, dauri<sup>h</sup>, dālijā<sup>h</sup>, khānchā<sup>h</sup>, khānchi<sup>h</sup>, khānchiyā<sup>h</sup>*.
- BAS'KET-HILT, *n.* a hilt which covers the hand—*Mūth jis se hāth ki bachāw ho<sup>h</sup>*.
- BAS'KET-HILT-ED, *a.* having a basket-hilt—*Mūth-dār jis se hāth ki bachāw ho*.
- BASS. See under BASE.
- BASS, *n.* (T. *bast*) a mat—*Chalāi<sup>h</sup>*.
- Bäss, *n.* a fish of the perch kind—*Samundar ki ek bari machhli<sup>h</sup>*—Samadri min.
- B S'SET, *n.* (Fr. *bassette*) a game at cards—*Tās ká khel<sup>h</sup>*.
- BAS'TARD, *n.* (W. *bastard*) a child born out of wedlock; *a.* illegitimate, spurious—*Harām-zāda, waladu-z-zinā<sup>h</sup>; a. harām-zāda, waladu-z-zinā, naqlī, jhūthā<sup>h</sup>*—Jārajsantān, vijānmā; *a.* varṇasañkar, kṛishṇapakshi, kalpit, kritrim.
- BAS'TARD-IZE, *v.* to prove to be a bastard—*Kisī ko harāmi-pillā sābit k.*—Kisī ko varṇasañkar wā vijānmā thahrānā. [Kritrim, kalpit, varṇasañkar, kṛishṇapakshi, vijānmā.
- BAS'TARD-LY, *a.* spurious, illegitimate—*Naqlī, jhūthā<sup>h</sup>, harāmi-pillā, waladu-z-zinā*—BAS'TARD-Y, *n.* the state of being a bastard—*Harām-zādagi, harāmi-panā*—Jārajatwa, upastrijatadasi.
- BASTE, *v.* (Sw. *basa*) to beat with a stick, to drip butter on meat, to sew slightly—*Lakri se mārṇā<sup>h</sup>, chuparṇā<sup>h</sup>, dhāgā dātnā<sup>h</sup>, halki sikāi k.<sup>h</sup>*
- BAS'ING, *n.* the act of beating with a stick—*Lakri se mār<sup>h</sup>*.
- BAS-TI-NĀDE, BAS-TI-NĀ'DO, *n.* the act of beating with a cudgel; *v.* to beat with a cudgel—*Lāthi se mārpiṭ<sup>h</sup>; v. lāthi se mārṇā<sup>h</sup>, lathiyānā<sup>h</sup>*.
- BASTILE, *n.* (Fr. *bastille*) a fortification, a castle, a state prison—*Shahr-panāh, qal'a, qal'a jis meñ sābiq meñ Frāsis ke mulk meñ qaidī rakhte the*—Garhi, garh, bandigriha, bāndhuon ká ghar.
- BAST'ION, *n.* (Fr.) a mass of earth standing out from a rampart, a bulwark—*Burj, sadd, dandama, qal'a*—Garhi ki bāhri bhīt ki or mitti ká dūhā jo rahtī hai, garhi ká kothā, garh wā durg. [jis se gehd marte hui<sup>h</sup>.
- BAT, *n.* (S.) a heavy stick, a club used in playing at cricket—*Bhāri dandā<sup>h</sup>, dandū*
- BAT'LET, *n.* a piece of wood for beating linen—*Kundi karne ká mugdar<sup>h</sup>*.
- BY'TON, BA-TOON', *n.* a staff, a club—*Chob, 'asā*—Lāthi<sup>h</sup>, dandā<sup>h</sup>.
- BAT, *n.* a small winged animal—*Chamgudar<sup>h</sup>*.
- BAT'TISH, *a.* like a bat—*Chamgudar wā<sup>h</sup>*.
- BAT'TY, *a.* belonging to a bat—*Chamgidar ke muta'alliq*—Chamgidar ká sambandhī.
- BAT'FOWL-ER, *n.* one who practises bat-fowling—*Rāt meñ jāl se chiriyon ko pakarne w.*
- BAT'FOWL-ING, *n.* bird-catching at night—*Rāt meñ jāl se chiriyon ko pakarṇā<sup>h</sup>*.
- BAT'CH, *n.* (S. *bacan*) the quantity of bread baked at once—*Ghān<sup>h</sup>*.
- BĀTE, *v.* (S. *beatan*) to lessen, to lower in price, to take away, to grow less—*Kam k, qimat kam k., takhfif k., kam k.*—Ghatānā, mol ghatānā, kāt lenā, nyūn k. wā h. ghatnā.
- BĀTE'LESS, *a.* not to be abated—*Jo ghat na sake<sup>h</sup>*.
- BĀTE'MENT, *n.* diminution—*Kamti, kami*—Ghatī ghatāw.
- BĀTING, *prep.* except—*Siwā, ba-juz*—Chhor ke.
- BĀTE, *n.* (S.) strife, contention—*Jhagrā<sup>h</sup>, tantā<sup>h</sup>, bahkerā<sup>h</sup>*.
- BĀTE'FUL, *a.* contentious—*Jhagrālū<sup>h</sup>, bahkeriyā<sup>h</sup>*.
- BĀTH, *n.* (S. *beth*) a place to bathe in, a house for bathing, a measure—*Hamām, gusl-khāna, ek paināna*—Snānāgar, nahāngar, ek parimān, ek nāp wā māp.
- BĀTHE, *v.* to wash in a bath, to soften—*Gusl karṇā yā karānā, hamām k, nahlānā<sup>h</sup>, narm k., mulāim k.*—Nahwānā, nahānā, snān k. wā karānā, komal k, mridu k.
- BĀ'THER, *n.* one who bathes—*Nahāne w.<sup>h</sup>, nahlāne w.<sup>h</sup>*
- BĀ'THING, *n.* the act of washing in a bath—*Gusl*—Nahān, snān. [wā dūbnā.
- BĀ'THOS, *n.* (Gr.) a sinking in poetry—*Shā'iri meñ dūbnā*—Kāvya meñ uagna honā
- BĀTTAIL-OUS. See under BATTLE.
- BAT'TEL, BĀT'TL, *v.* (S. *batan*) to render fertile, to grow fat; *a.* fertile—*Zar-khez k., motā<sup>h</sup>*; *a. zar-khez*—Upjāū wā urvarā k., pusht wā sthūl h.; *a.* urvarā, upjāū.
- BĀ'TTEN, *v.* (S. *batan*) to make fat—*Motā k. yā h.<sup>h</sup>*
- BĀ'TTER, *v.* (Fr. *battre*) to beat down, to wear out; *n.* a mixture beaten together—

*Dhānā<sup>h</sup>, girānā<sup>h</sup>, girā denā<sup>h</sup>, tor denā<sup>h</sup>, chalani k<sup>h</sup>, jhānjhari k<sup>h</sup>; n. āte ande aur dūdh kā mī<sup>h</sup>aw<sup>h</sup>.*

BĀTTER-ER, *n.* one who batters—*Dhāne w<sup>h</sup>, girāne w<sup>h</sup>, torḍāle w<sup>h</sup>, chalani yā jhānjhari k. w<sup>h</sup>.*

BĀTTER-Y, *n.* the act of battering, a raised work for cannons, a violent assault—*Dhānāw<sup>h</sup>, girāw<sup>h</sup>, morcha, damdama, mārṣṭ<sup>h</sup>, mārḱūt<sup>h</sup>.*

BĀTTER-ING-RĀM, *n.* a military engine—*Ek jangī āla jiskī sirā meṁrhe ke sir ki tarah hotā thū aur us se sūbiq ke log larāi meṁ diwār girāte the*—*Ek yantra jis se pūrvakālīn log yuddha meṁ bhītāin girāte the.*

BĀTTLĒ, *n.* (Fr. *bataille*) a fight, an engagement; *v.* to contend in fight—*Larāi<sup>h</sup>, jang; v. lurnā<sup>h</sup>, muqābala k., jang k.*—Yuddh, raṅ; sāṅgrām k., larāi k., bhirnā.

BĀTTAIL-OUS, *a.* warlike—*Jangi, lashkari*—*Larānka, kaṭilā, yuddhasambandhi.*

BAT-TĀL'IA, *n.* battle-array—*Saf-ārāi*—Vyūh.

BAT-TĀL'ION, *n.* a division of an army—*Paṭṭan, sipāhiyōn kā guroh pāñch sau se āth sau tak*—Yoddhāōn kā dal pāñch sau se āth sau tak.

BĀTTLE-MENT, *n.* a wall with embrasures—*Fasil, diwār jis meṁ wār ke liye sūrākh bane hoñ*—*Bhit jis meṁ bhitār se goli chālāne ke liye chhed bane hoñ.*

BĀTTLE-MENT-ED, *a.* secured by battlements—*Fasil-dār*—*Aisi bhit se yukt ki jis meṁ bhitār se goli chālāne ke liye chhed bane hoñ.*

BĀTTLING, *n.* conflict, encounter—*Larāi<sup>h</sup>, jang*—*Samar, raṅ, yuddha.*

BĀTTLE-AR-RĀY, *n.* order of battle—*Saf-ārāi, saf-bi saf, parā-basta*—Vyūh.

BĀTTLE-AXE, *n.* a weapon of war—*Tabar, guṁrāsā<sup>h</sup>*—Pharsā, kuṭhār.

BĀTTLE-DOOR, BĀTTLE-DÖRE, *n.* an instrument used in playing at shuttlecock—*Khel meṁ geṇd mārne kā dandā<sup>h</sup>.*

BAT-TÖL'O-GY, *n.* (Gr. *bates, logos*) a needless repetition of words—*Takrār-i-alfāz, alfāz-i-mutakarrara ya'ni lafzon kā kai bār lānā*—*Nirarthak punarukti, nirarthak vākya.* [mutakarrara—Punaruktivaktā.]

BATÖ-TÖL'O-GIST, *n.* one who repeats needlessly the same words—*Muharrir-i-alfāz-i-*

BAT-TÖL'O-GIZE, *v.* to repeat needlessly—*Takrār-i-alfāz k., alfāz-i-mutakarrara k., taq-rir-i-kalām-i-be-fāida k.*—*Nirarthak punarukti k., vyāth bārbār ekhī šabd buknā.*

BĀV'A-RÖY, *n.* a kind of cloak—*Ek tarah kā labāda*—*Ek prakār kā angarkhā upar paharne ke liye.*

BĀV'IN, *n.* a stick for firewood, a fagot—*Īndhan ki lakri<sup>h</sup>, ānti<sup>h</sup>.*

BĀW'BLE, *n.* (Fr. *babiole*) a trinket, a gewgaw, a trifle—*Halkā gahnā<sup>h</sup>, khilāunā<sup>h</sup>, adnī chiz*—Tuchchhapadārth.

BĀWD, *n.* (W. *bawf*) a procurer, or procuress; *v.* to procure, to dirty—*Bharūā<sup>h</sup>, kutnā yā kutṭan<sup>h</sup>, kutni<sup>h</sup>; v. pahunchānā<sup>h</sup>, runḱi pahunchānā<sup>h</sup>, kutṭanpanā<sup>h</sup> k<sup>h</sup>, burā k<sup>h</sup>.*

BĀWD'Y, *a.* filthy, obscene, unchaste—*Bad, zabūn, kharāb*—*Burā, nich, adham, avāchya.*

BĀWD'LY, *ad.* obscenely, lewdly—*Fāhishāna, bad-masti se*—*Adhamatā se, burā se, lampatā se.* [phūharpanā, lampatāti.]

BĀWD'NESS, *n.* obscenity, lewdness—*Fuṣh, shahwat, bad-masti*—*Avāchyatā, phuharai,*

BĀWD'RY, *n.* obscenity, unchaste language—*Fuṣh, be-sharmi, lū-zabūn, bad-sukhan*—*Phūharpanā, kattānpanā, nirlajjātā, kuvachan.*

BĀWD'BORN, *a.* descended from a bawd—*Kutni yā kutne kā janmā<sup>h</sup>.*

BĀWD'Y-HÖUSE, *n.* a house of prostitution—*Kasbi-khāna, chhināl kā ghar<sup>h</sup>*—*Veśyālay, veśyāgrih, paturāi kā ghar.*

BĀWD'RICK. See BALDRICK. [chillānā<sup>h</sup>, pukārnā<sup>h</sup>, gohrākar kahnā<sup>h</sup>.

BĀWL, *v.* (S. *bellan*) to cry aloud, to shout, to proclaim as a crier—*Hānk-mārnā<sup>h</sup>,*

BĀW'LER, *n.* one who bawls—*Hānk-mārne w<sup>h</sup>, chillāne w<sup>h</sup>, pukārne w<sup>h</sup>, gohrāne w<sup>h</sup>.*

BĀY, *a.* (L. *badius*) brown inclining to chestnut—*Kumait, surang<sup>h</sup>, teliyā<sup>h</sup>*—*Piṅgal, piṅg.* [ghoṛā, tak lagāne w.

BĀY'ARD, *n.* a bay horse, a gazer—*Kumait ghorā, ghuirne w<sup>h</sup>*—*Ukanāh, kiyāh, piṅgal.*

BĀY'ARD-LY, *a.* blind, stupid—*Andhā<sup>h</sup>, ahmag, be-wuqūf*—*Andh, uirbodh, jar, mūrḥ.*

BĀY, *n.* (S. *bugan*) an arm of the sea—*Khaliy*—*Kol.*

BĀY'SALT, *n.* salt made of sea-water—*Pāṅgā lon<sup>h</sup>.*

BĀY-WIN'DOW, *n.* a window jutting outwards—*Darichā jo diwār se bāhar ki taraf niklā ho*—*Khirkī jo bhit se bāhar ki or ubharī ho.*

BĀY, *n.* (Gr. *baion*?) the laurel tree—*Taj<sup>h</sup>, ek qism kā kalā per jiskī pattiyoṅ kā hār banākar agle zamānō ke log to zīman muntāz shakhsōn ko pahnatē the*—*Ek prakār kā śyāmavriksh jiske patte prāchin kāl meṁ mānasūchakahar ke banāne meṁ kām āte the.*

BAY, *v.* (Fr. *aboyer*) to bark at; *n.* a stand made by one surrounded by enemies—*Bhauṅknā<sup>h</sup>, bhūṅknā<sup>h</sup>, n. bairiyoṅ se ghīr jāne par dat jānā yā kharē ho rahnā<sup>h</sup>.*

BĀY'O-NET, *n.* (Bayonne) a dagger fixed to a musket; *v.* to stab with a bayonet—*Sangin; v. sangin hūlnā yā hul d., sangin se ghāyal k.*



BA-ZĀAR', Ba-zāz', n. (P.) a market-place—Bāzār—Hāt.

BDELLIUM, dēlyum, n. (L.) an aromatic gum—Gūgal<sup>h</sup>.

[nā<sup>h</sup>, ho jīnā<sup>h</sup>, rahnā<sup>h</sup>.

BE, v. (S. *beon*) to exist, to become, to remain; pr. Ām; p. t. Wās; p. p. BĒEN—Ho-  
BEING, n. existence, any thing that exists—Hastī, wajūd, ahwāl, hālat, mutanāfiq, jān-  
dār—Asti, sattwa, prāpadharan, dasā, avasthā, bhūt, prāpi, śarīrī, dehī, janmī. [tāt.

BEACH, n. the shore, the strand—Sāhil, samundar kī kināra—Samudratir, samudra-  
BEACHEN, a. exposed to the waves—Sāhil par uāq', jis par mauj lagti ho—Samudra-  
tirasth, uttarang, jis par samudra ki tarāngain lagti hon.

BEACHY, a. having a beach—Sāhil-dār—Tiravīśīst, tatayukt.

BEACON, bē'kn, n. (S. *beacen*) something on an eminence to give notice, a light-  
house; v. to light up—Koi chiz jo khabar-dīhi ke liye kis buland jagah par ho, rāt ke  
waqt jahāz-rānōn ki rah-numāi ke liye fānūs-dār minār; v. raushan k.—Samāchār  
dene ke nimitta ūnche sthān par jo kuchh ho, rāt ke samay meñ nāvīkon ko path  
dikhāne ke liye ākāsadīpayukt ūnchā kothā; v. bārnā.

BEACONED, a. having a beacon—Khabar-dīhi ke liye 'alāmat-dār, fānūs-dār—Samā-  
chār dene ke nimitta chūhmayukt, ākāsadīpayukt.

BEACONAGE, n. money paid for maintaining beacons—Khabar dene ke liye 'alomat dār  
makānōn yā sāhil par fānūs-dār minārōn ke bar qarār rakhne ke liye jo zar dīyā gay  
—Samāchār dene ke nimitta chīhrayukt ūnche gharōn wā samudratat par ākāsā-  
dīpayukt ūnche kothōn ke nīrvāh ke liye jo dhan vyay ho.

BEAD, n. (S.) a little ball strung upon thread, used for necklaces and rosaries, any  
small globular body—Dāna, mudunwar chiz, mankā<sup>h</sup>, gurīyā<sup>h</sup>, golī<sup>h</sup>.

BEADROLL, n. a list of those to be prayed for—Jin shakhson ke waste jap ho unki fih-  
rist—Jin logon ke liye jap ho unki parisanākhya.

BEADSMAN, n. a man who prays for others—Dusre ke liye jap k. w<sup>h</sup>—Parārthajīpak.

BEADSWOMAN, n. a woman who prays for others—Dusre ke waste jap karne wālī aurat  
—Dusre ke nimitta jap karne wālī stri.

BEADLE, n. (S. *bydel*) a petty officer in a court or parish—Inglīstān meñ ek qism kā  
piyāda—Ingland des meñ ek prakār kī chaprāsī.

BEADLESHIP, n. the office of a beadle—Inglīstān meñ ek qism kī piyāda-garī—Ingland  
des meñ ek prakār ke chaprāsī kā pad. [kuttā.

BEAGLE, n. (Fr. *bigle*) a small hound—Ek chhotā shikārī kuttā—Ek chhotā āshetī

BEAK, n. (Fr. *bec*) the bill of a bird, anything like a beak—Mīngār, mīngar ke ma-  
nind shai—Thor, choñch, choñch wā thor sā pad urth. [vīśīst.

BEAKED, a. having a beak—Mīngār-dār, choñch-dār—Choñch w., thor w., chañchu-

BEAKER, n. (Ger. *becker*) a vessel for drinking, a flagon—Piyāla, āb-khōra—Panāpī-  
tra, pine kā bartan.

BEAM, n. (S.) the main piece of timber that supports a building, a part of a balance,  
the pole of a chariot, a part of a loom, the horn of a stag—Shaktir, tarāzū kī dandī,  
gōrī kā jūā<sup>h</sup>, haras<sup>h</sup>, dhenkā<sup>h</sup>, hīrn kā sīng<sup>h</sup>—Latīhā, lakkar, dharan, tuladand, jūā,  
vāpadand, vāyadand, mīngasīng. [Dhān sarīkhā, dharan kī nāin, sūngī

BEAMY, a. like a beam, having horns—Shaktir-numā, shaktir ke mánind, sūng-dar—

BEAM, n. (S.) a ray of light; v. to shine forth, to emit rays—Kīrap<sup>h</sup>; v. chamaknā<sup>h</sup>,  
kīranā<sup>h</sup>.

BEAMLESS, a. emitting no rays of light—Bē-shū'ā—Kīrapahīn.

BEAMY, a. emitting rays, radiant—Munaw-war, nūrānī, raushan, shū'ā-dār—Kīrapa-  
may, dedīpamān, prabhāwān.

BEAN, n. (S) a species of pulse—Lobiya<sup>h</sup>, borā<sup>h</sup>, sem<sup>h</sup>.

BEAR, v. (S. *beran*) to carry, to support, to endure, to suffer, to bring forth; p. t. BŪRE  
or BĀRE, p. p. BŪRNE, BORN—Le jānū yā le-chalnā<sup>h</sup>, sañbhītnā<sup>h</sup>, sahnā<sup>h</sup>, bhognā<sup>h</sup>,  
mānnā<sup>h</sup>, lenā<sup>h</sup>, junnā<sup>h</sup>, byānā<sup>h</sup>, phalnā<sup>h</sup>, phal lānā, phal d<sup>h</sup>. [dhamar, goni.

BEARER, n. one that bears—Hāmīl, hammāl, maktarā<sup>h</sup>—Vāhak, dhīrak, kahār, ūhoī,

BEARING, n. posture, mien, the place or relation of one object with respect to another  
—Waz', hālat, manzar, qiyāfa, chākra, dushrā, rukh, taruf, sint—Bhaw, dhab, dhaj,  
ohhaw, rūp, sut, dāsī, avasthātī, avasthān.

BEARING-CLOTH, n. a cloth for covering a child when carried to baptism—Wah kaprā  
kī jis se ek bachche ko orhū-kar 'Isā mazhab meñ dākhil karne ko le jate hain—Wah  
kaprā jis se ek bālak ko orhākār Krīshṭiyadharm meñ antargat karne ko lejāte hain.

BEAR, n. (S. *bera*) a rough savage animal—Dubb, khīrs—Bhānū, richh.

BEARISH, a. having the quality of a bear—Bhālū sā<sup>h</sup>, richh sā<sup>h</sup>.

BEARBATING, n. baiting bears with dogs—Bhālūon ko kutton se torṇānā yā katwānā<sup>h</sup>.

BEARBARDEN, n. a place for keeping bears—Khīs-khānā, bhālūon ke rakhne kī jagah<sup>h</sup>  
—Rīkshālay, bhālūkagār.

BEARHERD, BEARWARD, n. a keeper of bears—Bhālū-bān, bhālūon kā rakhwālā<sup>h</sup>.

BEARLIKE, a. resembling a bear—Bhālū sā<sup>h</sup>.

BEARD, n. (S.) the hair on the lips and chin, the barb of an arrow or hook; v. to

- take by the beard, to oppose to the face—*Rish, tir yá mekh kī phiri hui nok ; v. dār-  
kī nochā<sup>b</sup>, sāmā<sup>b</sup> k<sup>b</sup>.*—Dārhi, vāp wā kāṇṭe ká phirā huá phal.
- BEARD<sup>ED</sup>**, *a.* having a beard, barbed—*Rish-dār, rishāul, khār-dār*—Darhiyal, dārhi w.,  
aṅkrayukt, phalayukt. [bindārhi ká, gabrū, thore vay ká, larká.
- BEARD<sup>LESS</sup>**, *a.* without a beard, youthful—*Ber-ish, umrad, kam-sin*—Mukharomahin.
- BEAST**, *n.* (*L. bestia*) a four-footed animal, an irrational animal, a brutal man—*Hai-  
wán, jānwar, dawáb, haiwán-ādmi*—Paśu, jantu, purusha paśu, mūṣh, jar.
- BEAST<sup>LIKE</sup>**, *a.* resembling a beast—*Haiwán sá*—Paśuśil, paśusadriś.
- BEAST<sup>LY</sup>**, *a.* like a beast, brutal—*Baháim-sírat, haiwán-khaslat, ganda, ná-pák, haiwán  
sá*—Paśuśil, paśuvyavahār, amánush, paśusadriś.
- BEAST<sup>LIN</sup>-NESS**, *n.* brutality, filthiness—*Haiwáníyat, gilázat, najásat, gar dagí*—Paśutá,  
paśuśilátá, amanushyatá, malínatá, ghináhát. [bandhí, paśusadriś, paśu-il.
- BEST<sup>IAL</sup>**, *a.* belonging to a beast, brutal—*Haiwán-sírat, haiwáni, wahshí*—Paśusam-  
BES TI-AL<sup>ITY</sup>, *n.* the quality of beasts, unnatural connexion with a beast—*Haiwání-  
yat, haiwán se shahwat*—Paśutá, paśutwa, paśuśilátá, paśugaman.
- BEST<sup>IAL</sup>-IZE**, *v.* to make like a beast—*Haiwán sá k., wahshí k., baháim-sírat k.*—Paśu-  
sadriś k., paśu kī náin k. [paśurúp se.
- BEST<sup>IAL</sup>-LY**, *ad.* in the manner of a beast—*Haiwáníyat se, haiwáni taur se*—Paśuvat.
- BEAT**, *v.* (*S. beatan*) to strike, to bruise, to tread a path, to conquer, to dash, to throb ;  
*p. t. BEAT, p. p. BEAT<sup>EN</sup>*—*Pitná<sup>b</sup>, kútná<sup>b</sup>, márná<sup>b</sup>, kuchalná<sup>b</sup>, kuchal dálná<sup>b</sup>, mal-  
ná<sup>b</sup>, páñw rakhná<sup>b</sup>, khuḍálná<sup>b</sup>, rauḍálná<sup>b</sup>, chahalná<sup>b</sup>, jítná<sup>b</sup>, mār-hatúná<sup>b</sup>, jhikor-  
ná<sup>b</sup>, bauchhār márná<sup>b</sup>, chulná<sup>b</sup>, uchhalná<sup>b</sup>, dhuk-dhuk k<sup>b</sup>, kīs márná<sup>b</sup>, tapakná<sup>b</sup>.*
- BEAT**, *n.* a stroke, a striking, a pulsation—*Mār<sup>b</sup>, wár<sup>b</sup>, chot<sup>b</sup>, tís<sup>b</sup>, tapak<sup>b</sup>, dhayak<sup>b</sup>,  
nári kī chál<sup>b</sup>.* [chikná kiyá gayá<sup>b</sup>, máirā rauḍá yá mārā huá<sup>b</sup>.
- BEAT<sup>EN</sup>**, *p. a.* made smooth by treading—*Márne rauḍne chahalne yá khuḍulne se*
- BEATER**, *n.* one that beats—*Pitne w<sup>b</sup>, kútne w<sup>b</sup>, hath-chhut<sup>b</sup>, mūsū<sup>b</sup>, mugri<sup>b</sup>.*
- BEAT<sup>ING</sup>**, *n.* the act of striking, correction—*Zul-o-kob, susá, tambíh*—Márkút, márpit,  
dand, táran.
- BEAT<sup>IFY</sup>**, *v.* (*L. beatus, facio*) to make happy, to bless with celestial happiness—  
*Arída khush bashsháh yá shád k., bihišti khushi se áśuda k.*—Paramasukh wá pa-  
ramánand d., swargiyánand d. [masukhladayak, paramánandak.
- BEAT<sup>IFY</sup>**, **BEAT<sup>IFY</sup>-CAL**, *a.* blissful—*Farhat-bahsh, ráhat-angez, ráhat-afzá*—Para-  
**BEAT<sup>IFY</sup>-CAL<sup>LY</sup>**, *ad.* in a blissful manner—*Barí khushi se, kamál farhat se, bihišti  
khushi se*—Paramasukh se, paramánand se.
- BEAT<sup>IFY</sup>-CAL<sup>TY</sup>**, *n.* the act of pronouncing a dead person blessed—*Kisí murde  
shakhs kī bihišti meñ mudákhlat*—Swarg meñ mrit vyakti ká áropā.
- BEAT<sup>ITUDE</sup>**, *n.* blessedness, perfect felicity—*Niháyat farhat, kamál áśaish yá áram,  
bihišti khushi*—Paramánand, paramasukh, swargiyasukh, mukti, moksh, nirván.
- BEAU**, *bō, n.* (*Fr.*) a man of dress, a fop ; *pl. BEAUX, bōz*—*Bánká<sup>b</sup>, chhuilá<sup>b</sup>, chika-  
niyá<sup>b</sup>.* [ruñgíl<sup>b</sup>.
- BEAU<sup>ISH</sup>**, *a.* like a beau, foppish—*Bánkē chhaile yá chikaniye sá<sup>b</sup>, albelá<sup>b</sup>, chhabilá<sup>b</sup>.*
- BEAU<sup>TY</sup>**, *n.* (*Fr. beau*) an assemblage of graces, a particular grace or excellence, a  
beautiful person—*Khúb-súrati, khúb-rú, sulaulí<sup>b</sup>, khush-numái, jamál, khúb-súrat  
shakhs, pari-zád*—Sundaratá, saundarya, lávanya, rūpalávanya, chhavi, sundar wá  
rūpavān vyakti.
- BEAU<sup>TEOUS</sup>**, *a.* fair, elegant, pleasing—*Khúb-súrat, hasín, tukhfa, nafís, dil-rubá, nam-  
kin, maqbúl*—Sundar, rūpawant, sohaní, salóná, manbháú, manohar, ramapik, pyará.
- BEAU<sup>TEOUSLY</sup>**, *ad.* in a beauteous manner—*Khúb-súratí se, husn se, achchhi tarah se*  
—Sundaratá se, sundar rūp se, sundar prakār se. [ramaniyatá, manoharatá.
- BEAU<sup>TEOUSNESS</sup>**, *n.* the being beauteous—*Khúb-súratí, khush-rú, jumál*—Kántatá,  
**BEAU<sup>TIFUL</sup>**, *a.* possessing beauty, fair, elegant—*Khúb-súrat, khush-rú, hasín, tukhfa,  
pákíza*—Rūpawān, sundar, lávanyawan, chāru.
- BEAU<sup>TIFULLY</sup>**, *ad.* in a beautiful manner—*Khúb-súratí se, husn se, khúb tarah se*—  
Sundaratá se, kántatá se, sundar rítí se.
- BEAU<sup>TIFULNESS</sup>**, *n.* the quality of being beautiful—*Khush-numái, khush-rú, khúb-sú-  
ratí, jamál*—Kántatá, lávanya, chhavi, ramaniyatá, surūpatá.
- BEAU<sup>TIFY</sup>**, *v.* to make beautiful, to adorn—*Khúb-súrat k., árasta k., zinat d., zeb d.*—  
Sundar k., srīngār k., śobhit k., alaṅkṛit k. [—Śobhak, alaṅkṛit wá śobhit k. w.
- BEAU<sup>TIFIER</sup>**, *n.* one that beautifies—*Árasta yá Khúb-súrat k. w., zinat d. w., zeb d. w.*
- BEAU<sup>TIFYING</sup>**, *n.* the act of making beautiful—*Zebáish, áráish, árastagi*—Sīngār,  
sañwār, banāw, sajaw.
- BEAU<sup>TY</sup>-SPOT**, *n.* a patch, a foil—*Khál*—Til, bindkī.
- BEA<sup>VER</sup>**, *n.* (*S. bever*) an amphibious quadruped, the fur of the beaver, a hat—*Údbi-  
lāw<sup>b</sup>, údbilāw ká bál<sup>b</sup>, údbilāw ke bál ká khará top jo Angrez log dete haiñ<sup>b</sup>.*
- BEA<sup>VERED</sup>**, *a.* wearing a beaver—*Údbilāw ke dál kī topí diye hue<sup>b</sup>.* [yá<sup>b</sup>.
- BEC-A<sup>FICO</sup>**, *n.* (*Sp.*) a bird, the fig-eater—*Ek chhoṭí chiriyá<sup>b</sup>, anjir khāne wālí chirí-*

- BE-CALM', be cálm', *v.* (*be, calm*) to still, to quiet—*Faro k., raf' k., hawá-band k., tas-kín d.*—Veg ráhit k., nívát k., susthir k., thánbhná, baithálná.
- BE-CAME', *p. t.* of *become*. [*wáste ki, kyúnkar*—Káran ki, is káran ki, is hetu se ki.
- BE-CAUSE', *con.* (*by, cause*) for this reason—*Is wáste ki, is liye ki<sup>b</sup>, lisházá, kyúnki, kis*
- BE-CHANCE', *v.* (*be, chance*) to happen, to befall—*Wágí h., ittífáq h., sar-zad k., gu-zarná*—Bitná, á párná, á gírná, á jáná, ghatná, honá. [*ná, mohit k., lobháná.*
- BE-CHARM', *v.* (*be, charm*) to captivate—*Paresta k., máil k.*—Mohná, vaś k., phāśā-
- BÉCK, *v.* (*S. leacen*) to make a sign with the head, to call by a motion of the head; *n.* a sign with the head, a nod—*Sir se ishára k., sir ke ishúre se buláná; n. sir se ishára, sir-shukáw<sup>b</sup>.*—Mastak se sain wá sānket k., mastakasānket se buláná; *v.* mastakasānket, mastak ká jhukáw.
- BÉCK'ON, *v.* to make a sign to; *n.* a sign without words—*Ishára k., imá k.; n. imá, ishára*—Sain k., ánk h. márná, íngit k.; *n.* sain, íngit.
- BE-CLOUD', *v.* (*be, cloud*) to dim, to obscure—*Dhūndhlá k<sup>b</sup>, andherá k<sup>b</sup>.*
- BE-COME', *v.* (*S. become*) to enter into some state or condition, to suit, to befit; *p. t.*
- BE-COME', *p. p.* BE-COME'—*Ho-jáná<sup>b</sup>, ho-áná<sup>b</sup>, muwáfáq h., zeb d., munásib h.*—Honá, sajnt, phabná, sohaná, khulná, achchhá lagná.
- BE-COM'ING, *p. a.* graceful, seemly—*Khush-numá, muzaiyab, zeb-áwar, láig, sazá-wár, lázin*—Sajlá, sóbhájanak, suudar, upayukt, yogya, uchit.
- BE-COM'ING-LY, *ad.* in a becoming manner—*Khush-numái se, zeb-áwarí se, liyáqat se*—Sóbhá se, sajlepan se, suandarátá se, yogyatá se, upayuktatá se.
- BE-COM'ING-NESS, *n.* decency, propriety—*Zebáish, árástagi, munásabat, liyáqat, sháista-gi, khush-numái*—Saundarya, sóbhávisishatwa, upayuktatá, yogyatá, auchitya.
- BE-CRIPPLE', *v.* (*be, cripple*) to make lame—*Langrá k., pangú k<sup>b</sup>.*
- BÉD, *n.* (*S.*) something to sleep on, a couch, a plot in a garden, the channel of a river, a hollow, a layer, a stratum; *v.* to place in bed, to sow or plant, to lay in order, to stratify, to cohabit—*Bichhauná<sup>b</sup>, sej<sup>b</sup>, kiýári<sup>b</sup>, tah-i-daryá, nadi ká thán thal yá pe<sup>b</sup>, jis jugh par se nadí baktí hai<sup>b</sup>, khál<sup>b</sup>, parat<sup>b</sup>, tah, tabaq; v. bichhaune par baithálná<sup>b</sup>, bichhaune par litáná<sup>b</sup>, boná ropná yá lagáná<sup>b</sup>, musattab k., tah meñ rakhná, hambistar k. yá h.*—Kramánusár dharná, parat meñ rakhná, upagam k., ekí bichhaune
- BÉD'DING, *n.* the materials of a bed—*Bichháwan<sup>b</sup>, bichhauná<sup>b</sup>.* [*par letná yá letáná.*
- BÉD'CHAM-BER, *n.* a chamber for a bed—*Khwab-gáh, árám-gáh*—Nidrásálá, sayanagrih, sayanagur, sone kí kothri. [*sāmagrī, bichhaune ke upar ká vastra.*
- BÉD'CLÖTHES, *n.* the coverlets on a bed—*Bichhaune ká bálá-posh, bichháwan<sup>b</sup>*—Khát kí
- BÉD'FEL-LÖW, *n.* one who lies in the same bed—*Ham-bistun, ham-khwába, ham-palang*—Sahasáyi, dúre ke sáth ekhí khát par sone w.
- BÉD'HÄNG-ING, *n. pl.* curtains of a bed—*Manahri<sup>b</sup>.*
- BÉD'MÄK-ER, *n.* one who makes beds—*Parrásh, bichhauná bichhánc w<sup>b</sup>.*—Sejakári.
- BÉD'MÄTE, *n.* one who sleeps in the same bed—*Ham-bistar, ham-khwába, ham-palang*—Sahasáyi, dúre ke sáth ekhí bichhaune par sone w.
- BÉD'POST, *n.* the post at the corner of a bed—*Chhapar-khát ká dandá<sup>b</sup>.*
- BÉD'PRE-SER, *n.* a lazy fellow—*Sust shakhs, káhil shakhs*—Álasi purush.
- BÉD'RID, BÉD'RID-DEN, *a.* confined to bed by age or sickness—*'Umr-darází yá bimárit se jo utk na sake, sáhib-i-bistar*—Burhápá wá rog ke káran bichhaune se na utk sak-ne w., khatdharwá, khatlaggú. [*ká ghar, sone kí kothri.*
- BÉD'RÖÖM, *n.* a room for a bed—*Khwab-gáh, árám-gáh*—Sayanagrih, nidrásálá, sone
- BÉD'SIDE, *n.* the side of the bed—*Bistare ki taraf*—Bichhaune kí aláug.
- BÉD'STEAD, *n.* the frame of a bed—*Paling<sup>b</sup>, chár-pái, khát<sup>b</sup>, khatiyá<sup>b</sup>, khatol<sup>b</sup>.*
- BÉD'TIME, *n.* the time to go to bed—*Sone ká waqt, árám ká waqt*—Nidrakál, níud ká samay, sone kí belá.
- BÉD'WÄRD, *ad.* toward bed—*Bichhaune ki or<sup>b</sup>.* [*chhitte d<sup>b</sup>.*
- BE-DABBLE', *v.* (*be, dabble*) to wet, to besprinkle—*Bhigoná<sup>b</sup>, bhijáná<sup>b</sup>, chhirakná<sup>b</sup>,*
- BE-DAG'GLE, *v.* (*be, daggie*) to soil with mud—*K'char meñ dharná<sup>b</sup>, k'char lagáná<sup>b</sup>, k'char meñ ghisláná<sup>b</sup>.* [*char ke chhitte d<sup>b</sup>.*
- BE-DASH', *v.* (*be, dash*) to wet by throwing water—*Bhigoná<sup>b</sup>, bhijáná<sup>b</sup>, páni yá k-*
- BE-DÄUB', *v.* (*be, daub*) to daub over—*Lagáná<sup>b</sup>, lesná<sup>b</sup>, potná<sup>b</sup>, dharná<sup>b</sup>.* [*káná<sup>b</sup>.*
- BE-DÄZ'ZLE, *v.* (*be, dazzle*) to make the sight dim by lustre—*Tirmíraná<sup>b</sup>, jhakma-*
- BE-DECK', *v.* (*be, deck*) to adorn, to ornament, to grace—*Árásta k., zeb d., árúish k. yá d., zinat k. yá d.*—Sañwárná, singár k., sóbhit k., aláñkrit k., sájná.
- BE-DEW', *v.* (*be, dew*) to moisten gently—*Nam-nák k., tar k., namtar k.*—Bhigoná.
- BE-DIGHT', *be-dit', .* (*be, dight*) to adorn, to dress—*Áráish yá zebáish k., árasta k., libás pahnáná, poshák pahráná*—Bhúshit wá aláñkrit k., sájná, uttam vastra pahanána. [*dhūndhláná<sup>b</sup>, andhláná<sup>b</sup>, andhlá k<sup>b</sup>, chundhlá k<sup>b</sup>, andherá k<sup>b</sup>.*
- BE-DIM', *v.* (*be, dim*) to make dim, to obscure, to cloud, to darken—*Dhūndhlá k<sup>b</sup>,*
- BE-DÍZEN, *v.* (*be, disen*) to dress out—*Zebáish k., libás yá poshák pahnáná*—Sajná, bhúshit k., uttam vastra pahnána.

- BED'LAM**, *n.* (corrupted from *Bethlehem* an hospital in London) an hospital for lunatics, a madhouse, a madman; *a. mad*—*Landan shahr meñ majnūnōñ ká shifá-khána, págal-khána, majnūn yá diwána shakhs*; *a. majnūn, diwána*—*Landan nagar meñ págalōñ ká árogyasála unmattasáli, págal, baurahá*; *a. unmatta, págal, ummid, bailana, baurahá*. [umadí, vátul, baurahá, bailana.]
- BED'LAM-ITE**, *n.* a madman, a lunatic—*Majnūn yá diwána shakhs, págal*<sup>h</sup>—*Ummatta*, **BE-DRAG'GLE**, *v.* (*be, draggle*) to soil in the dirt—*Lithá; ná*<sup>h</sup>, *kippōñ ko kichar meñ ghasálkar mailá k*<sup>h</sup>. [lathpath k., bhiñiná.]
- BE-DRENCH'**, *v.* (*be, drench*) to soak completely—*Tur-bu-tar k.*, *shar-bor k.*—*Bhigoná*, **BE-DROP'**, *v.* (*be, drop*) to sprinkle over with, to mark with spots—*Chhírákná*<sup>h</sup>, *chhítte d. yá márná*<sup>h</sup>, *bíndki buñdki yá chitti lagúná*<sup>h</sup>.
- BE-DUCK'**, *v.* (*be, duck*) to put under water—*Duboná*<sup>h</sup>.
- BE-DUNG'**, *v.* (*be, dung*) to cover or manure with dung—*Lid yá gobar dálná*<sup>h</sup>.
- BE-DWARF'**, *v.* (*be, dwarf*) to hinder in growth, to stunt—*Búrñ yá barñaw rokná*<sup>h</sup>, *thumká náta yá chhotá k*<sup>h</sup>.
- BE-DYE'**, *v.* (*be, dye*) to stain—*Dagail k.*, *dáqi k.*—*Dhappá wá dhabbá lagúná, bharná*.
- BEE**, *n.* (*S. bee*) an insect that makes honey and wax—*Shahd kí makkhi*—*Madhumakshiká, madhukar, madhumákhí, mumákhí, madmákhí*. [jagah<sup>h</sup>.]
- BEE'GÁRDEN**, *n.* a place for bee-hives—*Madhumákhí ke chhatte yá chháte lagúne kí*
- BEE'HIVE**, *n.* a box or case for holding bees—*Madmákhí ká chhattá yá chhátá*<sup>h</sup>—*Madhumakshiká-pilanaasthán*. [w., madmákhí páne w., madhumakshiká-pilak.
- BEE'MAS-TER**, *n.* one who keeps bees—*Shahd kí makkhi páne w.*—*Madhumákhí páne*
- BEECH**, *n.* (*S. beece*) a forest tree—*Ek qism ká darakht*—*Ek prakár ká per*.
- BEECH'EN**, *a.* belonging to or made of beech—*Bich per ká*<sup>h</sup>.
- BEEF**, *n.* (*Fr. bœuf*) the flesh of an ox, bull or cow; *a.* consisting of the flesh of an ox, bull or cow—*Bail sáir yá gáy ká máns*<sup>h</sup>; *a. baál sáir yá gáy ke máns ká*<sup>h</sup>.
- BEEVES**, *n. pl.* cattle, oxen—*Mawáshi, bail*<sup>h</sup>—*Paśu, bardhe*.
- BEE'FEAT-ER**, *n.* a yeoman of the guard—*Gúy ká gosht khāne w.*, *Inglistān ke bá'ishāh kí khās chauki ká sipāhí*—*Gomānsabhabhak, Ingland ke rájā ká nij parichárak*.
- BEE'FWIT-TED**, *a.* dull, stupid—*Ahmaq, be-wuqúf, kund*—*Jar, nirbodh, múrkh*.
- BÉEN**, *p. of be*—*Huá*<sup>h</sup>. [ráb—Yavamadya, yavasur, jau kí madirá.]
- BÉER**, *n.* (*S. beer*) a liquor made of malt and hops—*Bozá, búza, ek qism kí juu kí sha*.
- BEESTINGS**. See **BIESTINGS**.
- BÉET**, *n.* (*Lat. beta*) a garden vegetable—*Chugandar, sullag*,—*Pálaṅga'ák*.
- BÉETLE**, *n.* (*S. bytl*) a heavy wooden mallet, an insect; *v.* to jut out, to hang over—*Bhāri mográ, gubravutá*<sup>h</sup>, *gubrilá*<sup>h</sup>; *v. báhar ubharná*<sup>h</sup>, *báhar yá úpar latuknā*<sup>h</sup>.
- BEE'TLE-BROW**, *n.* a prominent brow—*Aundhí pesháni, ubhārī pesháni*—*Aundhá lalát, ubhará niklá wá únchá lalát*. [lalát, ubhare lalít ká.]
- BEE'TLE-BROWED**, *a.* having prominent brows—*Ubharī yá únchī pesháni-dār*—*Pulamba*
- BEE'TLE-BEAD-ED**, *a.* dull, stupid—*Be-wuqúf, kund, sust, ahmaq*—*Nirbodh, jar, múrkh, múrkh*.
- BEE'TLE STÖCK**, *n.* the handle of a beetle—*Mogre yá mogri kí mīth yá mutkhiyá*<sup>h</sup>.
- BE-FALL'**, *v.* (*S. be, faillan*) to happen to; *p. t* **BE-FELL'**, *p. p.* **BE-FALLEN'**—*Sar-zad h., názil h., wáqí h.*—*Ghatnā, bítná, pārná, honá*. [h., phabná, sohná, chhájná, sobhná.]
- BE-FIT'**, *v.* (*be, fit*) to suit, to become—*Muwáfiq h., munásib h., fāyí h., zeb d.*—*Yogya*
- BE-FOAM'**, *v.* (*be, foam*) to cover with foam—*Phen se bhar dená*<sup>h</sup>.
- BE-FOOL'**, *v.* (*be, fool*) to make a fool of—*Akhātī ahmaq yá be-wuqúf banáná*—*Jar múrkh wá múrkh banāná*.
- BE-FÖRE'**, *prep.* (*S. be, foran*) farther onward, in front of, in presence of, prior to, superior to; *ad.* sooner than, in time past, previously to, hitherto; farther onward—*Áge*<sup>h</sup>, *sámne*<sup>h</sup>, *rú-ba-rú, má-qabl, peshtar, afzal, awístar*; *ad. peshtar, pahle*<sup>h</sup>, *guzre zamāne meñ, má-qabl, us waqt tak, is waqt tak, tab tak*<sup>h</sup>, *ab tak*<sup>h</sup>, *áge*<sup>h</sup>—*Ágre, sam-mukh, s'kshít, pratyaksh meñ púrv, shreshth, bará, pradhan*; *ad. púrv, púrv kál meñ, pahle, us kál tak, is kál tak, abhí, ágre*. [an, peshtar se—Pahle se, áge se.]
- BE-FÖREHÁND**, *ad.* in a state of anticipation, previously, antecedently, at first—*Awáal*
- BE-FÖRETIME**, *ad.* formerly, of old time—*Sábīq meñ, sábiq, zamāna-i-salaf meñ, guzre zamāne meñ*—*Áge, púrv kál meñ, gat kál meñ, práchín kál meñ*.
- BE-FÖRTUNE**, *v.* (*be, fortune*) to happen to, to betide—*Wáqí h., guzarná, wuqú meñ aná sar-zad h.*—*Bítná, pārná, ho jānī, ghatná, á jiná, á pārná, á gírná*.
- BE-FÖUL'**, *v.* (*be, foul*) to make foul—*Máilá k*<sup>h</sup>, *bhar dálná*<sup>h</sup>.
- BE-FRIEND'**, *v.* (*be, friend*) to favour, to assist, to countenance—*Dast-giri k., murabbí-gari k., pushi k., mudad k., mihr-báni k.*—*Anugrah k., kripá k., sahāy k., upakār k.*
- BE-FRIDGE**, *v.* (*be, fringe*) to adorn with fringes—*Jhālar se sujná*<sup>h</sup>.
- BÉG**, *v.* (*Ger. begehren*) to ask, to crave, to ask alms, to live upon alms—*Cháhna*<sup>h</sup>, *dar-khuást k., niyáz k., bhikh máṅgná*<sup>h</sup>, *gadái k., gadái se awqát-bārī k.*—*Máṅgná, yachana k., prārthaná k., bhikshá k., bhiksha se peṭ kápní wá jī jilāná*.

**BĒG'GA-BLE**, *a.* that may be begged—*Jo mānge jāne ke lāiq ho*—*Jo mānge jāne ke yogya ho.*

**BĒG'GAR**, *n.* one who begs, one who lives by begging; *v.* to reduce to beggary, to deprive, to exhaust—*Sāl, darkhwāst k. w., gadā, darweza gar, be-nawā, khairāt khor; v. faqir k., iflās yā muflisī meñ dālā, khālī k.*—*Prārthak, yāchak, māngne w., arthī, bhikshuk, bhikhārī, bhikhmaṅgā, māṅtā; v. daridrī k., sarvaswa har lenā, nihśesh k.*

**BĒG'GAR-LY**, *a.* mean, poor; *ad.* meanly—*Kamīna, arzāl, muflis, tiki-dast; ad. kamīnagi yā iflās se*—*Tuchh, nich, daridrī, nirdhan; ad. nich prakār se, daridrātā se.*

**BĒG'GAR-LI-NESS**, *n.* meanness, poverty—*Kamīnagi, khijūt, zillat, iflās, muflisī, tang-dastī*—*Nichatā, adhamatā, daridrātā, nirdhanatā.* [ridratā, nirdhanatā, dāridra.

**BĒG'GAR-Y**, *n.* great want, indigence—*Iflās, faqirī, gadā-garī, be-nawā, tang-dastī*—**DA-BE-GĒT'**, *v.* (*S. be, getan*) to generate, to produce, *p. t.* **BE-GĒT'** or **BE-GĒT'**, *p. p.* **BE-GĒT'TEN** or **BE-GĒT'**—*Janānā yā jannā<sup>h</sup>, tawallud k., muwallad k., paidā k.*—*Janmānā, utpanna k., upjānā, nikālnā.* [utpādak, utpanna k. w.

**BE-GĒT'TER**, *n.* one who begets—*Janne w<sup>h</sup>, paidā k. w., nikātne w<sup>h</sup>.*—*Janmā, janak,*

**BE-GILT'**, *a.* (*be, gild*) gilded over—*Sone se mulamma' kiya huā*—*Swarnamaṅḍit kiya huā, sunahlā kiya huā.*

**BE-GIN'**, *v.* (*S. beginnan*) to enter upon something new, to do the first act, to commence, *p. t.* **BE-GĀN'**, *p. p.* **BE-GŪN'**—*Shurū' k. yā h., lagnā<sup>h</sup>, ibtidā k., āqaz h.*—*Pra-vritta h., ārambh k. wā h.* [tak, ārambh k. w., navachhātra, nausikhwā.

**BE-GIN'NER**, *n.* one who begins—*Bānī, mijid, nau-āmoz, muḥṭadī*—*Ārambhak, pravara-*  
**BE-GIN'NING**, *n.* the first or original cause, the first part, the rudiments or first grounds—*Āgāz, ibtidā, shurū', sabab, asl, awal hissa, bunyādī*—*Ādī, ārambh, pratham kāran, prathamānā, prathamabhāg, mūl, ādī sūtra, prathamāsūtra.*

**BE-GIN'NING-LESS**, *a.* without a beginning—*Be-shurū', be-bunyād, be-asl, be-ibtidā*—*Bin-jar kā, nirmūl, anādī.* [BE-GIRT', *p. p.* **BE-GIRT'**—*Gher lenā<sup>h</sup>, lapetnā<sup>h</sup>, bāndhnā<sup>h</sup>.*

**BE-GIRD'**, *v.* (*S. be, gyrdan*) to surround, to encircle, to encompass, *p. t.* **BE-GIRD'ED** or **BE'CLER-BĒG'**, *a.* Turkish governor—*Turkistān kā ek nāzim*—*Türk des kē ek adhipati.* [nā<sup>h</sup>, dānt se kūt khānā<sup>h</sup>, kutarnā<sup>h</sup>.

**BE-GNAW'**, *be-nāw'*, *v.* (*S. be, gnagan*) to eat away—*Chabānā<sup>h</sup>, chābnā<sup>h</sup>, phar-khā-*  
**BE-GONE'**, *int.* (*be, gone*) go away, hence—*Chale jāo<sup>h</sup>, dūr ho<sup>h</sup>, chalā jā<sup>h</sup>.*

**BE-GOT'**, **BE-GOT'TEN**, *p. p.* of *beget*. [wā malin k., kālīk se mailā k.

**BE-GRIME'**, *v.* (*be, grime*) to soil with soot or dirt—*Mailā k<sup>h</sup>, siyāh-fām k.*—*Malin*

**BE-GRUDGE'**, *v.* (*be, grudge*) to envy the possession of—*Hasad k.*—*Dāh k.*

**BE-GUILE'**, (*be, guile*) to impose upon, to deceive, to amuse—*Fareb d., daḡā d., buttā d<sup>h</sup>, jul d<sup>h</sup>, bahlānā<sup>h</sup>*—*Thagnā, thagāi k., chhālā, chhāl k., bhlānā.*

**BE-GUILE'R**, *n.* one who beguiles—*Farebī, daḡā d. w., jul d. w<sup>h</sup>, bahlāne w<sup>h</sup>.*—*Chhālī, thag, bahkū, bahkāne w., bhlāne w.*

**BE-GUN'**, *p. p.* of *begin*.

**BE-HALF'**, *be-hāf'*, *n.* (*S. behefe*) favour, cause, interest, account, sake, support—*Taraf, jānib, fūlā, wāsta, sabab, khātir, haq meñ*—*Or, paksh, arth, liye, nimitta, kāran.*

**BE-HĀVE'**, *v.* (*S. be, habban*) to conduct, to demean, to act—*Waz' ikhtiyār k., rawiya ikhtiyār k., chāl ikhtiyār k., sulūk k.*—*Chālā, chālānā, nibāhnā, nibernā, vyavahār k.*

**BE-HĀV'OUR**, *n.* conduct, demeanour—*Waz', ravish, rawiya, rāh-ravish, tariq, nishast bar-khāst, sulūk*—*Chālchāl, chalan, ācharan, vyavahār.*

**BE-HEAD'**, *v.* (*be, head*) to deprive of the head—*Gardan mārā, sir kūt dālā<sup>h</sup>*—*Mas-tak chhednā, muñr kūt dālā, mūthā kātā.*

**BE-HELD'**, *p. t.* and *p. p.* of *behold*.

**BE'HE-MÖTH**, *n.* (*H.*) an animal described in the book of Job, supposed to be the hippopotamus—*Wah jānwar jiskā bayān Jāb ki kitāb meñ hai, aur jisko log daryāi ghōrā tasawwur karte haiñ*—*Wah jantu jiskā varṇan Jāb ki pustak meñ hai, aur jisko log samudrī ghōrā anumān karte haiñ.*

**BE-HĒST'**, *n.* (*S. be, hās*) a command—*Hukm, amr*—*Ājñā, ādes.*

**BE-HIND'**, *prep.* (*S. be, hindan*) at the back of, following another, remaining after, inferior to; *ad.* in the rear, backwards, remaining—*Paś-gaibāt, piche<sup>h</sup>, paśā, mā-bu'd, bu'd, mutaakhir, kamtar; ad. piche<sup>h</sup>, pusht piche, paś-māndā*—*Pāśchāt, pāchhe, anu-gimī, dūr parā, piche parā, ghāt, ghaṭkar, niche; ad. paśchāt, picchwāre, pith-piche, rahā.* [chhānt, picchā, picchmanā.

**BE-HIND'HAND**, *ad.* in arrears, backward—*Bagōyā se, der se, sust, kashidā, paś-pā*—**PI-**

**BE-HOLD'**, *v.* (*S. be, healdan*) to view, to see, *p. t.* **BE-HĒLD**, *p. p.* **BE-HĒLD'** or **BE-HÖLD'EN**—*Nig'ih k., nazar k., mushāhada k., dekhnā<sup>h</sup>*—*Avalokan, nihārnā. tāknā.*

**BE-HÖLD'**, *int.* see! lo!—*Dekho<sup>h</sup>*—*Tāko.* [dwārā baddh.

**BE-HÖLD'EN**, *p. a.* bound in gratitude—*Mamnān, ihsān-mand*—*Kanaurā, prāpt upakār*

**BE-HÖLD'EN**, *n.* one who beholds—*Dekhne w<sup>h</sup>, dekhvatiyā<sup>h</sup>.*

**BE-HÖÖVE'**, **BE-HÖVE'**, *v.* (*S. behofian*) to be necessary, to be fit, to become—*Zarūr*

- h., forz h., láig h., munásib h., zed d., múnáñq h.** — Avaśya h., uchit h., yogya h., upayukt h., dhāñná, phabñá, sohná, sajná.
- BE-HÓOF', n.** profit, advantage, benefit — *Fáida, naf', hásil* — Lábh, upakár, phal, arth.
- BE-HÓOF'-A-BLE, a.** profitable, useful — *Mufid, fáidu-mand, zarúr* — Upakári, guṇakári, hitakári, avaśya. [hitakári, upakári.]
- BE-HÓOF'FUL, a.** fit, expedient — *Munásib, láig, zarúr, mufid* — Yogya, uchit, arthakar.
- BE'ING.** See under *Be*.
- BE-LÁ'BOUR, v.** (*be, labour*) to beat, to thump — *Márná<sup>h</sup>, pítñá<sup>h</sup>, kútná<sup>h</sup>, thoñkná<sup>h</sup>.*
- BE-LÁ'CED, u.** (*be, lace*) covered with lace — *Kalábatún se bañdhá huá* — Goṭe wá ki-nári se bañdhá huá. [k.]
- BE-LÁ'TE, v.** (*be, late*) to retard — *Rokná<sup>h</sup>, der k.* — Atkáná árná belbána wá vilamb
- BE-LÁ'TED, a.** overtaken by night — *Der kiya gayá, shab-rusída* — Gaunibhút, vilamb kiya gayá, rátrigrast. [dhilwáhi.]
- BE-LÁ'T-ED-NES, n.** slowness, backwardness — *Dirangi, der, susti* — Vilamb, ber, dhúl,
- BE-LÁ'Y, v.** (*be, lay*) to block up, to besiege, to fasten a rope — *Ráh rokná, muhásara k., gher lená<sup>h</sup>, russi bándhná<sup>h</sup>* — Path ruñdhná, g'insná, dori bándhná.
- BEL'CH, v.** (*S. bealcan*) to eject wind from the stomach; *n.* the act of throwing out from the stomach, eructation — *Dakárná<sup>h</sup>, dhakárná<sup>h</sup>, dhakár lená<sup>h</sup>; n. dhakár<sup>h</sup>,*
- BEL'CH'ING, n.** eructation — *Dhakár<sup>h</sup>, dhakár<sup>h</sup>.* [dhakár<sup>h</sup>.]
- BEL'DAM, n.** (*Fr. belle, dame*) an old woman, a hag — *Burhiyá<sup>h</sup>, bad-súrat 'aurat, dáim<sup>h</sup>, churail<sup>h</sup>* — Vriddhá stri, kurúpi stri. [gher leni, avarodh k.]
- BE-LÉA'GUER, v.** (*D. belegeren*) to besiege — *Muhásara k., gherná<sup>h</sup>* — Gáñsná, gáñs lená,
- BE-LIE, v.** (*S. be, leogan*) to give the lie to, to slander, to calumniate — *Shúthá k<sup>h</sup>, jhuthláñá<sup>h</sup>, bad-goí k., gíbat k., tukmat bándhná, ittíhám k., buhán láná yá lagáná* — Jhuthána, mithyá k., apavád lagáná, mithyá kalañk lagáná.
- BE-LI'VE, v.** (*S. gelyfan*) to credit, to put confidence in, to have firm persuasion of, to exercise faith — *I'tiqád k., i'tibár k., yaqin k., báwar k. yá rakhná, jánná<sup>h</sup>, i'tiqád láná, imán láná* — Pratyay k., pratit k., mánná, patíáná, sach kar jánná, víśwás k., śraddhá k., bhakti k.
- BE-LI'F, n.** persuasion, opinion, the thing believed, faith, religion — *Báwar, i'tibár, yaqin, i'tiqád, ráce, khiyál, aqida, imán, din* — Víśwás, pratiti, pratyay, samajh, mati, átkal, anumán, mat, śraddhá, bhakti, dharm.
- BE-LI'F-A-BLE, a.** that may be believed — *I'tibár ke láig, qábil-i-i'tiqád, báwar-pazir, mu'tabar, mu'tamad* — Víśwása, víśwásayogya, śraddheya.
- BE-LI'VER, n.** one who believes — *Yaqin k. w., báwar k. w., mu'taqid* — Víśwási, pratyay, víśwás k. w., manne w., ástik. [ho, kadáchit.]
- BE-LIKE, ad.** (*be, like*) probably, perhaps — *Sháyad, gáliban* — Sambhavyani, ho sake,
- BELL, n.** (*S.*) a hollow sounding vessel of metal, any thing in the form of a bell — *Gharí<sup>h</sup>, ghuntá<sup>h</sup>, ghante-numá shai* — Ghantí, ghañt, ghañtákar vastu. [w<sup>h</sup>.]
- BEL'FRY, n.** the place where a bell is hung — *Ghantá ghar<sup>h</sup>.*
- BELL'FOUND-ER, n.** one who casts or founds bells — *Ghantá dhálne w<sup>h</sup>, ghantá banáne*
- BELL'HANG-ER, n.** one who hangs bells — *Ghantá luktáne w<sup>h</sup>.*
- BELL'MAN, n.** one who rings a bell — *Ghantá-páñre<sup>h</sup>, ghuntá bajáne w<sup>h</sup>.*
- BELL'MET-AL, n.** a mixture of copper and tin used for making bells — *Káñsá<sup>h</sup>, dhart<sup>h</sup>, phúl<sup>h</sup>, ghuntá banáne ká dhát<sup>h</sup>.*
- BELL'RING-ER, n.** one who rings bells — *Ghantá-páñre<sup>h</sup>, ghantá bajáne w<sup>h</sup>.*
- BELL'ROPE, n.** the rope by which a bell is rung — *Ghantá bajáne ki rassi<sup>h</sup>, jis rassi se ghantá bajáyá játu hai<sup>h</sup>.*
- BELL'FLOW-ER, n.** the plant campanula — *Ghante-numá phúl* — Ghantákar phúl.
- BELL'WETH-ER, n.** a sheep which carries a bell — *Ghantá-dár bher ki jíske piche bherón ká jhund chaltá hai<sup>h</sup>.*
- BELLE, n.** (*Fr.*) a gay young lady — *Albeli<sup>h</sup>, bāñki<sup>h</sup>, rañgīlī<sup>h</sup>.*
- BELLES-LET'TRES, bel-lét'r, n.** (*Fr.*) polite literature — *Inshá, 'ilm-o-fazl, 'ilm-o-hunar, fuzl-o-balógit* — Alañkaravidyá.
- BEL-LI'G'ER-ENT, a.** (*L. bellum, gero*) carrying on war; *n.* a nation at war — *Jang k. w., jang-áwar, jangi, n. jang-áwar gaum* — Yuddhamán, laránká, yuddhakári; *n.* yuddhakári desajan. [dahakná<sup>h</sup>, bañbáñá<sup>h</sup>, garajná<sup>h</sup>; n. dhukarab<sup>h</sup>, dahak<sup>h</sup>, garaj<sup>h</sup>.]
- BEL'LOW, v.** (*S. bellan*) to make a noise like a bull, to roar; *n.* a roar — *Bhukarná<sup>h</sup>,*
- BEL'LOW-ER, n.** one who bellows — *Bhukarne dahakne bañbáne yá garajne w<sup>h</sup>.*
- BEL'LOW-ING, n.** loud noise, roaring — *Garaj<sup>h</sup>, ghargharáhañ<sup>h</sup>.*
- BEL'LOWS, n. pl.** (*S. belg*) an instrument for blowing the fire — *Dhauñkni<sup>h</sup>, dhāññi<sup>h</sup>.*
- BEL'LU-INE, a.** (*L. bellua*) beastly — *Haiwáni, haiwán sá, hatwán-sírat, baháim-sírat* — Paśuñil, paśusadriá.
- BEL'LY, n.** (*S. belg*) that part of the body which contains the bowels, that part of any thing which swells out; *v.* to swell out — *Shikam, peñ<sup>h</sup>; v. phúl uñhná<sup>h</sup>, ubhar-áná<sup>h</sup>* — Udar, jathar.

- BĒL'LY-ĀCHE**, *n.* the colic, pain in the bowels—*Dard-i-shikam*, *pechish*—*Maṣṣā*, *udara*.  
**BĒL'LY-BĀND**, *n.* a girth for a horse—*Ghoṛe kā taṅg*. [*vedanā*, *peṭ ki pirā*.]  
**BĒL'LY-FŪL**, *n.* as much as fills the belly—*Bhar-peṭ<sup>h</sup>*, *peṭ-bhar<sup>h</sup>*. [*khāu*.]  
**BĒL'LY-GŌD**, *n.* a glutton—*Shikam-banda*, *shikam-parast*—*Petū*, *petuk*, *bhakhak*,  
**BĒL'LY-PYNCHED**, *a.* starved—*Fāga-zada*, *fāga-kash*—*Bhūkhmūā*, *marbhukhā*, *niranna*,  
*upāsā*, *kshudhāpīṭ*.  
**BĒL'LY-SLĀVE**, *n.* a slave to the appetites—*Shikam-parast*—*Petū*, *petuk*, *khāu*.  
**BĒL'LY-TĪM-BER**, *n.* food—*Khurāk*, *gizā*, *qūt*—*Āhār*, *ādhār*, *bhojan*.  
**BE-LŌNG'**, *v.* (*D. belongen*) to be the property of, to appertain to, to have relation to—  
*Muta'alliq h.*, *milk h.*, *'alāqa-dār h.*, *'alāqa rakhnā*, *ta'alluq rakhnā*—*Honā*, *sam-*  
*bandh* *raḥ-nā*, *lagnā*, *lagīw rakhnā*.  
**BE-LŌVED'**, *p. a.* (*be, love*) much loved—*Bahut chāhā yā pyār kiya gayā<sup>h</sup>*.  
**BE-LŌV'ED**, *a.* greatly loved, dear—*'Aziz*, *dil-dār*, *ma'shūq*, *mahbūb*—*Pyārā*, *priya*.  
**BE-LOW'**, *prep.* (*be, low*) under in place, time or dignity; *ad.* in a lower place—  
*Jagah waqt yā darje meṅ niche*, *tafe<sup>h</sup>*, *zer*, *kamtar*, *ad. niche<sup>h</sup>*—*Adhasth*, *ghāt*  
*ghatkar*, *adham*.  
**BĒLT**, *n.* (*S.*) a girdle, a band; *v.* to gird with a belt, to encircle—*Kamar-band*,  
*doḥ*, *partalā<sup>h</sup>*, *peṭ<sup>h</sup>*; *v.* *kamar-band yā peṭi se lapetnā*, *ghernā<sup>h</sup>*—*Kaṭibandh*, *patakā*; *n.*  
*kaṭibandh* *se lapetnā*. [*tukre-tukre k<sup>h</sup>*, *dhajjiyān urānā<sup>h</sup>*.]  
**BE-MĀN'GLE**, *v.* (*be, mangle*) to tear asunder, to lacerate—*Phārnā<sup>h</sup>*, *chithārnā<sup>h</sup>*,  
**BE-MĀSK'**, *v.* (*be, mask*) to conceal—*Chhīpānā<sup>h</sup>*, *lukānā<sup>h</sup>*.  
**BE-MĀZE'**, *v.* (*be, maze*) to bewilder—*Ghadrānā<sup>h</sup>*, *bhulānā<sup>h</sup>*, *bhaktānā<sup>h</sup>*.  
**BE-MĪRE'**, *v.* (*be, mire*) to cover with mire, to drag in the mire—*Kichar meṅ bharnā<sup>h</sup>*,  
*latheynā<sup>h</sup>*, *kichar meṅ lotārnā<sup>h</sup>*. [*waḷū k.*, *ṣok k.*, *vilāp k.*, *ronā*.]  
**BE-MŌAN'**, *v.* (*S. be, moan*) to lament, to bewail—*Aṣos k.*, *ta'assuf k.*, *nāla k.*, *wā-*  
**BE-MŌAN'ING**, *n.* lamentation—*Wā-wailā*, *ta'assuf*—*Vilāp*, *ṣok*.  
**BE-MŌCK'**, *v.* (*be, mock*) to deride—*Hansi k<sup>h</sup>*, *ṭhatṭhā k<sup>h</sup>*.  
**BE-MŌIL'**, *v.* (*be, moil*) to bemire—*Kichar meṅ bharnā<sup>h</sup>*. [*wā vikatarūp k*.]  
**BE-MŌN'STER**, *v.* (*be, monster*) to make monstrous—*Nōdir yā hawl-nūk k.*—*Anuṭhā*  
**BE-MŌURN'**, *v.* (*S. be, mourn*) to lament—*Nāla mārṇā*, *ta'assuf k*, *aṣos k.*, *wā-wai-*  
*lā k.*—*Ṣok k.*, *vilāp k.*, *ronā*.  
**BE-MŌSED'**, *a.* (*be, muse*) overcome with musing, dreaming—*Fikr-o-khau se thakā*  
*hūā*, *khwāb dekhne w.*—*Chintā aur dhyān se thakā*, *swapna dekhne w.*  
**BĒNCH**, *n.* (*S. bene*) a long seat, a seat of justice, the persons who sit as judges; *v.*  
to furnish with benches—*Takhta*, *munsif ki nishast kā takhta yā chuki*, *hukkām*,  
*munsifān*; *v.* *takhte muhāyā k. yā bāham pahūnchānā*—*Pāṭi*, *piṭhā*, *kāshṭhāsan*,  
*vichārāman*, *vichārakartājan*; *v.* *piṭhā wā vichārāsan jūṭinā wā juhānē*.  
**BĒNCH'ER**, *n.* a senior in the inns of court—*Piqh ke madrase ke amwal darje kā shā-*  
*gird*—*Śreshṭh wā jyeshṭh vichārakartā*.  
**BĒND**, *v.* (*S. bendan*) to make crooked, to incline, to bow, to subdue, to direct to a  
certain point: *p. t.* and *p. p.* **BĒNT**—*Terhā k<sup>h</sup>*, *jhukānā yā jhuknā<sup>h</sup>*, *nihurānā*  
*yā nihurnā<sup>h</sup>*, *bhaunānā yā bhaunā<sup>h</sup>*, *mōrnā yā muṛnā<sup>h</sup>*, *nawānā yā naunā<sup>h</sup>*, *jīnā<sup>h</sup>*,  
*phernā<sup>h</sup>*, *lejānā<sup>h</sup>*, *lagānā<sup>h</sup>*.  
**BĒND**, *n.* a cuive, a crook, a flexure—*Terhāi<sup>h</sup>*, *bal<sup>h</sup>*, *bhañwāw<sup>h</sup>*, *phirāw<sup>h</sup>*, *jhukāw<sup>h</sup>*.  
**BĒND'ER**, *n.* one that bends—*Terhā k. w<sup>h</sup>*, *jhukāne w<sup>h</sup>*.  
**BĒNT**, *n.* the state of being curved, inelination, tendency, fixed-purpose—*Khamagi*, *ru-*  
*jā*, *khiñch<sup>h</sup>*, *kushish*, *rogbat*, *quād. mustā'idi*—*Vakratā*, *pravritti*, *jhukāwat*, *abhipray*  
**BĒ-NEATH'**, *prep.* (*S. be, nythan*) under, lower in place, rank, excellence or dignity,  
unworthy of; *ad.* in a lower place—*Zer*, *kamtir*, *nā-zeb*, *nā-muwāṣṭ*; *ad. niche<sup>h</sup>*—  
*Tale*, *ghāt*, *ghatkar*, *adham*, *utartā*, *ayogyā*.  
**BĒN-E-DIC'TION**, *n.* (*L. bene, dictum*) a blessing, invocation of happiness, thanks—  
*Du'ā*, *shukr*—*Āsīrvād*, *dhanyavād*.  
**BĒN-E-FAC'TION**, *n.* (*L. bene, facio*) the act of doing good to another, a benefit—  
*Nek-sulūk*, *neki*, *neko-kāri*, *ihsān*—*Upakār*, *hit*, *bhalaī*.  
**BĒN-E-FAC'TOR**, *n.* one who confers a benefit—*Ihsān yā neki k. w.*—*Upakārak*, *hitkar*.  
**BĒN-E-FAC'TRESS**, *n.* a female benefactor—*Ihsān yā neki karne wālī*—*Upakārīnī*, *hita-*  
*karīnī*. [*vṛitti*, *dharmādhyāpakavṛitti*.]  
**BĒN-E-FICE**, *n.* an ecclesiastical living—*Pādri ki ma'āsh yā ma'āshat*—*Dharmasikshaka-*  
**BĒN-E-FICED**, *a.* having a benefice—*Pādri ki ma'āsh rakhne w.*—*Dharmasikshakavṛitti-*  
*yukt*, *dharmādhyāpakavṛitti rakhne w.* [*paropakār*.]  
**BE-NĒF'CHENÇE**, *n.* active goodness—*Nek-kāri*, *neko-kāri*, *faiyāzi*—*Dātritwa*, *hitakār*,  
**BE-NĒF'CENT**, *a.* doing good, kind—*Neko-kār*, *mīhr-bān*, *faiyāz*—*Paropakārī*, *hitakārī*,  
*dātā*, *dayālu*, *kripālu*. [*Paropakār se*, *hitakār se*, *kripā se*, *anugrah pūrvak*.]  
**BE-NĒF'CENT-LY**, *ad.* in a beneficent manner—*Neko-kāri se*, *faiyāzi se*, *mīhr-bāni se*—  
**BĒN-E-FI'CIAL**, *a.* advantageous, useful—*Mufīd*, *sūd-mand*—*Gūṇakārī*, *upakārak*, *hita-*  
*wān*.

**BĒN-E-F'ČIAL-LY**, *ad.* advantageously — *Fáida-mandí se, síd-mandí se* — Upakár se, hit se.

**BĒN-E-F'ČIAL-ESS**, *n.* usefulness, profit — *Fáida-mandí* — Upakárakatwa.

**BĒN-E-F'ČIA-RY**, *a.* holding in subordination to another; *n.* one who has a benefice, a person benefited by another — *Zer, tábi, má-taht*; *n.* jo *shakhs pádrí ki má'ishat rakhtá ho, dúre se fáida útháne wálá, khai-rát-khor* — Parádhin, parásrit; *n.* dharma-dhyápanavrittibhāgi, dharmasikshak ki vritti rakhne w., jiská dúre se upakár huá ho.

**BĒN-E-F'ČIEN-QY**, *n.* kindness, benignity — *Míhr-báni, karam* — Anugrah, kripá.

**BĒN-E-F'ČIENT**, *a.* doing good — *Neko-kár, fúyáz, míhr-bán* — Paropakári, kripálu.

**BĒN-E-FIT**, *n.* a kindness, advantage, use; *v.* to do good to, to gain advantage — *Míhr-báni, nuf'*, *fáida*; *v.* neki k., *fáida k., fáida úthána* — Kripá, anugrah, paropakár, upakár, hit, gun; *v.* upakár wá gun k., bhalái k., upakár phal lábh wá hit pāna.

**BE-NRVO-LENČE**, *n.* (*L. bene, volo*) disposition to do good, kindness, charity — *Nek-andeshi, míhr-báni, fúyáz, níkoí* — Hitechchhá, paropakárasílátá, kripá, sattwa-gun, dán. [*míhr-bán* — Parahit, paropakárasíl, hitaishi, sušíl, dayásíl, dayálu.

**BE-NĒVO-LENT**, *a.* having good will, kind — *Nek-khwáh, khuir-andesh, sawáb-andesh*.

**BE-NĒVO-LENT-LY**, *ad.* in a kind manner — *Míhr-báni se, jazl se* — Kripá se, anugrah púrvak. [anukúl.

**BE-NĒVO-LOUS**, *a.* kind, friendly — *Míhr-bán, dost-warwar* — Dayálu, kripálu, hitakári,

**BE-NIGHT'**, *be-nit'*, *v.* (*be, night*) to involve in darkness, to overtake with night — *Tárikí meñ dálná, shab meñ muhtala k., shab-rasida k.* — Ándhere meñ dálná, rátri-grast k. [*muláim* — Kripálu, dayálu, dayásíl, sušíl.

**BE-NIGN'**, *be-nin'*, *a.* (*L. benignus*) kind, generous, gentle — *Míhr-bán, karim, salim*,

**BE-NIGN-LY**, *ad.* kindly, graciously — *Míhr-báni se, karam se* — Daya se, dayá púrvak.

**BE-NIG'NANT**, *a.* kind, gracious good — *Karim, shafiq, khalíq, míhr-bán* — Kripálu, dayálu, sušíl, dayásíl. [dayá.

**BE-NIG'NI-TY**, *n.* kindness, graciousness — *Karam, míhr-báni, shafaqat* — Anugrah, kripá,

**BENI-SON**, *n.* (*Fr. bénir*) a blessing — *Du'á* — Ásírvád.

**BENT'**, *p. t.* and *p. p.* of *bend*.

**BENT**, *n.* a kind of grass — *Ghús<sup>b</sup>, dúb<sup>b</sup>*.

[*kathuáná<sup>b</sup>, lakrí k<sup>b</sup>*.

**BE-NUM'**, *BE-NUMB*, *v.* (*S. benumen*) to make torpid, to stupify — *Thiithuráná<sup>b</sup>, sun k<sup>b</sup>*,

**BEN'ZOIN**, *n.* a medicinal resin — *Lobán* — Sumatradesiyasugandhidravayavishesh, suláj.

**BE-PAINT'**, *v.* (*be, paint*) to cover with paint — *Rang se bharná<sup>b</sup>*. [*ebinlāni k.*

**BE-PINCH'**, *v.* (*be, pinch*) to mark with pinches — *Chutki ke dag dálná* — Chutki ki

**BE-POW'DER**, *v.* (*be, powder*) to sprinkle or cover with powder — *Bukni yá churan dálná yá urráná<sup>b</sup>*. [*k.* — Atiprasānsá k.

**BE-PRÁISE'**, *v.* (*be, praise*) to praise greatly or extravagantly — *Had se ziyáda ta'ríf*

**BE-QUEATH'**, *v.* (*S. bequeathan*) to leave by will to another — *De jáná<sup>b</sup>, wasiyat meñ dená, hiba k., bakhshish k.* — Danapatra ke dwára d., saikalp k.

**BE-QUEST'**, *n.* something left by will, a legacy — *Hiba, wasiyat, matrúkn, tarka, waqf* —

**BE-RÁTE'**, *v.* (*be, rate*) to scold — *Jhirkná<sup>b</sup>*. [Danapatra ke dwára dán, saikalp.

**BE-RATTLE**, (*be, rattle*) to fill with noise — *Shor se bhurná* — Kolihál se bharná.

**BE-RE**, *n.* (*S.*) a species of barley — *Ek qism ká jau* — Ek prakár ká jau.

**BE-REÁVE'**, *v.* (*S. bereaflan*) to deprive of, to take away from : *p. t.* **BEREAVED** or **BE-REFT** — *Chhín-lená<sup>b</sup>, lút-lená<sup>b</sup>, le-lená<sup>b</sup>*.

**BE-REÁVEMENT**, *n.* deprivation, loss — *Nugsán, zawál* — Háni, apahár, viyog.

**BE-RHYME'**, *be-rim'*, *v.* (*be, rhyme*) to mention in rhyme — *Qatíye yá shí'r meñ bayán k.* — Yamak anuprius wá kavítá meñ varpan k.

**BERLIN**, *n.* a sort of coach first made at Berlin — *Ek qism ki gári jo pahle Barlin shahr meñ bani thi* — Ek prakár ki gári jo pahle Barlin nagar meñ bani thi.

**BERRY**, *n.* (*S. beria*) any small fruit containing seeds or stones — *Koi chhotá phal jis meñ guñli hoti hai<sup>b</sup>*.

**BERTH**, *n.* (*birth*) a ship's station at anchor, a room in a ship, a sleeping place — *Langar-gáh, jaház meñ ek koñ'ri, hwbáb-gáh* — Jahán nauká langar par rahe, nauká meñ ek ghar, sone ki jagah, sayanasthán.

**BÉR'YL**, *n.* (*L. beryllus*) a precious stone — *Firoza* — Gomed, gomedak. [*likhná<sup>b</sup>*

**BE-SCRAWL'**, *v.* (*be, scrawl*) to scribble over — *Ghasit-kar likhná<sup>b</sup>, ghasit dálná<sup>b</sup>, burá*

**BE-SCREEN'**, *v.* (*be, screen*) to shelter, to conceal — *Bacháná<sup>b</sup>, ár k<sup>b</sup>, chhipáná<sup>b</sup>, lukáná<sup>b</sup>*.

**BE-SCRIB'BLE**, *v.* (*be, scribble*) to write on — *Burá likhná<sup>b</sup>, ghasit-kar likhná<sup>b</sup>*.

**BE-SEECH'**, *v.* (*S. be, secan*) to entreat, to beg, to implore : *p. t.* and *p. p.* **BE-BOUGHT'** — *Ájizi k., iltimás k., istid'á k.* — Minti k., binti wá vinati k., gígiráná, prarthaná k., mángná, cháhná, yáchaná k.

[*w.* — Mángne w., gírgiráne w., prarthak, yachak.

**BE-SEECHER**, *n.* one who beseeches — *Sáil, darkhwást k. w., guzáriah iltimás yá 'arz k.*

**BE-SEEM'**, *v.* (*be, seem*) to become, to be fit, to be decent for — *Munásib h., láiq h., zeb d.* — Yogyá h., uchit h., phabná, sohná.



- BE-SEEM'ING, *a.* becoming; *n.* comeliness — *Munāsib, lāiq; n. khūb-sūrati, khush-an-dām, husn* — *Yogya, uchit, phabā, sohtā; n. sajawat, saundarya, suripati.*
- BE-SEEM'LY, *a.* becoming, decent — *Munāsib, lāiq* — *Yogya, yathochit, yukt.*
- BE-SÉT', *v.* (S. *be, settan*) to surround, to enclose, to perplex : *p. t.* and *p. p.* BE-SĒT' — *Muhāsara k., gherná k., chhekná<sup>h</sup>, diq k.* — *Veshtan k., rūndhnā, gāns lenā, vyākul k., satānā, khijhānā.* [Sādā chhenkne sāth rahne wā dabāne w.]
- BE-SĒTING', *p. a.* habitually attending — *Hamesha gherne ham-rāh hone yā dabāne w.* —
- BE-SHREW', *be-shrā', v.* (S. *be, ayywan*) to wish a curse upon — *Bad-du'ā d., kanā<sup>h</sup> —* *Śip d., sarīpnā, burī manānā wā chihnā.*
- BE-SIDE, BE-SIDE', *prep.* (*be, side*) at the side of, over and above, not according to; *ad. in-rever, over and above* — *Kināre, nazdik, 'aliwa, siwā, gair-mutabiq; ad. māst-wā, 'aliwa* — *Nikat, pis, kait meñ, uparint, iske upar, vyatirikt, anusār nahiñ; ad. aur bhī, iske upar.*
- BE-SIEGE', *v.* (*be, siege*) to lay siege to, to hem in, to beset — *Muhāsara k., gher lenā<sup>h</sup> —* *Chhenk lenī, gāns lenī, berh lenī wī berhnā, sainya se veshtan k., gherā dālnā.*
- BE-SIEGE'ER, *n.* one who besieges — *Muhāsir, ghernew'.* — *Chhenkne w., berhne w., veshtak.*
- BE-SMEAR', *v.* (*be, smear*) to bedaub, to soil, to overspread — *Bhar denā<sup>h</sup>, dharnā<sup>h</sup>, bhar-mārnā<sup>h</sup>, mailā k., sōndhnā<sup>h</sup>, lpnā<sup>h</sup>, laginā<sup>h</sup>.* [k<sup>h</sup>]
- BE-SMUT', *v.* (*be, smut*) to soil with smoke or soot — *Dhuān kājāl yā kākāl se mailā*
- BE-SOM, *n.* (S. *besm*) a broom — *Jhūrā<sup>h</sup>.* [thochit k., thik k.]
- BE-SORT', *v.* (*be, sort*) to suit, to fit — *Munāsib k., muwāfiq k., lāiq k.* — *Yogya k., ya-*
- BE-SOT', *v.* (*be, sot*) to stupify, to dull — *Be-hosh k., sarshūr k., be-khud k.* — *Achet k., jñānarabit k., jar k., mūh k.* [bin sudh, jñānarabit, mūrhatā wā jaratā se.]
- BE-SOTTED-LY, *ad.* in a besotted manner — *Be-hoshi se, be-khudi se* — *Binī chet wī sudh,*
- BE-SOTTEDNESS, *n.* stupidity, infatuation — *Be-khudi, be-hoshi, sarshūri* — *Mūrhatā, jaratī, sudh budh ki hinatā.*
- BE-SOUGHT', *be-sūt', p. t.* and *p. p.* of *beseech.*
- BE-SPANGLE', *v.* (*be, spangle*) to adorn with spangles — *Afshān k., sitāre-munā chī-zon se zināt k.* — *Naksha-rākār bhushan se sōbhit k.* [denī<sup>h</sup>, kulankī k<sup>h</sup>.]
- BE-SPATTER', *v.* (*be, spatter*) to spot over with dirt — *Kichar ke chhite dīlnā<sup>h</sup>, bhar*
- BE-SPEAK', *v.* (*be, speak*) to speak for beforehand : *p. t.* BE-SPOKE', *p. p.* BE-SPOKE'EN — *Age se kah-rakhnā<sup>h</sup>, le-rakhnā<sup>h</sup>, rok-rakhnā<sup>h</sup>.*
- BE-SPEAKER', *n.* one who bespeaks — *Age se kah-rakhne w<sup>h</sup>, rok-rakhne w<sup>h</sup>.* —
- BE-SPECKLE', *v.* (*be, speckle*) to mark with speckles or spots — *Kabrā k<sup>h</sup>, chit-kabrāt<sup>h</sup>.*
- BE-SPICE', *v.* (*be, spice*) to season with spices — *Masālōn se bighirnā<sup>h</sup>, masile bhar-nā<sup>h</sup>, masilōn se achhe soid ki kurnā<sup>h</sup>.*
- BE-SPILL', *v.* (*be, spit*) to dab with spittle — *Thūk se dharnā<sup>h</sup>, thūk bhar-mīrnā<sup>h</sup>.*
- BE-SPLOT', *v.* to mark with spots — *Kabrā yā chit-kabrā k<sup>h</sup>, chunari k<sup>h</sup>, dhabbā yā dhappā lagānā yā dīlnā<sup>h</sup>.* [rīnā, chhīnī, bīhīrnā yī phailānā<sup>h</sup>.]
- BE-SPREAD', *v.* (*be, spread*) to spread over : *p. t.* and *p. p.* BE-SPREAD' — *Upār chhit-*
- BE-SPRENT', *p. a.* (S. *be, sprengan*) sprinkled over — *Chhirkāyā chhitrāyā yā chhit-tī gayā<sup>h</sup>.*
- BE-SPRINKLE', *v.* (*be, sprinkle*) to sprinkle over — *Chhitnā<sup>h</sup>, chhitrānā<sup>h</sup>, chhirkānā<sup>h</sup>.*
- BE-SPURT', *v.* (*be, spurt*) to throw out — *Chhōrnā<sup>h</sup>, pichkārī phenkānā<sup>h</sup>, chhītnā<sup>h</sup>.*
- BEST, *a.* (S.) superlative of good, good in the highest degree; *ad.* superlative of well, in the highest degree of goodness — *Achhe se achhā<sup>h</sup>, sab se achchhī<sup>h</sup>; ad. sab se bhalī<sup>h</sup>.* [dhappā lagānā<sup>h</sup>.]
- BE-STAIN', *v.* (*be, stain*) to mark with stains — *Bharnā<sup>h</sup>, bhar dālnā<sup>h</sup>, dhabbā yā*
- BE-STEAD', *v.* (*be, stead*) to profit, to accommodate, to dispose — *Pāida k., khzbar-giri k., māl k., rūqib k.* — *Upakār k., guñ k., sewā k., upakāri dravya se sampāna k.,*
- BESTIAL. See under BEAST. [jhukānā, phernā.]
- BE-STICK', *v.* (*be, stick*) to stick over : *p. t.* and *p. p.* BE-STUCK' — *Atkānā<sup>h</sup>, cjhurānā<sup>h</sup>.*
- BESTIR', *v.* (*be, stir*) to put into brisk or vigorous action — *Sar-garm k., mustā'idd k.,*
- uksānā<sup>h</sup>, ūthānā<sup>h</sup>, kim meñ laginā<sup>h</sup> —* *Udyani meñ lagnā wā lagānā.*
- BE-STOW', *v.* (*be, stow*) of give, to confer — *Denā<sup>h</sup>, de-dālnā<sup>h</sup>, lagānā<sup>h</sup>.*
- BE-STOW'AL, *n.* act of bestowing, disposal — *Dān<sup>h</sup>, denā<sup>h</sup>.*
- BE-STOWER, *n.* one who bestows — *Dene w<sup>h</sup>, lagāne w<sup>h</sup>.*
- BE-STOW'MENT, *n.* the act of bestowing — *Dān<sup>h</sup>, denā<sup>h</sup>.*
- BE-STREW', *be-strū' or be-strū', v.* (S. *bi, streuian*) to sprinkle over : *p. p.* BESTREW-ED' or BE-STREW'N' — *Chhirkānā<sup>h</sup>, chhītnā<sup>h</sup>, phailānā<sup>h</sup>, bīhīrnā<sup>h</sup>.*
- BE-STRIDE', *v.* (S. *be, stride*) to place a leg on each side, to stride over : *p. t.* BE-STROD', *p. p.* BE-STROD' or BE-STROD'DEX — *Donon tūngōn ke bich meñ karke baithnā<sup>h</sup>, charh-baithnā<sup>h</sup>, phānd-baithnā<sup>h</sup>.*
- BE-STUD', *v.* (*be, stud*) to adorn with studs — *Jarnā<sup>h</sup>, phulīrānā<sup>h</sup>, phul jarnā<sup>h</sup>.*
- BET, *n.* (S. *bad*) a wager; *v.* to wager — *Shart; v. shart badnā yā lagānā* — *Hor, pañ; v. hor bālnā wā lagānā, pañ k.*

BETTING, *n.* the act of wagering—*Shart-bāsi*—*Hor badāw*.

BETTOR, *n.* one who bets—*Sharti, shart lagāne w.*—*Hori, panak, hor badne w.*

BE-TAKE', *v.* (*S. be, taccan*) to have recourse to : *p. t.* BE-TOOK'. *p. p.* BE-TAK'EN—*Rujā' k., marrūf k., lānā<sup>b</sup>, daṣṣanā<sup>b</sup>, loḡinā<sup>b</sup>, le-jānā<sup>b</sup>*—*Asray lenā, upay k.*

BE'TEL, BE'TLE, *n.* an Indian shrub—*Pān<sup>b</sup>*.

BE-THINK', *v.* (*S. be, thencan*) to call to mind, to consider : *p. t.* and *p. p.* BE-THOUGHT'—*Yād k., qaur k., khāuz k., ma'lūm k.*—*Chet k., smarap k., man men k., vichāranā, vivechanā k., bījānā.*

BE-THUMP', *v.* (*be, thump*) to beat—*Pīnā<sup>b</sup>, ṭhonknā<sup>b</sup>, mārānā<sup>b</sup>.*

BE-TIDE', *v.* (*S. tidan*) to happen, to befall : *p. t.* BE-TID'EN, or BE-TID', *p. p.* BE-TID'D—*Wāq' k., sar-zad k., ā-parnā<sup>b</sup>, ā-girnā<sup>b</sup>*—*Ghaṭanā, bitnā, ho jānā.*

BE-TIME', BE-TIMES', *ad.* (*by, time*) soon, early, seasonably—*Sawere<sup>b</sup>, bar-wagt, bar-mahā, manāsib waqt men*—*Shihra, samay men, ṭhik samay men.*

BE-TO'KEN, be-tō'kn, *v.* (*be, token*) to signify, to foreshow—*Batānā<sup>b</sup>, dalālāt k.*—*Jatānā, sujānā, suḥanā k., ṣge se jānānā wa dikhānā.*

BE-TOOK', *p. t.* of *betake*.

BE-TORN', *p. a.* (*be, torn*) torn in pieces—*Tukre tukre kiya gayā<sup>b</sup>, chithārā gayā<sup>b</sup>.*

BE-TOSS', *v.* (*be, toss*) to agitate—*Hilānā<sup>b</sup>, dūlānā<sup>b</sup>, uchhālānā<sup>b</sup>, dātnā<sup>b</sup>.*

BE-TRAY', *v.* (*L. trado* *f*) to give up or disclose treacherously, to discover—*Daḡā-bāzi se sauhpnā yā batānā, parda-darī k., be-wafāi k., fāsh k.*—*Viśwasagāt karke saupn denā wā dikhā denā, khōl d., chhālānā, phoṇā, gopaniy bāt prakās k.*

BE-TRAYER, *n.* one who betrays—*Daḡā-bāzi se sauhpne w., daḡā-bāz, parda-dar*—*Chhāl se dūsrē ke hāth saupn dene w., viśwasagātā, chhālī, bhed prakās k. w.*

BE-TRIM', *v.* (*be, trim*) to deck, to adorn—*Arāṣh yā zebāsh yā zināt denā yā k. →*—*Saṅwurnā, sajānā, sajnā, bhūshit k., śobhit k., alankrit k.*

BE-TROTH', *v.* (*be, troth*) to contract in order to marriage, to affiancé—*Manṣūb k., nisbat k., māṅgnī k.*—*Vivāh k. sambandh k., sagai k., roknā, chhenknā.*

BE-TROTH'MENT, *n.* the act of betrothing—*Shādi karne k. 'ahd-o-paimān, byāh k. gaul, māṅgnā<sup>b</sup>*—*Vivāhapratijñā k. niyam, vivāh karne k. vachan wā ni bandh, v. gūṇā.*

BE-TRUST', *v.* (*be, trust*) to commit to; to confide—*Sauṣpnā<sup>b</sup>, dharosā k<sup>b</sup>.*

BETTER, *v.* (*S. betrian*) to improve, to advance; *n.* a superior; *a.* the comparative of good; *ad.* the comparative of well—*Isāh denā, bihtar k., taqwiyat denā; n. buzurg; a. bihtar; ad. aulātār, bihtar*—*Sudhārnā, bawānā, saṅwārnā, saṅbhānā; n. baṛā, āreshih; a. uttamār, adhik achchhā; ad. aur bhalā.*

BE-TUM'BL'D, *p. a.* (*be, tumble*) disordered, rolled about—*Garbar<sup>b</sup>, dhamlāyā<sup>b</sup>, dhuglāyā<sup>b</sup>, dhulkāyā<sup>b</sup>.*

BE-TWEEN', *prep.* (*S. be, twegen*) in the intermediate space, from one to another, belonging to two—*Bich<sup>b</sup>, bich men<sup>b</sup>, āpas men<sup>b</sup>, do ke bich<sup>b</sup>.* [*āpas men<sup>b</sup>.*]

BE-TWIXT', *prep.* in the midst of two, from one to another—*Do ke bich yā bich men<sup>b</sup>.*

BÉVEL, BÉV'IL, *n.* (*Fr. bureau*) a kind of square used by masons and joiners, inclination from a right line; *v.* to cut to a level angle—*Komiyā<sup>b</sup>, jhukāw yā tirchhāi<sup>b</sup>, v. tirchhā konā k<sup>b</sup>, kātkar tirchhā konā k<sup>b</sup>.* [*vastu, ras.*]

BÉVER'AGE, *n.* (*L. bibo*) drink, liquor—*Sharbat, shurb*—*Pāniyaṭrayya, pīne kī BÉV'Y, n.* (*It. beva*) a flock, a company—*Guroh, gol, tuman, jhund<sup>b</sup>*—*Yūth, pāl, samūh, jathā.* [*na, vilap k.*]

BE-WAIL', *v.* (*be, wail*) to lament—*Gam k., afsos k., zāri k., mātām k.*—*Śok k., bilak.*

BE-WAIL'ER, *n.* one who bewails—*Gam k. w., afsos k. w., zāri k. w.*—*Śok k. w., vilap k. w.*

BE-WAIL'ING, *n.* lamentation—*Gam, afsos, mātām*—*Śok, vilap.*

BE-WARE', *v.* (*S. be, varian*) to regard with caution, to take care—*Hosh-yār rahnā, khuber-d'ir h. yā rahnā*—*Sāvadhān h. wā rahnā, sachet h. wā rahnā.*

BE-WEEP', *v.* (*be, weep*) to weep over—*Ronā<sup>b</sup>.* [*bharinānā<sup>b</sup>, ghaḍrānā<sup>b</sup>.*]

BE-WIL'DER, *v.* (*be, wild*) to perplex, to entangle, to confound—*Bhulānā<sup>b</sup>, bhatkānā<sup>b</sup>.*

BE-WITCH', *v.* (*be, witch*) to charm, to fascinate, to enchant—*Jadū k., faresta k., gir-wida k., sihr k., afsā k.*—*Mohit k., moh lenā, mugdh k., vās k., ṭonā k., ṭoṭkā k., laṭkā k., mantar ohalanā.*

BE-WITCH'ER, *n.* one who bewitches—*Faresta k. w., girwida k. w., sihr k. w., afsā k. w.*—*Mohak, mohān, mohne w., vāsikarta, tonhā, ṭoṭkā wā laṭkā k. w.*

BE-WITCH'ERY, *n.* fascination, charm—*Jadū, afsā, sihr, faresta karne kī khāsiyat*—*Ṭonā, ṭoṭkā, vās karne kī gun wā dharm.*

BE-WITCH'FUL, *a.* alluring, fascinating—*Dil-rubā, dil-fareb*—*Mohān, mohī, manohar.*

BE-WITCH'ING, *a.* fascinating, enchanting—*Dil-fareb, dil-rubā*—*Ākarshak, manohārī, manohar.* [*prakār hē, mohane kī riti se.*]

BE-WITCH'ING-LY, *ad.* in an alluring manner—*Dil-rubāi se, dil-farebi se*—*Manohar.*

BE-WITCH'MENT, *n.* power of charming—*Dil-rubāi, faresta karne kī khāsiyat*—*Vāsikaran, vāsikarapāsakti, vās karne kī sakti.*

BE-WRAY', be-rā', *v.* (*S. wregun* *f*) to betray, to discover, to shew—*Daḡā-bāzi se par-*

- da-dari k.*, *batlá dená<sup>h</sup>*, *fásh k.*, *záhir k.*—*Viśwásaghat púrvak díkhá d.*, *chhal se prakás k.*, *dikhlá d.* — *Chhal se díkhá d. w.*, *viśwásaghatá k.*, *chualí prakásá k.*
- BE-WRĀY'EN**, *n.* a betrayer, a discoverer — *Dagá-bázi se batlá d. w.*, *dagá-báz*, *fásh k. w.*
- BĒY**, *n.* a governor of a Turkish province — *Turkistán ká ek názim, beg* — *Turkistán des ká ek adhipati.*
- BE-YONÍ'**, *prep.* (*S. be, geond*) on the farther side of, farther onward than, before, above; *ad. at a distance, yonder* — *Us taraf, uske áge<sup>h</sup>*, *sámne<sup>h</sup>*, *bachkar<sup>h</sup>*, *afzal*; *ad. dár<sup>h</sup>*, *udkar<sup>h</sup>* — *Pár, us or, us se pare, samínukh, agre, úpar, únchá, śreshth.*
- BĒZ'ANT**. See **BYZANT**.
- BĒZ'EL**, *n.* that part of a ring in which the stone is fixed — *Ángúthi ke nagine ká khána* — *Ángúthi ki khor*, *ángúthi ke nag ká ghar.*
- BĒZ'ÖAR**, *n.* (P.) a medicinal stone — *Pázahr, zahr-mukra* — *Viśhapáthar.*
- BĒZ-O-ÁB'DIC**, *a.* composed of bezoar — *Pázahr ká baná, zahr-mukre ká baná* — *Viśha-páthar ká baná.* [*ki khátiyat rakhne w.* — *Viśhapátharagunaváśishṭ.*]
- BĒZ-O-ÁB'TI-CAL**, *a.* having the quality of an antidote — *Zahr-mukra-ama, zahr-mukre*
- BÍ'AS**, *n.* (Fr. *biais*) the weight lodged on one side of a bowl, inclination, partiality; *v.* to incline to some side — *Jhukáv<sup>h</sup>*, *wazn, máil, ruij<sup>h</sup>*, *taraf-dári, kashish*; *v. máil k.*, *kashish k.*, *rágib k.*, *taraf-dár k.* — *Jhók, bhár, ichchá, pravritti, abhipráy, pakshapát*; *v. khínchná, lubhná, paksh-pátí k.*
- BÍB**, *v.* (L. *bibo*) to drink frequently, to tipple; *n.* a piece of cloth put on the breasts of children to cover their clothes — *Bahut sharáb piná, piyá'a-bázi k.*; *n. bachcho ki chhati par ká kaprá<sup>h</sup>* — *Atisay madira piná, atisay madya pán k.*
- BÍB'ER**, *n.* a tippler — *Sharabi, nashá-khor* — *Madyapáyi, madyap, piakkar.*
- BÍB'ULOUS**, *a.* absorbing, spongy — *Jáñib, áb-kash* — *Sokne w.*, *jalasoshak, suraklá.*
- BÍ'BLE**, *n.* (Gr. *biblos*) the Book by way of eminence, the sacred Scriptures — *'Isaiyón ki kitáb-i-muqaddas, Taurat aur Injil* — *'saiyón ki dharmapustak.*
- BÍB'LI-CAL**, *a.* relating to the Bible — *Taurat aur Injil ke muta'alliq, 'Isaiyón ki pák kitáb ke muta'alliq* — *'Isaiyón ki dharmapustak ká sambandhi.* [Pustakon ká janne w.]
- BÍB-LI-ÖG'RA-PHER**, *n.* one skilled in the knowledge of books — *Kitábon ká jánne w.* — **BÍB-LI-ÖG'RA-PHY**, *a.* relating to the knowledge of books — *Kitábon ke 'ilm ke muta'alliq* — *Granthavidyásambandhi.*
- BÍB-LI-ÖG'RA-PHY**, *n.* a description or knowledge of books — *Kitábon ká bayán yá 'ilm* — *Granthavidyá, granthon ká varnan wá bakhán.*
- BÍB-LI-O-MÁ'NI-A**, *n.* a rage for possessing rare and curious books — *Kitábon ki hirs, qad m yá nádír kitábon ki shaidái* — *Pustakon ká atisay chop, práchin wá dur-labh granthon ke páne ki vyagratá.*
- BÍB-LI-O-MÁ'NI-AC**, *n.* one who has a rage for books — *Kitábon ká hirs, qad m yá nádír kitábon ká shaidá* — *Pustakon ká atisay chopi, práchin wá durlabh granthon ke páne ke nimitta vyagra.*
- BÍB-LI-ÖF'O-LIST**, *n.* a bookseller — *Kitáb-farosh* — *Pustakavikrayakartá, potli bechné w.*
- BÍB'LIO-THEKE**, *n.* a library — *Kutub-khána* — *Pustakalaya.* [sambandhi.]
- BÍB-LIO-THE'CAL**, *a.* belonging to a library — *Muta'alliq-i-kutub-khána* — *Pustakálaya.*
- BÍB-LI-ÖTH'E-CA-RY**, *n.* a librarian — *Muháfiẓ-i-kutub-khána, kutub-kháne ká dároga* — *Pustakádhyaksh, pustakágárarakshak.*
- BÍCE**, *n.* a blue or green colour — *Nilá yá sabz rang* — *Níl wá hará rang.*
- BI-CÍP'I-TAL**, **BI-CÍP'I-TOUS**, *a.* (L. *bis, caput*) having two heads — *Do-sirá<sup>h</sup>*, *do-sir w<sup>h</sup>.* — *Do-murá, do mur w.*, *dwiśirshak.* [lahakná<sup>h</sup>.]
- BICK'ER**, *v.* (W. *bicre*) to skirmish, to fight, to quiver — *Larná<sup>h</sup>*, *jhaga:ná<sup>h</sup>*, *laharná<sup>h</sup>*, *BICK'ER-ING*, *n.* a skirmish, a quarrel — *Larái<sup>h</sup>*, *jhagrá<sup>h</sup>*, *taníá<sup>h</sup>.*
- BICK'ERN**, *n.* (*beak, iron*) an iron ending in a point — *Nok-dár lohá* — *Lohá jismen sui ki náin aní ho, aniyukt lohá.* [Dwiśirgi, do sing w.]
- BÍ'CÖRNE**, **BI-CÖR'NOUS**, *a.* (L. *bis, cornu*) having two horns — *Do-shákha, do-siñgi<sup>h</sup>* — **BÍD**, *v.* (S. *biddan*) to command, to desire, to offer, to invite: *p. t. BID or BADE, p. p. BId or BID'DEN* — *Hukm k.*, *farmáná, irshád k.*, *khwáhish k.*, *peśh-nihád k.*, *q'mat dene ko kuhná, dá'wat k.*, *tawázu' k.* — *Ájná k.*, *ádes k.*, *kahná, cháhná, mol dene ko kahná, mol k.*, *áge dharná, nyotná, nyotá d.* [— *Mol dene ki ichchhá k. w.*]
- BID'DER**, *n.* one who bids — *Peśh-nihád k. w.*, *q'mat k. w.*, *q'mat dene ki khwáhish k. w.*
- BID'DING**, *n.* command, order, offer of a price — *Hukm, farmán, irshád, q'mat k.*, *peśh-nihádi, q'mat dene ki khwáhish* — *Ájná, ádes, mol dene ki ichchhá, mol ká áge dharáw.*
- BIDE**, *v.* (S. *bidan*) to dwell, to remain, to continue, to endure — *Sukínat k.*, *rahná<sup>h</sup>*, *qáim rahná, tahammul k.*, *bar-dásht k.* — *Basná, bás k.*, *tikná, bane rahná, sahná.*
- BID'ING**, *n.* residence, habitation — *Sukínat, maskan, rahne ká maqám, istiqámat, piyá-mat* — *Vásasthán, básá, rahne ki jagah, nivas, tikáv.*
- BI-DENTAL**, *a.* (L. *bis, dens*) having two teeth — *Do-dantá<sup>h</sup>*, *do-dánti<sup>h</sup>*, *do-dánt w<sup>h</sup>.*
- BI-DÉT**, *n.* (Fr.) a little horse — *Ek chhotá ghorá<sup>h</sup>.*
- BI-EN'NI-AL**, *a.* (L. *bis, annus*) continuing two years, happening every two years —

- Do-sála, do-sál tak rahne w., do-sál meñ hme w.*—Do-barás, do baras tak rahne w., do baras men hone w., dwivarshamātrasthāyi, dwaivarshik.
- BI-Ē'NI-AL-LY**, *ad.* every two years—*Do do sál meñ*—Do do baras meñ.
- BIER**, *n.* (S. *beer*) a carriage or frame for carrying the dead—*Janāza, tábút*—Rathī.
- BIESTINGS**, *n.* (S. *byst*) the first milk of a cow after calving—*Pyosī<sup>h</sup>, pyos<sup>h</sup>, phenus<sup>h</sup>*.
- BI'FID**, **BI'F-DĀ-TED**; *a.* (L. *bis, fido*) divided into two—*Do-shikha, do-hissōñ meñ phatā huā*—Dwikhandikrit, dwaidhikrit, do bhāgōñ meñ chirā huā.
- BI'FOLD**, *a.* (L. *bis, and fold*) twofold—*Do-chand, dohrā<sup>h</sup>*—Dwign.
- BI'FORM**, **BI'FORMED**, *a.* (L. *bis, forma*) having two forms—*Do-rukhā. do-shakla*—Do-raṅgā, do-rūpā, dwirūp, dwimurtimān.
- BI-FORM-TY**, *n.* a double form—*Dohri sūrat yā shakl*—Dohrā rūp wā ūkār.
- BI-FRONTED**, *a.* (*bis, frons*) having two fronts—*Do-munhā<sup>h</sup>, do-mukhā<sup>h</sup> w<sup>h</sup>*.
- BI-FURCA-TED**, *a.* (L. *bis, furca*) having two forks—*Do shākh-dūr, do-shūkhā*—Do-ani w., agradwayaviśiṣṭ. [agrabhāgōñ meñ bhāg.]
- BI-FUR-CA'TION**, *n.* division into two branches—*Do-shākhōñ meñ taqīm*—Do aṇiyōñ wā
- BIG**, *a.* (S. *byggan* ?) great, large, huge, pregnant, fraught, distended, inflated—*Kalāh, jasin, 'azim, hāmīlā, gābhīn<sup>h</sup>, ma'mūr, pur, phulā<sup>h</sup>*—Barā, moṭā, bhārī, sthūl, vrihat, garbhīnī, garbhavati, peṭ se, bhārā, purā, bharpūr, sūjā huā, umrār huā. [kar<sup>h</sup>.]
- BIG-LY**, *ad.* haughtily, with bluster—*Gurūr se, shakhi se, ghamand se<sup>h</sup>, aintkar<sup>h</sup>, phul*
- BI'G-NESS**, *n.* bulk, size—*Jasimat, miqdār, qad, mutā<sup>h</sup>, barā<sup>h</sup>*—Sthūlati, vrihatwa, parimān, dīldaul
- (Dwipatniswāmī, dwipatni w., dwibhīryādharak.)
- BIG'A-MIST**, *n.* (L. *bis, Gr. gameo*) one who has two wives—*Do jorū w., do jorū-dār*
- BIG'A-MY**, *n.* the crime of having two wives—*Do jorū rakhne ká gunāh*—Ek samay meñ do striyōñ se vivāh karne ká aparādh, dwibhāryādharān.
- BIG'GIN**, *n.* (Fr. *béguin*) a child's cap—*Buchhe ki topi<sup>h</sup>*. [guṇrī yā geṇrur<sup>h</sup>.]
- BIGHT**, *bit, n.* (S. *buṇṇan*) a bend, a bay, a coil of a rope—*Ghumāw<sup>h</sup>, khār<sup>h</sup>, rassi ki*
- BIG'OT**, *n.* (S. *bigan*) one unreasonably devoted to a cause or opinion, a blind zealot; *a.* blindly zealous—*Jo shakhs ki kisī jānib mazhab yā rēd ki parāwī shid-dat se kartā hui, mutā'assib, tā'assubī*; *a.* mutā'assib, tā'assubī—Swamatāgrahī, apne mat ká haṭṭhī, binā vichār pakshapāṭī; *a.* swamatāgrahī, binā vichār apne mat meñ sthīt, binī vichār pakshapāṭī. [mat meñ haṭṭhī, paramatadveshī, swamatāgrahī.]
- BI'G-OT-ED**, *a.* unreasonably zealous—*Mutā'assib, tā'assubī*—Binī vichār pakshapāṭī, apne
- BI'G-OT-ED**, *a.* blind zeal, great prejudice—*Tā'assubī, jihl-i-murakkab*—Paramatadveshī, binā vichār pakshapāṭī, apne mat meñ haṭṭhī, swamatāgrahī.
- BIL'AN-DER**, *n.* (by. *land*) a small merchant vessel—*Chhotā saudāgarī jahāz*—Binijya wā vyāpār ki chhotī naukī.
- BIL'BER-RY**, *n.* a small shrub and its fruit, —*Ek chhotī jhārī aur uskā phal<sup>h</sup>*.
- BIL'BO**, *n.* (*Bilwa*) a rapier, a sword—*Nimcha, tulwār<sup>h</sup>*—Kripān, khaṛg, asi.
- BIL'BOX**, *n. pl.* stocks for the feet—*Kāth<sup>h</sup>*.
- BILE**, *n.* (L. *bilis*) a thick yellow bitter liquor separated in the liver and collected in the gall-bladder—*Safrā, zahra, zard āb*—Pitta, pit.
- BIL'LA-RY**, *a.* belonging to the bile—*Safrē se mutā'allī*—Pittasambandhī.
- BIL'IOUS**, *a.* affected by bile—*Safrāwī, zahrāwī*—Pittahā, paittik.
- BIL'GE**, *n.* (S. *baḷg*) the breadth of a ship's bottom, the protuberant part of a cask; *v.* to spiring a leak, to let in water—*Jahāz ke tale ki chaurāī, pipe kī gunṛā qhib-kī yī ubhār*; *v.* jahāz ke tale panchor yū chhed h., paniyānā<sup>h</sup>, pāni lenā<sup>h</sup>, pāni churānā<sup>h</sup>.
- BIL'ING-GATE**, *n.* (from a place of this name in London) ribaldry, foul language—*Fulsh, pūchīyāt, mujallaza, dush-nām*—Phakkar, naṅgai, gālī, kutsitavākya, durva-chan.
- BILK**, *v.* (G. *bilaikam*) to cheat, to defraud, to elude—*Dagā-bāzi k., fareb d. yī k., māyās k., dhokhā d<sup>h</sup>*—Ghualnī, ṭhagnī, bhuḷāwā d.
- BILL**, *n.* (S. *bile*) the beak of a fowl; to caress, to fondle—*Chōch<sup>h</sup>*; *v.* chummā lenā<sup>h</sup>, chūmnā<sup>h</sup>, chōch milnā<sup>h</sup>, lār-pyir k<sup>h</sup>, dulārnā<sup>h</sup>, dulār k<sup>h</sup>. [sū<sup>h</sup>.]
- BILL**, *n.* (S. *bil*) a hatchet with a hooked point, a battle-axe—*Dāw<sup>h</sup>, kulhār<sup>h</sup>, guṇrā*
- BIL'LET**, *n.* a small log of wood—*Chhotā kunda*—Kāth kī chhotā dhokā.
- BIL'MAN**, *n.* one who uses a bill—*Gaṇṛusā bāndhne w<sup>h</sup>*.
- BILL**, *n.* (Fr. *billet*) a written paper, an account of money due, a proposed law—*Narishṭa, dāin wājib ká hīzāb, aīn ká musawwadu*—Lekh, lekhapatra, pāwne wā chahte ká lekḥā, vyavasthā ká dhānchā.
- BIL'LET**, *n.* a note, a ticket directing soldiers where to lodge; *v.* to quarter soldiers—*Ruqqā a, sipāhiyōñ kī sukīnat mugarrar karne ká ruqqā a*; *v.* sipāhiyōñ ko basānā—Chitṭhī, sāinya ke vāsasthān nīrūpane kī chitṭhī; *v.* sāinya ko basānā.
- BIL'LET-DOUX**, **bil'le-dū**, *n.* (Fr.) a love-letter—*Ashiqāna ruqqā a*—Prem ká patra, pre-mavishaynakpatra. [Anī-khel<sup>h</sup>.]
- BILL'ARDS**, *n. pl.* (Fr. *billiard*) a game played with balls and maces on a table—

**BILLION**, *n.* (Fr.) a million of millions—*Kharban, kharb<sup>h</sup>*—Mahāpadma.

**BILLOW**, *n.* (S. *belā<sup>h</sup>*) a wave swollen and hollow; *v.* to swell or roll like a wave—*Bari mauj, hilkorā*; *v. lahrānā, hilkornā<sup>h</sup>*—Lahar, taraṅg. [rangit.

**BILLOW-Y**, *a.* swelling, turgid—*Mauj-zan, mawwaj, mutalātum*—Mahātaraṅgayukt, tablin, *n.* (S.) a place for wine, &c.—*Sharāb wagaire kī koṭhri*—Madhī ādi kī bhaṅār wā ghar. [nā; *n. do kī banārat*—Dwi, dwaidd, dwigun.

**BINA-RY**, *a.* (L. *binus*) two, double; *n.* the constitution of two—*Do, dohrā<sup>h</sup>, musan-*

**BIND**, *v.* (S. *bindan*) to confine with bonds, to gird, to fasten to, to tie together, to oblige by kindness, to make costive, to cover books: *p. t<sup>h</sup>* and *p. p.* Bōṇḍ. — *Bāidhnā<sup>h</sup>, patṭi se bāidhnā yā lupetnā<sup>h</sup>, jorā<sup>h</sup>, kasnā<sup>h</sup>, jakurnā<sup>h</sup>, mamniān k, majbūr k, qabz k, mungat-z k, jild bāidhnā, jild-bandi k, jild k.*—Kausunrā k, anugrah se bād-dha k., baddha k., koshṭhabaddha k., mal wā koṭhā bāidhnā, pothī wā grantā ko pithaute se bāidhnā.

**BINDER**, *n.* one that binds—*Bāidhne w<sup>h</sup>, kasne w<sup>h</sup>, jakarne w<sup>h</sup>, bandhan<sup>h</sup>, kasan<sup>h</sup>, patṭi<sup>h</sup>, dor<sup>h</sup>, jild-band, jild-bāidhne w.*—Granth wā pothī kā pithautā bāidhne w.

**BINDING**, *n.* a bandage, the cover of a book—*Band, patṭi<sup>h</sup>, kasan<sup>h</sup>, jild*—Bandhan, bāidhnā, pothī wā grantā kā pithautā. [par dignirnayayanta kā ādhār.

**BINNA-CLIE**, *n.* the compass-box of a ship—*Jahāz par qutb-numī kā sandūq*—Naukā **BINOCULAR**, *a.* (L. *binus, ocul<sup>us</sup>*) having two eyes, employing both eyes—*Do-chashma, do-aikhā<sup>h</sup>*—Dwinayan, dwinetra. [juzain—Dwi-yukpar.

**BINOMIAL**, *a.* (L. *bis, nomen*) composed of two parts or members—*Murakkabul-*

**BI-OGRA-PHY**, *n.* (Gr. *bios, grapho*) the history or account of a life—*Tazkira, ātmi kī tawārikh*—Charitravarnan. [rikkh—Charitravarnak.

**BI-OG-RAPHER**, *n.* a writer of lives—*Tazkira-navis, nūqil, rāvi, ek shakh k, muwar-Bi-OG-RAPHERICAL*, *a.* relating to biography—*Ek shakh k: tawārikh ke muta'alliq, muta-'alliq-i-tazkira*—Charitravarnanasambandhi, charitravarnanavishayak.

**BIPAR-TITE**, *a.* (L. *bis, partitum*) having two correspondent parts—*Do barābar yā mushābih hisōn ko rakhne w, do hisōn meṁ barābar maqsūm*—*Do samānānāvisishṭ, dwaiddhikrit.*

**BIPED**, *n.* (L. *bis, pes*) an animal with two feet—*Do-pāya, do-pāya jānvar*—Dwipad, dwipadajantu. [pakshi, pakshadwaivishṭ

**BI-PEN'NATE**, **BI-PEN'NATED**, *a.* (L. *bis, penna*) having two wings—*Do-bizā*—Dwi-

**BI-QUADRATE**, *n.* (L. *bis, quadratum*) the fourth power in numbers—*Mālu-l-māl, majzūru-l-majzūr*—Chaturghat. [ghāt.

**BI-QUAD-RATE**, *a.* relating to the fourth power—*Mālu-l-māl, majzūru-l-majzūr*—Chatur-

**BIRCH**, *n.* (S. *birce*) a tree—*Ek qism kā darakht*—*Ek prakār kā per.*

**BIRCHEN**, *a.* made of birch—*Burch per kī banā huā<sup>h</sup>.*

**BIRD**, *n.* (S.) a general name for the feathered kind, a fowl; *v.* to catch birds—*Tūr, parand, murg, chiriyā<sup>h</sup>*, *v. chiriyā pakarnā yā dharānā<sup>h</sup>*—Pakheri, pakshi, paichhi.

**BIRD-BOLT**, *n.* an arrow for shooting birds—*Chiriyā mārne kī tūr*—*Pakshi mārne kī*

**BIRD-CAGE**, *n.* an enclosure to keep birds in—*Pinjā<sup>h</sup>.* [vāp.

**BIRD-CATCH-ER**, *n.* one who takes birds—*Chiri-mār<sup>h</sup>, baheliyā<sup>h</sup>.*

**BIRD-LIME**, *n.* a glue to catch birds—*Chiriyā pakarne kī lāsā yā kampa<sup>h</sup>.*

**BIRD-MAN**, *n.* one who catches birds—*Baheliyā<sup>h</sup>, chirī-mār<sup>h</sup>.*

**BIRD'S-EYE**, *a.* seen from above—*Upar se dekhū gayā<sup>h</sup>.*

**BIRTH**, *n.* (S. *beorth*) the act of coming into life, extraction, rank by descent—*Paidā-ish, tamallul, wiladat, gharānā<sup>h</sup>, khāndān, nasab, nash, ābāi martabā*—Janma, utpatti, kul, vaṇṣ, kulnati. [baras gānth.

**BIRTH-DAY**, *n.* the day of one's birth—*Janam-din<sup>h</sup>, sāl-girah*—Janmadin, janmatithi.

**BIRTH-NIGHT**, *n.* the night of one's birth—*Janam-rāt*—Janmarātri. [janmades.

**BIRTH-PLACE**, *n.* the place of one's birth—*Watan, manūd*—Janmabhūmi, janmasthan.

**BIRTH-RIGHT**, *n.* the rights to which one is born—*Bapaṭi<sup>h</sup>, ūrs, huqq-i-wiladat*—Patrikādihikār, janmanutakādihikār, janmahetukādihikār.

**BISCUIT**, *biskit*, *n.* (L. *bis, coctum*) a kind of hard dry bread—*Kari s'khi roti<sup>h</sup>.*

**BI-SECT**, *v.* (S. *bis, sectum*) to divide into two equal parts—*Barābar do hisse k.*—Samān do bhāg k. [do bhāg meṁ khaṇḍan.

**BI-SECTION**, *n.* division into two equal parts—*Barābar do hisse meṁ taqṣim*—Samān

**BISHOP**, *n.* (Gr. *epi, skopos*) one of the higher order of clergy who has the charge of a diocese; *v.* to confirm—*Pādriyān kā peshwā, mujtahid, imām*; *v. qāim k.*—Dharmādhyaksh, dharmādhipati; *v. sthāpan k.*

**BISHOP-RIC**, *n.* the diocese of a bishop—*Mujtahid kā tā'alluqa yā qalam-ran*—Dharmādhyakshādihikāradēs, dharmādhipati kā vāsibhūt pradēs.

**BISMUTH**, *n.* (Ger. *wismuth*) a metal of a reddish white colour—*Phul-dhāt<sup>h</sup>, phul<sup>h</sup>.*

**BISON**, *n.* (Gr.) a kind of wild ox—*Ek jangli bail<sup>h</sup>.*

**BIS-SEX-TILE**, *n.* (L. *bis, sex*) leap year—*Chauthā sāl jis meṁ ek roz ziyāda hotā hai*—Chauthā baras jismeṁ ek din adhik hotā hai.

BIS'TOUR-Y, n. (Fr. *bistouri*) a surgeon's instrument for making incisions—*Jarráht chhurí<sup>h</sup>*—*Váidya ká sastra*.

BIS'TRE, n. (Fr.) a colour made of soot—*Kálat yá kájal ká baná huá rang<sup>h</sup>*.

BÍ-SUL'COUS, a. (L. *bis, sulcus*) clovenfooted—*Khurí-dár, sum-darída*—*Chirá khur w<sup>h</sup>*, phatá khur vísiht, dwikhandasaph. [*Kutiyá<sup>h</sup>, kutti<sup>h</sup>, kúkurí<sup>h</sup>*]

BÍTCH, n. (S. *bice*) the female of the dog kind, a name of reproach for a woman—

BÍTE, v. (S. *bitan*) to crush with the teeth, to give pain by cold, to wound, to cheat, p. t. BÍT, p. p. BÍT'TEN, or BÍT—*Chabá-lená<sup>h</sup>, kíat-khána<sup>h</sup>, pháp-khána<sup>h</sup>, khutharná<sup>h</sup>, dasná<sup>h</sup>, khukár k<sup>h</sup>, hábalaná<sup>h</sup>, lagná<sup>h</sup>, dukh d<sup>h</sup>, gháv k<sup>h</sup>, thagná<sup>h</sup>, chhulná<sup>h</sup>*.

BÍTE, n. seizure by the teeth, the wound made by the teeth, a cheat, a sharper—*Ká<sup>h</sup>, chabáw<sup>h</sup>, pakar<sup>h</sup>, hábak<sup>h</sup>, thuyá<sup>h</sup>, thug<sup>h</sup>*.

BÍT, n. a small piece, a morsel, the part of a bridle put into a horse's mouth; v. to put the bit in the mouth—*Zarra, purza, lugma, dukhāna, lagām*, *dáina*—*Tukrá, karehi, dali, boti, rorá, kaur, grās, jibhi, hohtli*.

BÍT'ER, n. one who bites—*Kápe w<sup>h</sup>, dānne w<sup>h</sup>, chabá-khāne w<sup>h</sup>, pháp-khāne w<sup>h</sup>, kaṭá-sá<sup>h</sup>, munháel<sup>h</sup>, thag<sup>h</sup>*.

BÍT'ING, n. the act of biting; a. sharp, severe, sarcastic—*Kát chabáw dukhāv yá dukh<sup>h</sup>*; a. *tez, sukht, tá'na-ámez, tanz-go*—a. *Tikhá, tikshpa, kapá, vyaṅgyamān, kaṭu*.

BÍT'ING-LY, ad. jeeringly, sarcastically—*Tunz se, tá'na se*—*Vyaṅgya se, vyaṅgyokti se*.

BÍT'TA-CLE. See BINNACLE. [*katuvákya se*]

BÍT'TER, a. (S. *biter*) biting to the taste, sharp, painful; n. any thing bitter—*Karwá<sup>h</sup>, titá<sup>h</sup>, khurjhará<sup>h</sup>, charpará<sup>h</sup>, khattá<sup>h</sup>, talkh, tikháp<sup>h</sup>, tez, kará<sup>h</sup>, dukhdái<sup>h</sup>*; n. *turahi, khattá<sup>h</sup>, karwá<sup>h</sup>, jo khattá titá yá karwá ho<sup>h</sup>*.

BÍT'TER-LY, ad. in a bitter manner, sharply—*Karwáhat se<sup>h</sup>, karái se<sup>h</sup>, dukh se<sup>h</sup>*.

BÍT'TER-NESS, n. a bitter taste, sharpness, severity, malice, hatred, sorrow—*Karwáhat<sup>h</sup>, talkhi, saliki, bugz, kina, nafrat, gam*—*Charparáhat, tikhai, titái, kaṭutá, karái, ka-thorata, dwesh, mátearya, ghrina, šok, dukh*.

BÍT'TER-SWEET, n. an apple sweet and bitter—*Khat-mithá sew, khattá aur mithá seb*.

BÍT'TERN, n. (Fr. *butor*) a bird—*Rk chiriyá<sup>h</sup>*.

BI-TÖ'MEN, n. (L.) a kind of pitch—*Nift yá naft, kafru-l-yahúd*—*Matiyá tel, šilájatu*.  
BI-TÜ'MI-NATE, v. to impregnate with bitumen—*Naft milāna, kafru-l-yahúd milāna*—*Matiyá tel milāna, šilájatu milāna, šilájatugarbhit k*. [*šilájatuvísiht*]

BI-TÜ'MI-NOUS, a. containing bitumen—*Naft-ámez*—*Matiyá tel may, šilájatugarbhit*.  
BÍ'VÁLVE, a. (L. *bis, valva*) having two valves; n. that which has two valves—*Do-dara*—n. *do-dara*—*Dwikapátayuktadwárávišisht*; n. *do dwár w*. [*dwárávišisht*]

BÍ-VÁI'VU-LAR, a. having two valves—*Do-dara*—*Dwikapátavišisht, dwikapátayukta*.  
BÍ'VI-IOUS, a. (L. *bis, via*) having two ways, leading different ways—*Do-ráh, mutafar-rig ráh meñ le-jáne w*.—*Dwim.rgi, do path w<sup>h</sup>, bhinna bhinna path meñ le-jáne w*.

BÍ'VOUAC, n. (Fr.) the guard or watch of a whole army during the night; v. to be on watch all night—*Maidán meñ sári fauj ki shab-bedár*; v. *maidán meñ sári fauj ká shab-bedár rahná*—*Rát ko sab sainya ki chauki*; v. *rát bhar chauki dená*.

BLÁB, v. (T. *blabheren*) to tattle, to tell tales; n. a telltale—*Fásh k., parda-dari k., bakná<sup>h</sup>, aib-goi k., gibat k.*; n. *lutrá<sup>h</sup>, chhichhorá<sup>h</sup>*—*Gopaniy bát praká<sup>h</sup> k.*, bar-baráiná, gap marna, lutráná, lutrápaná k. [*bhedkhol d. w<sup>h</sup>*]

BLÁB'BER, n. a telltale, a tattler—*Barbariyá<sup>h</sup>, bakhi<sup>h</sup>, gappi<sup>h</sup>, bátáni<sup>h</sup>, ochhá<sup>h</sup>, lutrá<sup>h</sup>*.

BLÁCK, a. (S. *blac*) of the colour of night, dark, cloudy, dismal, wicked; n. a black colour, a negro; v. to make black—*Šiyáh, gam-gín, haibat-nák, sharir*; n. *kálá rang<sup>h</sup>, habshi*; v. *kálá k<sup>h</sup>*.—*Kálá, krishna, syāma, šokajanak, ghor, dārun, adham, nikriah, kutsit*; v. *krishnavarna, syāmāng*. [*laganá*—*Kálá k.*, *kalaúik laganá, kalaúiki k.*]

BLÁCK'EN, v. to make black, to defame—*Šiyáh k., aib laganá, muttaham k., harf*.

BLÁCK'ISH, a. somewhat black—*Šiyáh-fám, surmaí-rang, kálá sá<sup>h</sup>*—*Kuchh kálá, kí-chip kálá*. [*se, syāmatá se, atidushtatá se*]

BLÁCK'LY, ad. darkly, atrociously—*Šiyáhi se, tárikí se, hari sharárat se*—*Krishnavarna*.

BLÁCK'NESS, n. the quality of being black—*Šiyáhi, gam-gini, haul-náki, shor*—*Krishna-tá, syāmatá, ghoratá, dārunatá, atidushtatá*.

BLÁCK'ING, n. paste or liquor to blacken shoes—*Júti káli karne ká rang<sup>h</sup>*.

BLÁCK'-MÁÖR, BLÁCK'MÖÖR, n. a negro—*Habshi, sidá, kálá ádmí*—*Krishnāng, syāmāng*.

BLÁCK'BÁLI, v. to reject in choosing—*Pasand karne meñ ná-mamúv k.*—*Barane meñ chhānt d. wá awikár k*. [*ká kántilá per, phalayuktakántakagulmavišesh*]

BLÁCK'BÉR-AY, n. the fruit of the bramble—*Ek gism ká khár-dár darakht*—*Ek prakár*.

BLÁCK'BLAD, n. a singing bird—*Pitá<sup>h</sup>, bhajangá<sup>h</sup>, koyál yá koi<sup>h</sup>*. [*gay guru, páu*]

BLÁCK'CÁT-TLE, n. oxen, bulls, and cows—*Bair<sup>h</sup>, sánr aur gay<sup>h</sup>, mávúshi, dáwáb*—*Gorú*.

BLÁCK'ÖCK, n. the heath-cock—*Ek gism ká murgá*—*Ek prakár ká kukkút*.

BLÁCK'FED, a. having black eyes—*Šiyáh-chashm*—*Krishnanayan, niláksha*.

BLÁCK'FÁÇED, a. having a black face—*Šiyáh-rú, siyáh-súrat*—*Kále munh ká, krishpa-vadan, syāmanukh*.

BLÅCK/GUARD, n. a mean wicked fellow—*Luchchā<sup>h</sup>, shukhā<sup>h</sup>, āwāra*—Durāchār, durvritta, adhamāchār.

BLÅCK/JACK, n. a leathern cup—*Champe kā piyāla*—Chām kā pānapātra.

BLÅCK/LEAD, n. a mineral used for pencils—*Sisā jo lakṣ kḥiṇchne ke kām ātā hai<sup>h</sup>*.

BLÅCK/MAIL, n. a rate paid for protection to men allied with robbers—*Choroh se hifāz ke liye unke sāthiyoh ko jo kuchh diyā jātā thā*—Choroh se rakshā ke nimitta unke sāthiyoh ko jo kuchh diyā jātā thā. [durmukh, kaṭuvādi.]

BLÅCK/MOUTHED, a. using foul language—*Bad-zabān, galehkhā<sup>h</sup>*—Galjibhā, galmunhā,

BLÅCK/PUD'DING, n. a kind of food made of blood and meal—*Lohū aur āte kā halwā*.

BLÅCK/RÖD, n. the usher belonging to the order of the Garter—*Gārṭar ke darje-wāloñ kā siyāh 'a'ā rakhne w.*—Gārṭar nām upādhiyukt logoh ke madhya jo krishṇavarṇ lāthī dhārāp kiye rahṭā hai.

BLÅCK/SMITH, n. a smith that works in iron—*Lohār<sup>h</sup>*. [per. kantakagulmaviśesh.]

BLÅCK/THORN, n. the sloe tree—*Ek qism kā khār-dār darakhṭ*—Ek prakār kā kañṭilā

BLÅD'DER, n. (S. *blædr*) the vessel that contains the urine, a blister, a pustule—*Masāna, shāsh-dān, tumbi<sup>h</sup>, thaili<sup>h</sup>, phapholā<sup>h</sup>*—Mūt kī thailī, phulkā, jhalkā.

BLÅD'DERED, a. swollen like a bladder—*Shāsh dān tumbi yā phaphole wā phulā*—Mūt kī thailī wā phulke sā phulā.

BLÅDE, n. (S. *blæd*) the spire of grass before it grows to seed, a leaf, the cutting part of an instrument, a brisk man—*Ghās kā pattā<sup>h</sup>, pattā<sup>h</sup>, dāl<sup>h</sup>, chālāk shākhs*,—Triṇapatra, pattī, patra, śastra kā phal, bāñkā phurtilā purush.

BLÅP'ED, a. having blades—*Potte-dār, dār-dār*—Dalawān, patrayukt, dār sahīt, phal sahīt. [kotā<sup>h</sup>.]

BLÅIN, n. (S. *blegen*) a pustule, a blotch—*Phorā<sup>h</sup>, phunsi<sup>h</sup>, phapholā<sup>h</sup>, dadorā<sup>h</sup>*, cha-

BLÅME, v. (Fr. *blâmer*) to charge with a fault, to censure; n. imputation of a fault, crime—*Ilzām d.*, *mulzim k.*, *malāmat k.*, *sarzanish k.*; n. *ilzām, harf, aib, qusūr, gunāh*—Dokhnā, dosh d., apavād lagānā, nindā k., dhirkārnā; n. doshārop, apavād, nindā, dosh, aparādh, chūk.

BLÅM'A-BLE, a. faulty, culpable—*Qusūr-wār, taqīr-wār, gunāh-gār, mulzim, mujrim*—Doshi, aparādhī, nindaniy, dūshya. [Doshitwa, nindatā, aparādhātā.]

BLÅM'A-BLE-NESS, n. state of being blamable—*Qusūr-wārī, taqīr-wārī, gunāh-gārī*—

BLÅM'A-BLY, ad. culpably—*Ilzām se, gunāh-gārī se*—Aparādh se, dosh se.

BLÅME'FUL, a. deserving blame, guilty—*Mulzim, malāmat ke qābil, sarzanish ke lāiq, qusūr-wār, taqīr-wār, gunāh-gār*—Nindaniy, nindya, doshī, dhirkāre, doshī.

BLÅME'LESS, a. without blame, guiltless—*Be-qusūr, be-taqīr, be-gunāh*—Nirdoshi, niraparādhī, anūdīt. [aparādh wā dosh binā, anindyatā se.]

BLÅME'LESS-LY, ad. innocently—*Be-taqīrī se, be-gunāhī se*—Nirdosh se, niraparādh se,

BLÅME'LESS-NESS, n. innocence—*Be-gunāhī, be-taqīrī*—Nirdoshatā, niraparādhātā, anindyatā. [—Nindak, apavādk, doshāropak, dhirkārne w.]

BLÅMER, n. one who blames—*Ilzām d. w.*, *mulzim k. w.*, *malāmat k. w.*, *sarzanish k. w.*

BLÅME'WÖR-THY, a. deserving blame—*Qābil-i-malāmat, sarzanish ke lāiq, mulzim, qusūr-wār*—Nindaniy, nindya, doshī, dhirkāre jāne ke yogya. [yatā, nindyatā.]

BLÅME'WÖR-THI-NESS, n. the quality of deserving blame—*Qābiliyat-i-ilzām*—Nindani-

BLÅNCH, v. (Fr. *blanc*) to whiten, to strip or peel, to evade to shift—*Nikhārnā<sup>h</sup>, wjā k<sup>h</sup>, chhilkā utārnā<sup>h</sup>, chhilkā<sup>h</sup>, fālnā<sup>h</sup>, chhupānā<sup>h</sup>*. [mridu, chikkan, namra.]

BLÅND, a. (L. *blandus*) soft, mild, gentle—*Mulāim, narm, latif, chiknā<sup>h</sup>*—Komal,

BLÅNDISH, v. to smooth, to soften, to caress—*Mulāim k.*, *phuslānā<sup>h</sup>*—Komal k., mridu k., mīthī mīthī bātoñ se bhulānā, lāpypār k. [mīshṭavākya, pyārī bāt.]

BLÅNDISH-ING, n. expression of kindness—*Nūz-o-nūz, mīthī bātāñ<sup>h</sup>*—Priyavākya,

BLÅNDISH-MENT, n. kind speech, caresses—*Nūz, adā, karāhma, nakhra, shīr-i-kalām, phuslāwe ki bātāñ<sup>h</sup>, mē' shīqiyat*—Vilās, hāv, hāwbhāw, chonohā. phuslāhat, mīthī bātāñ, chāñi, dular. [kalām—Priyavākya, chātiktī, phuslāwe kī bātāñ.]

BLAN-DIL'O-QUENCE, n. flattering speech—*Shīr-i-guft-o-gū, āf i ā kalām, khush-amādī*

BLÅNK, a. (Fr. *blanc*) white, without writing, empty, confused, without rhyme; n. a void space, paper unwritten, a lot without value; v. to make void, to damp—*Sufed, sādā, khālī, khushk, zard, mustarib, sair-muqaffā*; n. *khālī jagah, sādā kogaz, khālī chīthī*; v. *khālī k.*, *zard k.*, *sard k.*, *afwarda k.*—Ujlā, ujjar, ānkla, bin likhā, alikhit,

korā, śunya, ghaṭrayā, ākul, vismit, anuprāsahin, yamnahin, amitrākshar; n. śun-yasthān, śunya jagah, korā kagad, śunya chitṭhi wā goli; v. śunya wā rahit k., uṭhā d., vyākul k., man tornā, malin k.

BLÅNK'ET, n. (Fr. *blanchet*) a woollen cover for a bed; v. to cover with a blanket, to toss in a blanket—*Kamma<sup>h</sup>, kamli<sup>h</sup>, sāl<sup>h</sup>, lot<sup>h</sup>*; v. *kammal se lapetnā<sup>h</sup>, kammal orhānā<sup>h</sup>, kammal mē' bāndhkar ukhālnā yā pheknā<sup>h</sup>*. [pheknāw<sup>h</sup>.]

BLÅNK'ET-ING, n. tossing in a blanket—*Kammal mē' bāndhkar ukhāl ulāl yā*

BLÅS-PHÈME, v. (Gr. *blasphemeo*) to speak impiously of God, to speak evil of—*Kulām-i-kyfr kahnā, gūbat k.*, *shikāyat k.*—Īswaranindā k., nindā k.

**BLAS-PHEM'ER**, *n.* one who blasphemes—*Kufr, murtadd, kalām i-kufr kahne w., gibat k. w.*—*Isma anindak, nindak.*

**BLAS-PHEM'ING**, *n.* the act of blasphemy—*Kufr-goi—Iswaranindā.*

**BLAS-PHE-MOUS**, *a.* containing blasphemy—*Kufri, kufirānu, ilhādī—Iswaranindak.*

**BLAS-PHE-MOUS-LY**, *ad.* impiously—*Kufr-goi se, kufr se—Iswaranindā pūrvak, Iswaraninda se.*  
[*i-kufr—Iswaranindā, devanindā.*]

**BLAS-PHE-MY**, *n.* indignity offered to God by words or writing—*Kufr, kufr-goi, kalām-*

**BLAST**, *n.* (S. *blast*) a gust or puff of wind, the sound made by blowing a wind instrument, blight; *v.* to strike with a sudden plague, to make to wither, to blight, to injure, to confound, to blow up—*Jholā<sup>h</sup>, muñh se phūñkkar bajāne ke baje ki ūwās, gerā<sup>h</sup>; v. daf'atan mārnā, jhū'us d<sup>h</sup>, murjhūnā<sup>h</sup>, pazhmurda k., nugsār k., gārat k., hawās bā'htā k., be-harās k., urānā<sup>h</sup>—Jhukor, jhōnk, vāyuvēg, sūkhadhman, sūshirāśabd, vinās, āshay, jholā; v. achiñchak nashṭ k., kunihilāna, jhulāsā, sukā d., vinās k., hikka bakka k., ghabrā d., urā d.*

**BLAST-ER**, *n.* one that blasts—*Gārat k. w., jhulāsne w<sup>h</sup>, pazhmurda k. w., urāne w<sup>h</sup>—Nashṭ k. w., vināsak, marak, jhulāsāne w., urā dene w.* [dhwans, birud se urā d.]

**BLAST'ING**, *n.* destruction, explosion—*Bar-bādī, pāc-māli, ubhā<sup>h</sup>, phū'un<sup>h</sup>—Nās, vinās, BLA'TANT<sup>1</sup>, a.* (S. *blatan*) bellowing as a beast—*Bhukartā<sup>h</sup>, dukarā<sup>h</sup>, bānbātā<sup>h</sup>, dāhaktā<sup>h</sup>.* [wād k<sup>h</sup>.]

**BLAT'TER**, *v.* (L. *blatero*) to make a senseless noise—*Barbarānā<sup>h</sup>, bakbakāna<sup>h</sup>, bak-*

**BLAZE**, *n.* (S. *blaze*) a flame, a stream of light, wide diffusion of a report, a mark like a blaze; *v.* to flame, to publish—*Shu'la, dhabhikā<sup>h</sup>, izhār, ishtihār, ghore ki peshāni kī qushqā; v. shu'la-zan h., shu'la m'ernā, dhabhaknā<sup>h</sup>, mushtā'āl h., izhār k., ishtihār k.—Jyoti, dipti, tem, dhadhak, dhadhakar, lapat, prakāśan, prakatīkaran, ūk; v. dhadhaknā, dhadhakānā, prakāś k., prakat k.*

**BLAZ'ER**, *n.* one who spreads reports—*Pardā-dar, fāsh k. w., numāyān k. w.*—*prakāśak, prakat k. w., dhūndhorā, dhūndhorā pīṭhe w.*

**BLAZ'ON**, *v.* to explain the figures on ensigns armorial, to deck, to display, to celebrate, to make public; *n.* the art of drawing coats of arms, show, publication—*Khūdān ke nishān kō bayān k., zeb d., āraish k., zāhir k., mushhūr k., ta'rif k., ishtihār k., askārā k., mushtahur k.; n. khūdān ki 'alāmat ki 'alm, izhār, numāish, ishtihār—Kulīnapad ke chihnon ki vyākhyā k., sobhit wā bhūshit k., dikhlanā, dikhlanā, prasiddha k., sarāhna, prakāś k., prakat k.; n. kulīnapad ke chihna ki vyākhyā wā vidyā wā lkhā, dikhāw, prasar, prakāś, dhūn nārā.*

**BLAZ'ON-ER**, *n.* one who blazons—*Khūdān ke nishānon kā jānne yā bayān k. w., zeb d. w., mushtahur, zāhir k. w.—Kulīnapad ke chihna kā jānne w. wā vyākhyā k. w., sarwārne w., sobhit k. w., prakāśak, prakat k. w.* [ke chihnon ki vyākhyā k. w.]

**BLAZ'ON-RY**, *n.* the art of blazoning—*Khūdān ke nishānon ki bayān k. w.—Kulīnapad*

**BLEACH**, *v.* (S. *bleach*) to whiten—*Sufed k. yā h.—Nikhārnā, ujā k. wā h., swet k. wā h.*

**BLEACH'ER**, *n.* one who whitens—*Dhone w<sup>h</sup>, ujā k. w<sup>h</sup>, dhobi<sup>h</sup>.* [ujā karne ki jagāh.]

**BLEACH'ER-Y**, *n.* a place for bleaching—*Sufed karnē yā dhone ki jagāh—Nikhārne wā*

**BLEAK**, *a.* (S. *bleak*) pale, cold, chill, cheerless, dreary, desolate—*Sard, thanthā<sup>h</sup>, rūkhs<sup>h</sup>, udās<sup>h</sup>, sūnā<sup>h</sup>—Sital, jūr, rūphā, ūjhāñk, hanand.* [sthān meñ.]

**BLEAK'LY**, *ad.* coldly, in a chill situation—*Sardi se, sard m'qām meñ—Sitalatā se, sital*

**BLEAK'NESS**, *n.* dreariness, coldness, chillness—*Udāsī<sup>h</sup>, sūnsan<sup>h</sup>, sardi, thanthak<sup>h</sup>—Niranand, sitalatā, sitalatā.* [niranand.]

**BLEAK'Y**, *a.* cold, chill, dreary—*Sard, thanthā<sup>h</sup>, sūnā<sup>h</sup>, udās<sup>h</sup>—Sital, jūr wā jūr.*

**BLEAR**, *a.* (D. *blae*) dim with rheum or water; *v.* to make watery or dim—*Chīprā-lā<sup>h</sup>, kichrāyā<sup>h</sup>, chundhlā<sup>h</sup>, kichrā<sup>h</sup>; v. chīprā k<sup>h</sup>, chundhīyānā<sup>h</sup>, kichrānū<sup>h</sup>, chīprānā<sup>h</sup>, chundhlā k<sup>h</sup>.*

**BLEAR-ED-NESS**, *n.* the state of being blear—*Kichrāpan<sup>h</sup>, chundhlāpan<sup>h</sup>, chundhlāhat<sup>h</sup>.*

**BLEAR'YED**, *a.* having sore eyes—*Chīprā<sup>h</sup>, chundhīyā<sup>h</sup>, chundhlā<sup>h</sup>.*

**BLEAT**, *v.* (S. *bleat*) to cry as a sheep; *n.* the cry of lambs or sheep—*Bhūndhīyānā<sup>h</sup>, mīmīyānā<sup>h</sup>; n. mē-mē<sup>h</sup>, bhen-bhen<sup>h</sup>, mīmīyāb<sup>h</sup>, bhenbhiyāb<sup>h</sup>.* [yāb<sup>h</sup>.]

**BLEAT'ING**, *n.* the cry of lambs or sheep—*Mē-mē<sup>h</sup>, bhen-bhen<sup>h</sup>, mīmīyāb<sup>h</sup>, bhenbhi-*

**BLEB.** See **BLOB.**

**BLEED**, *v.* (S. *bladan*) to lose or draw blood, to drop as blood, *p. t.* and *p. p.* **BLEED—**

*Lohū girnā chalnā yā bahnā<sup>h</sup>, lohū lenā yā nikālnā<sup>h</sup>, tapaknā<sup>h</sup>, chhawnā<sup>h</sup>, pachhnā<sup>h</sup>.*

**BLEED'ING**, *n.* a running or letting of blood—*Lohū kā girnā chalnā yā bahnā<sup>h</sup>.*

**BLEM'ISH**, *v.* (Fr. *blemir*) to mark with any deformity, to tarnish, to defame, to disfigure; *n.* a mark of deformity, taint—*Bud-sūrat k., daglā k., āf-rānā, 'aib-lagānā, bud-numā k.; n. dāg, nuqs, qubh, 'aib, harf—Kudāl k., dhuṛp wā dhabbā lagānā, kalañk lagānā, apayās k., kūrūp k., vūṛūp k.; n. battā, khōt, dosh, apayās, apakirtī.* [chhidra, bin dhabbā, bin dhabpī.]

**BLEM'ISH LESS**, *a.* without blemish, spotless—*Be-'aib, gair-nuqs, be-dāg—Nirdosh, niā-*



- BLENCH**, *v.* (Fr. *blanc* !) to shrink, to start back, to give way — *Hichakná<sup>b</sup>, thathakná<sup>b</sup>, chahukná<sup>b</sup>, hatná<sup>b</sup>*. [misrit k.]
- BLEND**, *v.* (S. *blendan*) to mingle together — *Ámez k., makhlút k., shámil k.* — *Miláná*.
- BLESS**, *v.* (S. *bletsian*) to make happy, to wish happiness, to invoke a blessing upon, to praise, *p. t.* and *p. p.* **BLESSEN** or **BLEST** — *Khajasta k., kisi ke wáste barakat cháhna, du'a d., tá'rif k., hamd k.* — *Sukhi k., bhalá manána, mangal prarthaná k., áshish d., astaná, dhanyavád k., gun wá kirti gána.*
- BLESS'ED**, *p. a.* happy, holy — *Khush-hál, mutabarrak, mubáarak, bakht-yár, pák* — *Kalyána, paramasukhi, mangal, pavitra, punit.* [se, kalyánaasahit.]
- BLESS'ED-LY**, *ad.* happily — *Khushi se, bakht-yári se, sa'ádat se* — *Sakh se, paramánand*
- BLESS'EDNESS**, *n.* happiness, divine favour — *Sa'ádat, khushi, fazl-i-iláhi* — *Paramasukh, paramánand, apavarg, paramapad, íswari dayá.*
- BLESS'EN**, *n.* one who blesses — *Da'a-go, hamd-go* — *Ásirvadi, dhanyavadi, kusalavadi.*
- BLESS'ING**, *n.* a prayer for happiness, benediction, a benefit, divine favour — *Da'a-i-khair, du'a, du'a-got, ganimat, m'imat, fazl-i-iláhi, Khudá ká karam* — *Ásirvád, áshish, ásirvachan, var, kusal, mangal, íswari kripá.*
- BLEW**, *p. t.* of blow.
- BLIGHT**, *blit*, *n.* (S. *be, lúhan* ?) mildew; *v.* to corrupt with mildew, to blast — *Gerui<sup>b</sup>, gerui<sup>b</sup>, jholá<sup>b</sup>, pálá<sup>b</sup>, thár; v. gerui lagná<sup>b</sup>, mūr d., jholá marná<sup>b</sup>, jhulsáná<sup>b</sup>, kumhiláná<sup>b</sup>, murjháná<sup>b</sup>.*
- BLIND**, *a.* (S.) wanting sight, dark, unseen; *v.* to make blind, to darken — *Kor, tárik, ná-dida; v. kor k., andká k<sup>b</sup>, tárik k., ánkhoñ meñ dhúl dálná<sup>b</sup>* — *Andhá, netrahin. andherá, andekhá, alakshya; v. áñkh phorná, áñkhoñ meñ saláí pherná, auidherá k.*
- BLIND'LY**, *ad.* without sight, implicitly — *Andhoñ ki tarah, be-chún-o-chará, bilá-to-fá-ut-o-tajáwuz* — *Áñkh mündke, andhá sá. bina samjhe bújhe, bheriyá dhasán.*
- BLIND'NESS**, *n.* want of sight, ignorance — *Kori, ná-binái, jühl, jihilát* — *Andhatá, andhlápan, andhlái, ajñán, mürkhatá.*
- BLIND'FOLD**, *v.* to hinder from seeing; *a.* having the eyes covered — *Áñkh mündná<sup>b</sup>, áñkh meñ patli laganá<sup>b</sup>, andheri d. yú dálná<sup>b</sup>; a. chashm-basta, áñkh-mundá, áñkh meñ patli diyá<sup>b</sup>*. [mudaulá<sup>b</sup>, áñkhmudaurá<sup>b</sup>.]
- BLIND MAN'S-BUFF**, *n.* a play in which one blindfold tries to catch the others — *Áñkh*
- BLIND'SIDE**, *n.* weakness, foible — *Kam-zori, naqáhat, kam-quwwatí, 'aib, rakhna, nuqán* — *Nirbalatá, ásakti, pay, battá, dosh.* [chhota vishadhar wá bikhahá sañp.]
- BLIND'WORM**, *n.* a small serpent — *Ek qism ká chhotá zahr-dár sañp* — *Ek prakár ká*
- BLINK**, *v.* (S. *blícan* ?) to wink, to see obscurely; *n.* a glimpse, a glance — *Áñkh mich-micháná<sup>b</sup>, matmatáná<sup>b</sup>, timkáná<sup>b</sup>, thorá dekhná<sup>b</sup>; u. jhilmiláhat<sup>b</sup>, jagmagahat<sup>b</sup>, jhalak<sup>b</sup>.*
- BLINK'ARD**, *n.* one who blinks — *Choiñdhlá<sup>b</sup>, chuiñdhlá<sup>b</sup>, teprá<sup>b</sup>, tyoiñdhá<sup>b</sup>.*
- BLISS**, *n.* (S. *blis*) the highest happiness — *Khushi ká niháyat martaba, bilishti ki khus-shi* — *Paramasukh, paramánand, apavarg, moksh, mukti.*
- BLISS'FUL**, *a.* happy in the highest degree — *Niháyat martaba khush, ráhat-angez* — *Paramasukhi, paramánandi.* [ánand se.]
- BLISS'FUL-LY**, *ad.* in a blissful manner — *Niháyat khushi se* — *Paramasukh se, paramánandi.*
- BLISS'FULNESS**, *n.* exalted happiness — *Bari khushi, niháyat khushi* — *Paramánand, atyantasukh.* [hin, áhládarahit.]
- BLISS'LESS**, *a.* without happiness — *Be-khushi, be-ráhat, be-basháshat* — *Niránand, sukha.*
- BLIS'TER**, *n.* (D. *bluyter*) a thin bladder on the skin, a plaster to raise blisters; *v.* to rise in blisters, to raise a blister — *Phapholá<sup>b</sup>, chhálá<sup>b</sup>, papotá<sup>b</sup>, pholá<sup>b</sup>, jhalká<sup>b</sup>, paplá<sup>b</sup>; v. phapholá chhálá papotá pholá yá jhalká parná<sup>b</sup>, phapholá chhálá papotá pholá jhalká yá paplá dálná<sup>b</sup>.*
- BLITHE**, *a.* (S.) gay, airy, joyous — *Khush-dil, shigufra-pesháni, khanda-rú, kusháda-pesháni, khush-tab* — *Praphulla, ánandi, áhládi, pulakit.*
- BLITHE'LY**, *ad.* in a blithe manner — *Khush-dili se, shigufra-pesháni se, Khush-tab'i se* — *Praphullatá se, ánand se, ámod se.*
- BLITHE'NESS**, *n.* the quality of being blithe — *Khush-dili, khanda-rú, zinda-dili* — *Praphullatá, ánand, áhlád.* [áhládi, ullásit, pramodi.]
- BLITHE'SOME**, *a.* gay, cheerful, merry — *Khush-tab<sup>b</sup>, khush-dil, khanda-rú* — *Praphulla.*
- BLOAT**, *v.* (blow ?) to swell, to puff up — *Phúl jáná<sup>b</sup>, phuláná<sup>b</sup>, sujáná<sup>b</sup>, bhábharáná<sup>b</sup>, phapháná<sup>b</sup>, phaphasná<sup>b</sup>, bhábharná<sup>b</sup>, sijná<sup>b</sup>.*
- BLOATED**, *a.* puffed up, turgid — *Phúlá<sup>b</sup>, sújá<sup>b</sup>, phaphsáyá<sup>b</sup>, bhábháráyá<sup>b</sup>*. [motá-pan<sup>b</sup>.]
- BLOATEDNESS**, *n.* the state of being bloated — *Phaphsáhat<sup>b</sup>, bhábháráhat<sup>b</sup>, sijón<sup>b</sup>.*
- BLOB** or **BLEB**, *n.* (Ir. *plub*) a blister, a bubble, a vesicle, a little tumor — *Phapholá<sup>b</sup>, jhalká<sup>b</sup>, bulbulá<sup>b</sup>, buláilá<sup>b</sup>, phénai<sup>b</sup>, phorá<sup>b</sup>, pirkí<sup>b</sup>.*
- BLOBB'ER-LIP**, *a.* a thick lip — *Motá koiñk<sup>b</sup>, bará koiñk<sup>b</sup>, motá oiñk<sup>b</sup>, bará oiñk<sup>b</sup>.*
- BLOBB'ER-LIPPED**, *a.* having thick lips — *Bar-koiñk<sup>b</sup>, bar-oiñk<sup>b</sup>.*
- BLOCK**, *n.* (D. *blok*) a heavy piece of timber, a mass of matter, an obstruction, a

- pulley, a stupid fellow; *v.* to shut up, to obstruct—*Kunda, káth ká dhoká<sup>h</sup>, silli<sup>h</sup>, chakán<sup>h</sup>, ko. áwá<sup>h</sup>, rok<sup>h</sup>, rukáwat<sup>h</sup>, gháni yá ghini, gáwdi<sup>h</sup>, mup<sup>h</sup>, jar<sup>h</sup>; v. náke-bandí k., muháśara k., berá d<sup>h</sup>, rokúá<sup>h</sup>—v. Rúđhná, gáśná, gher lúhá, árná, ohheñkná.*
- BLOCK-AGE, n.** a siege carried on by shutting up a place to prevent relief; *v.* to shut up—*Muhásara, inhiśar, náke-bandí; v. náke-bandí k., muháśara k., ráh rok lená, Gáús, gherá, sená ká gherá; v. sená se gher lená, rúndh lená, ohheñkná, gáns lená, path ár dená.* [inúrh, jar.
- BLOCK'ISH, a.** stupid, dull—*Be-wuqúf, kund, kund-zihñ, rust, ahmaq—Nirbodh, mürkh,*
- BLOCK'ISH-LY, ad.** in a stupid manner—*Be-wuqúfi se, ahmaq-pen se, ná-dáni se—Mür-khatí se, jaratá se.* [khatá, jaratá, mürhatá.
- BLOCK'ISH-NESS, n.** stupidity, dulness—*Be-wuqúfi, ahmaq-pen, rusti, kund-zihñi—Mür-*
- BLOCK'HEAD, n.** a stupid fellow—*Ahmaq, kaudan, ullú<sup>h</sup>—Mürkh, bilalá, bhakwá, billar, jar, mürh.* [nirbodh, jarabuddhi.
- BLOCK'HEAD-ED, a.** stupid, dull—*Be-wuqúf, ahmaq, rust, kund-zihñ—Mürh, mürkh,*
- BLOCK'HEAD-LY, a.** like a blockhead—*Kaudan sá, ahmaq sá—Mürkh kí náih, mürha-*
- BLOCK, n.** (S. *blod*) the red fluid that circulates in the bodies of animals, family, kindred, descent, high birth, murder, a hot spark, the juice of any thing; *v.* to stain with blood, to inure to blood—*Lohú<sup>h</sup>, ká: dān, rishta-dāri, tuwallud yá wilālat, nāsi, bará gharāná<sup>h</sup>, khūn, garm chingārī, kisi chíz ká'arag; v. khūn-álūda k., khūn men dānt duboná, dānt men khūn lagānū—Rakt, kul, nātá, sambandh, vaná, upattí, kulínatá, uttam vaná, badh, manusyahatyá, tattí ohingí, kisi vastu ká ras; v. rakt men bliarna, dāntōn men rakt lagānā, rakt men dānt bornā.*
- BLOOD'Y, a.** stained with blood, cruel—*Khūn-álūda, sang-dil, khūni, qatíl—Lohú men bhará, lohúluhān, hatyārā, ghatak, káthor.*
- BLOOD'Y-LY, ad.** cruelly—*Sang-dilí se, be-ruhmi se—Nirdayatápúrvak, kathínatá se.*
- BLOOD'Y-NESS, n.** the being bloody—*Sang-dilí, khūn-álūdagi, khūn-ābī—Lohú men bharā, lohú men dubāw, hatyārāpan, nirdayatā.*
- BLOOD'LESS, a.** without blood—*Be khūn, be-lohú—Nirakt, raktalín.*
- BLOOD'ED, a.** clotted with blood—*Lohú men bhará<sup>h</sup>, lohú ke chhiññōn se bhará huá<sup>h</sup>, ká: ká kē dhabbōn yá dhappōn se bhará huá<sup>h</sup>.*
- BLOOD-GUILT'Y-NESS, n.** murder—*Qatl, khūn—Hatyá, nrihatyá, badh, ghát.*
- BLOOD'HOT, a.** as hot as the blood—*Shir-garm, khūn-sá garm—Gungun, lohú ke sāsriá tāt wá tapt.*
- BLOOD'HOUND, n.** a fierce species of hound—*Shikāri kutte kí ek khūn-khwār zót—Ákhetí kutte kí ek krúr wá prachand jāti.* [nikálná.
- BLOOD'LET, v.** to bleed, to open a vein—*Fusd kholná, khūn nikálná—Lohú lená wá*
- BLOOD'LET-TER, n.** one who lets blood—*Passád, rag-zan—Lohú nikálnē w., lohú khínchne w.*
- BLOOD'IED, a.** red as blood—*Khūn sá surkh—Lohú ke rang, lohít, raktavarn.*
- BLOOD'IED, n.** murder, slaughter—*Qatl, khūn, khūn-rezi, khūn-kharābu—Raktapát, badh, katá.*
- BLOOD'IED-DEER, n.** a murderer—*Khūn-rez, saffák, qatíl—Raktapítak, ghatak, badhak.*
- BLOOD'IED, a.** filled with blood, red—*Khūn-álūda, surkh, tál—Lohúluhān, lohú men bhará, lohú men burá wá dubá, raktavarn.*
- BLOOD'IED, n.** stained with blood—*Khūn-álūda—Lohúluhān, lohú men bhará.*
- BLOOD'IED, n.** the name of a stone—*Ujjaru-d-dam, shādínag, shādina—Ek prakár ke patthar kí nám.*
- BLOOD'SUCKER, n.** a leech, a cruel man—*Joikh<sup>h</sup>, jallád, qassáb—Jalauká, raktapāyi, rudhirapāyi, lohú chūśne w., hatyārā, ghatak.*
- BLOOD'SWOLN, a.** suffused with blood—*Khūn-álūda—Lohúbhará, lohú se bhará.*
- BLOOD'THIRST'Y, a.** desirous to shed blood—*Khūn-khwār—Lohú ká pyásá.*
- BLOOD'VESEL, n.** a vein or artery—*Rag-i-khūn—Raktavāhí, lohú bahne kí nāri, raktapavāhakanāri.*
- BLOOD'Y-FLUX, n.** dysentery—*Ishāl-i-khūn, atisār<sup>h</sup>—Raktātísār, lohú ká katná.* [kathor.
- BLOOD'Y-MIND-ED, a.** cruel—*Khūn-khwār, khūni, khūn-dost—Raktapremi, kruraman,*
- BLOOM, n.** (G. *bloma*) blossom, the opening of flowers, the prime of life, the flush on the cheek; *v.* to yield blossoms, to flower, to be in a state of youth—*Phúl<sup>h</sup>, kalí<sup>h</sup>, khilná<sup>h</sup>, khilāw<sup>h</sup>, shabáb, bahār, nau-jawāni, gálon kí murkhí; v. shigufā h., khilná<sup>h</sup>, mauilná<sup>h</sup>, madlānā yá mauvánā<sup>h</sup>, bahār men anā, shabab men h.—Pushp, vikésanāvas-thá, vikás, tárūnyāvas-thá, navayauvan, yauvanāvas-thá, gálon par ká raktavarn; v. phulná, vikasana, haurná, navayauvan men h.—[vikasá, khilá, phulá, praphullit, yuvá.*
- BLOOM'ING, a.** flourishing with bloom—*Maulāyá huá<sup>h</sup>, sar subz, nau-jawān—Baurá,*
- BLOOM'Y, a.** full of blooms—*Pur-gul, bahār-dār—Pushpamay.*
- BLOSSOM, n.** (S. *blosma*) the flower of a plant; *v.* to put forth blossoms—*Phúl<sup>h</sup>, kalí<sup>h</sup>, mauil<sup>h</sup>, baur<sup>h</sup>; v. khilná<sup>h</sup>, dakhānā<sup>h</sup>, luhānā<sup>h</sup>, baurná<sup>h</sup>.*

BLŌS'SOM-Y, *a.* full of blossoms—*Kali-dār, pur-gul, bahār-dār*—Pushpamay.

BLŌT, *v.* (G. *blautjan*) to obliterate, to efface, to spot with ink, to stain; *n.* an obliteration, a spot or stain, a reproach.—*Metnā<sup>h</sup>, kátnā<sup>h</sup>, dho-dálnā<sup>h</sup>, stiyāhi ká dāg dálnā<sup>h</sup>, kálí se bharnā<sup>h</sup>, mailā k<sup>h</sup>, bhar-dálnā<sup>h</sup>, dhabbā yā dhappā dálnā<sup>h</sup>, bundikīyūhā k<sup>h</sup>; n. metāw<sup>h</sup>, kutāw<sup>h</sup>, dāg, dhabbā yā dhappā<sup>h</sup>, chhūṣā<sup>h</sup>, ṣop<sup>h</sup>, thop<sup>h</sup>, gālī<sup>h</sup>, kalant<sup>h</sup>.*

BLŌTCH, *n.* a spot upon the skin, a pustule; *v.* to mark with blotches, to blacken—*Dadarā<sup>h</sup>, dadorā<sup>h</sup>, chaktā<sup>h</sup>, v. dadarā yā dadorā dálnā<sup>h</sup>, kálā k<sup>h</sup>.*

BLŌTTER, *n.* one that blots—*Metne yā dho-dálne w<sup>h</sup>, kálí kú dhabbā yā dhappā dálnē w<sup>h</sup>, mailā k. w<sup>h</sup>, bhar dálnē w<sup>h</sup>.*

BLŌTING, *n.* the making of blots—*Dhabbe yā dhappe dálnā<sup>h</sup>, bundikīāw<sup>h</sup>.*

BLŌW, *n.* (L. *blowe*) a stroke, a sudden calamity, the egg of a fly—*Zurb, jhokā<sup>h</sup>, ghūsā<sup>h</sup>, choṭ<sup>h</sup>, balā-e-nāgahānt, sāi ya'ni gosht men makkhi ká kīre dálnā*—Mukkā w. mukki, wār, chapet, achānchak vipāt, makkhi ká andā.

BLŌW, *v.* (S. *blawan*) to make a current of air; to pant, to breathe, to drive by the wind, to inflame with wind, to swell, to sound wind music; *p. t. Blēw*; *p. p.*

BLŌWN—*Bahnā<sup>h</sup>, chalnā<sup>h</sup>, dolnā<sup>h</sup>, bahā-lejānā<sup>h</sup>, mār denā<sup>h</sup>, tukrā denā<sup>h</sup>, dāl denā<sup>h</sup>, kānpknā<sup>h</sup>, kānpkhañphānā<sup>h</sup>, sāns lenā<sup>h</sup>, phūknā<sup>h</sup>, dhañknā<sup>h</sup>, sulgānā<sup>h</sup>, phulā denā<sup>h</sup>, phūlnā<sup>h</sup>, bajnā<sup>h</sup>, bajānā<sup>h</sup>.* [bājāne w<sup>h</sup>, muñh se bājāne w<sup>h</sup>.

BLŌWER, *n.* one who blows—*Phāñk. w<sup>h</sup>, dhañkne w<sup>h</sup>, phulā dene w<sup>h</sup>, phulāne w<sup>h</sup>.*

BLŌWING, *n.* the motion of the wind—*Huvā ká bahnā, huvā ki chāl*—Vayū ká bahnā wā dolnā, vāyugati.

BLŌWPIPE, *n.* a tube for blowing—*Dhañkne ke liye ek choṭī yā purpl<sup>h</sup>.*

BLŌW, *v.* (S. *blowan*) to flower, to bloom; *n.* bloom, blossom—*Phūlnā<sup>h</sup>, khilnā<sup>h</sup>, lahlahānā<sup>h</sup>, dāghāhānā<sup>h</sup>; n. phūl<sup>h</sup>, kali<sup>h</sup>.*

BLŌWTH, *n.* bloom, blossom—*Phūl<sup>h</sup>, kali<sup>h</sup>, phulāw<sup>h</sup>, khilāw<sup>h</sup>, lahlahāw<sup>h</sup>, rikās<sup>h</sup>.*

BLŌWZE, *n.* (D. *blazen*) a ruddy fat faced wench—*Ek aurat jiskā muñh bhāri aur surkh ho*—*Ek strī jiskā muñh barī aur aruñ ho.*

BLŌWZY, *a.* fat and ruddy, high-coloured—*Surkh-rū, motā aur surkh, shokh-rang ká*—*arunamukh, motā aur raktavarñ, girhe rang ká.*

BLŪBBER, *n.* (Ir. *plub*) a bubble, the fat of a whale, a sea-nettle; *v.* to weep so as to swell the cheeks—*Hubāḥ, bulbulā<sup>h</sup>, whel jānwār ki charbi. ek qism ká samundari jānwār*; *v. rote rote muñh phulā denā*—*Bullā, whel jantu ká med, samudri jantu-vīśh.* [soṭā<sup>h</sup>, lāthī<sup>h</sup>.

BLŪDGEON, *n.* (G. *blyggwan*) a short stick loaded or heavy at one end—*Gaivāsā<sup>h</sup>.*

BLŪE, *n.* (S. *bleo*) one of the seven primary colours; *a.* of a blue colour—*Nilā rang<sup>h</sup>.*

BLŪELY, *ad.* with a blue colour—*Nilē rang se<sup>h</sup>.* [a. n. lā<sup>h</sup>.

BLŪENESS, *n.* the quality of being blue—*Nilāi<sup>h</sup>, n'īlā-pan<sup>h</sup>.*

BLŪISH, *a.* blue in a small degree—*Kuchh kuchh nilā<sup>h</sup>, nilā sā<sup>h</sup>.*

BLŪISHNESS, *n.* small degree of blue colour—*Thorī se nilā<sup>h</sup>, thorā sā n'īlā-pan<sup>h</sup>.*

BLŪEFYETLE, *n.* a flower, a large fly—*Ek phūl<sup>h</sup>, nilē pet ki ek bari makkhi<sup>h</sup>, guḥ-makkhi<sup>h</sup>.*

BLŪE'EYES, *a.* having blue eyes—*Arzq-chashm, karvujā<sup>h</sup>, kanjā<sup>h</sup>*—*Nilanayan, nilāksh.*

BLŪE'VEINED, *a.* having blue streaks or veins—*Nilī dhāriyāñ yū nas rukhne v.*—*Nilā-śirā.*

BLŪFF, *a.* big, surly, obtuse, steep—*Barā<sup>h</sup>, motā<sup>h</sup>, talkh, sakht, durusht, tund, kund, be-nok, khurā<sup>h</sup>*—*Sthul, ruksha, rukhā, karkas, bhota, bluthrā, ghanāgra, thārḥ.*

BLŪFFNESS, *n.* the quality of being bluff—*Barāi<sup>h</sup>, mutā<sup>h</sup>, talkhi, sakht, durusht, tundi, kundi, khurā<sup>h</sup>*—*Sthulatā, rukshatā, karkasatā, bluthrū, ghanāgratā, thārḥāi.*

BLUNDER, *v.* (D. *blunderen*) to mistake grossly; *r.* a gross mistake—*Bari bhūl k<sup>h</sup>, bhūlnā<sup>h</sup>, chūkna<sup>h</sup>; n. bari bhūl<sup>h</sup>, chūk<sup>h</sup>.*

BLUNDERER, *n.* one who blunders—*Bhullā<sup>h</sup>, bhullar<sup>h</sup>, bhulakkar<sup>h</sup>, chūk k. w<sup>h</sup>.*

BLUNDERINGLY, *ad.* in a blundering manner—*Bhūl yā chūk se<sup>h</sup>.*

BLUNDER-BÜSS, *n.* a gun with a large bore—*Barē muñh ki bundūq, bari muñh ki ek bundūq, karāḥin*—*Barē muñh ká aguyestra.*

BLUNDER-HEAD, *n.* a stupid fellow—*Ahmaq, kaudan*—*Murkh, jar.*

BLUNT, *a.* (T. *ptompt*) dull on the edge or point, rough, rude, abrupt.—*r.* to dull the edge or point, to depress—*Kund, be-lihāz, be-intiyāz, bad-lihāz*; *v. kund k. bhontā bhūtrā thūtlā yā muthrā k., dabā-denā<sup>h</sup>, kam k.*—*Bhontā wā thothlā, atikshna, ativra, ruksha, rūkhā, karkas, asabhiya, asisht*; *r. thothlā wā dhārāḥin k., mār denā, alp wā nyūn k.* [wat, manobhañg, man torāw.

BLUNTING, *n.* restraint, discouragement—*Zabī, rok<sup>h</sup>, dil-shikani*—*Atkāv, bādḥ, rukā.*

BLUNTLY, *ad.* in a blunt manner—*Be-lihāzī se, be-intiyāzī se, be-adabi se, gustākhūna*—*Rukhū se, rukhāwāse, asabhyatā wā asishtatā se.*

BLUNTNES, *n.* want of edge, abruptness—*Kundi, muthrāi<sup>h</sup>, bhutrāi<sup>h</sup>, be-intiyāzī, be-lihāzī*—*Dhārāḥinatā, atikshnatā, asabhyatā, asishtatā.*

BLUNT'WYTRED, *a.* dull, stupid—*Kund, kund-zihñ, kaudan gabi*—*Mandamati, avidag-*

*dha, mūrḥ, jar, sath.*

- BLUR**, *n.* a blot, a stain; *v.* to blot—*Dág; v. dág lagáná*—Dhappá wá dhabbá; *v.* dhappá wá dhabbá lagáná wá bharná.
- BLURT**, *v.* to utter inadvertently—*Be-taamul kah baikhná, be-muhába boluá, be-lihá* bol uhná—Be samjhe bújhe kah baithná.
- BLUSH**, *v.* (*D. blosen*) to reddens with shame or confusion; *n.* red colour raised by shame, a red colour, sudden appearance—*Sharm yá iztirár yá intishár se chihre ká tamtamáná, zard-rú k.*; *n. sharm se chihre ki tamtamábat, surkh rang, nágáh namúd*—Laj wá ghabráhat se muñh ká tamtamáná, lajjit k., muñh ká jhápwar honá; *n. láj wá ghabráhat se muñh ki tmtamábat, raktavarn, batás prakáś honá.*
- BLUSH'FUL**, *a.* full of blushes—*Sharm se zard-rú*—Lajjit, lajjáwán, muñh ká jhánwar.
- BLUSH'ING**, *n.* the reddening of the face—*Chihra ki-eurshí*—Mukh ká arunatá wá raktavarnatá. [lajjáhín.
- BLUSH'LESS**, *a.* without a blush, impudent—*Be-gairat, be-hayá, be-sharm*—Nirlajja.
- BLUSH'Y**, *a.* having the colour of a blush—*Sharm yá ghabráhat se jo chihre ki tamtamáhat hoti has tiske rang ká*—Lajja wá ghabráhat se jo muñh ká tamtamáhat wá arunatá hoti hai tiske rang ká.
- BLÜSTER**, *v.* (*S. bläst*?) to roar as a storm, to bully; *n.* noise, tumult, swagger—*Gurrah k., kar-o-far k., láf-zan; k.*; *n. shor, gul-gapára, shekhi-o-láf-zaní*—Garajná, bamakná, bhabhakná, gidarbhabhki dikhlaní, dambh k.; *n. dhumdham, raulí, koláhal, bandarbhahki, gidarbhabhki.* [phariyá, harmushtak, phánkrá.
- BLÜSTER'ER**, *n.* a swaggerer, a bully—*Láf-zan, khud-farosh, kalla-zan, shekhi-báz*—Phar.
- BLÜSTER'ING**, *n.* noise, tumult—*Gul-gapára, shor-gul*—Raulí, koláhal, bakhherá.
- BLÜSTER'OUS**, *a.* noisy, tumultuous—*Shori, áshobi, dangai*—Dhumdhamí, bakhheriyá.
- BO**, *int.* a word used to terrify children—*Yah lafz bachchon ke dargane ke lige kám átá hai*—Yah áabd balakon ko bhay dikhane ke nimitta kám átá hai.
- BOAR**, *n.* (*S. bar*) the male swine—*Nur súr*—Súkar, varáh.
- BOAR'ISH**, *a.* swinish, brutal, cruel—*Súar ke mánind, haiwání-khaslat, ná-taráshida, be-rahm, bang-dú*—Súkarasádris, pasuvat, anabhya, krúr, nirday, kathor.
- BOAR'SPEAR**, *n.* a spear used in hunting boars—*Súur ke shikár karne ká bhátá*—Súkar ke ákhet karne ke liye barchhí.
- BOARD**, *n.* (*S. board*) a flat piece of wood, a table, the deck of a ship, food, entertainment, a council, a court; *v.* to lay with boards, to enter a ship by force, to live at a certain rate for food and lodging—*Takhta, takhti, nafra, dastur-khawán, mez, jukáz ki takhta-bandi khurák, kháná<sup>h</sup>, majlis, 'adálát; v. takhta-bandi k., takhtón se pátná, takhtón ki patautan k., kisi jaház mein zabar-dustí se ghus jáná, दूसरे के ग़ार में ख़ाने और राहने का ख़ास मुअ़ररार करके सुकुनत क.*—Patará, patari, pápi, manoh, bhojanu-manoh, náw ki pátan wá patautan, bhojan, áhar, sabhá, kachahri; *v. pataron se pátná, bahási karke bal se दूसरे की नौका पर चढ़ना, दूसरे के ग़ार में ख़ाने पीने और राहने का फ़ीका करके वस करना.* [karke rahat hai<sup>h</sup>.
- BOARD'ER**, *n.* one who boards—*Dúsré ke ghar mein jo kháne pine aur rahne ká thiká*
- BOARD'ING-SCHOOL**, *n.* a school where the scholars live with the teacher—*Aisá mudrasa jahán shághird utad ke sáth búl-o-básh karte hain*—Páthashálá jahán ehlátra apne adhyapak ke sáth kháyá piyá aur rahá karte hain.
- BOARD'WAGES**, *n.* wages allowed to servants to keep themselves in victuals—*Khuráki, khuráki ke dám*—Bhojanarthak vetan, bhojan ke nimitta vetan.
- BOAST**, *v.* (*W. boast*) to brag, to talk ostentatiously, to exalt one's self; *n.* vaunting speech, cause of boasting—*Láf-zaní k., kalla-zaní k., khud-sanái k., fakhr k., ná; k.*; *n. khud-furoshí, khud-sanái, shekh, mujib-i-shekhí, bú-i-i-fakhr*—Dambh k., darp k., garv k., galphatáki k., lambí chaurí hanakná, baráí k.; *n. dambh, galphatáki, lambí chaurí hanak, abahkarakhti, apní baráí, abahkar karná, darp wá garv ká betu.*
- BOAST'ER**, *n.* one who boasts—*Láf-zan, khud-farosh, khud-saná, akar-báz*—Dambhí, abahkari, apní baráí k. w. [vapúr, abahkari.
- BOAST'FUL**, *a.* ostentatious, vain—*Mutakabbir, dimági magrúr*—Dambhí, garvit, gar.
- BOAST'ING**, *n.* braggingspeech—*Láf-zaní, kalla-zaní, lantarání*—Galphatáki, apní baráí, abahkarakhti. [garv se, dambh se
- BOAST'ING-LY**, *ad.* ostentatiously—*Láf-zaní lantarání yá shekhi-se*—Darp se, garv wá
- BOAST'IVE**, *a.* presumptuous, assuming—*Dimági, mutakabbir, jinná ho us se upne ko bará samajhne w.*—Dambhí, garvit, abahkari. [bit, dambhahín.
- BOAST'LESS**, *a.* without ostentation—*Gair-takabbir, be-gurúr*—Garvahn, abhimánara.
- BOAT**, *n.* (*S. bot*) a small open vessel, a ship of inferior size—*Náv<sup>h</sup> kishí, chhotá jaház*—Nauká, dengi. [májhí<sup>h</sup>, dání<sup>h</sup>—Kewat, navik.
- BOAT'MAN**, *n.* one who manages a boat—*Mullá, kishí-bán yá kishí-wán, naw w<sup>h</sup>*
- BOAT'SWAIN**, *n.* an officer in a ship who has charge of the boats and rigging—*Narhang, jaház ká ek 'ahda-dár jo mulláhon se kám letá hai aur rassiyon ki khabar girá karta hai*—mukhyana'vik, galaiyá, nauká ká ek adhyaksh jo navikón se kám letá hai aur rassiyon ki rakshá kartá hai.

- BÖB**, *v.* to play backward and forward, to cheat, to strike, to cut short; *n.* something that plays loosely, a blow. a short wig—*Jhūlnā<sup>b</sup>, dōlnā<sup>b</sup>, ho<sup>b</sup> rā<sup>b</sup>, hīlānā<sup>b</sup>, thagnā<sup>b</sup>, dhokhā denā<sup>b</sup>, mārñā<sup>b</sup>, pīnā<sup>b</sup>, kaurñā<sup>b</sup>, kātnā<sup>b</sup>; n. jhūlan<sup>b</sup>, bākan<sup>b</sup>, wār<sup>b</sup>, choṭ<sup>b</sup>, bāl ki chhoṭī topī<sup>b</sup>.*
- BÖB'CHER-RV**, *n.* a play among children—*Bachchoñ ká ek khel<sup>b</sup>.*
- BÖB'TAIL**, *n.* a short tail, the rabble—*Bāññi pūñchā<sup>b</sup>, chhoṭe logoñ kī bhīñ<sup>b</sup>.*
- BÖB'TAILED**, *a.* having a short tail—*Bāññā, bāññā<sup>b</sup>.*
- BÖB'WIG**, *n.* a short wig—*Bāl ki chhoṭī topī<sup>b</sup>.*
- BÖB'BIN**, *n.* (Fr. *bobine*) a small pin to wind thread upon, round tape—*Chhoñchhī<sup>b</sup>, sūt tapeñe ke liye chhoṭī n. phirñī<sup>b</sup>, got niwār yā patti<sup>b</sup>.*
- BÖDE**, *v.* (S. *bodian*) to portend, to foreshew, to be an omen—*Peñhtar se dalālāt k., shugun denā, shugun honā k.*—*Pahle se jāññā dikhñā wā batāñā, pūrvalakshañ denā, śakun denā, śakun h.*
- BÖDEMENT**, *n.* a portent, an omen—*Shugun, fāl, peñ-dalāl*—*Śakun, pūrvalakshañ.*
- BÖDING**, *n.* an omen, a prognostic—*Shugun, fāl*—*Śakun, pūrvalañ, subhā-subhālakshañ.*
- BÖD'KIN**, *n.* (*bodikin* ?) an instrument to bore holes or dress the hair, a dagger—*Sūjā<sup>b</sup>, chhoñchhī<sup>b</sup>, sūā<sup>b</sup>, bāl samwārñe kī kīl<sup>b</sup>.*
- BÖD'Y**, *n.* (S. *bodiy*) the material part of an animal, a person, the main part, a collective mass, a corporation, a substance, a system; *v.* to produce in some form—*Badan, shakhs, aśl hīssā, majmā', zumrā, rjñā', fīrqa, jummat, shar, jīm, yā'ida*; *v. sūrat khari karnī, paiddā k.*—*Śarīr, deh, puruṣ, jan, pradhānabhāg, samūh, vrind, samudāy, maṇḍalī, jāthā, mūrcti, vastu, nā, saptañtī; v. rup āhārā k., kīśī rūp meñ utpannā k.*
- BÖD'IED**, *a.* having a body—*Mujassam*—*Śarīrī, dehī, aūgī.*
- BÖD'ILESS**, *a.* without a body—*Be-jīm, be-jusad, rāhāñ*—*Añgahīñ, nīrākār, anañg.*
- BÖD'ILEY**, *a.* relating to the body, corporeal, real, actual; *ad.* corporeally—*Badanī, jīmāñī, haqīqī; ad. badan yā tan meñ, badanī taur par*—*Śarīrik, dailīk, kāyik, ya-thārthī, suchohā; ad. śarīr meñ, deh meñ, śarīrik rītī se.*
- BÖD'IQE**, *n.* short stays for women—*Āñgīyā<sup>b</sup>, choli<sup>b</sup>, choliyā<sup>b</sup>, kanchukī<sup>b</sup>.*
- BÖD'Y-CLOTHES**, *n.* clothing for the body—*Libās, poshūk*—*Kapre, vastra.*
- BÖD'Y-GUARD**, *n.* a guard to protect the person—*Badanī muhaññ, khāss chaukī*—*Śarī-rarakshak, deharakshak, mukhyarakshak wā chaukī.*
- BÖG**, *n.* (Ir.) a marsh, a morass; *v.* to whelm as in mud or mire—*Daldal<sup>b</sup>, dhasan<sup>b</sup>, phasāñ<sup>b</sup>; v. dubonā jaise daldal yā kīchar meñ<sup>b</sup>.*
- BÖG'GY**, *a.* marshy, swampy—*Daldalī<sup>b</sup>, daldaliyā<sup>b</sup>.* [des meñ vās k. w.
- BÖG'LAND**, *a.* living in a boggy country—*Daldalī mulk meñ rahne v.*—*Daldaliyā.*
- BÖG'TROT-TER**, *n.* one who lives in a boggy country, a freebooter, a robber—*Daldalī mulk ká bāshinda, qazāq, dūkū<sup>b</sup>, rāh-zun, durd, chor<sup>b</sup>*—*Daldali des ka nivāsi, dakait, batmār, chotā, luterā.* [chhiyā<sup>b</sup>.
- BÖ'GLE**, **BÖG'GLE**, *n.* (W. *bug*) a bugbear, a spectre, a goblin—*Haurāñ<sup>b</sup>, preñ<sup>b</sup>, bhūt<sup>b</sup>.*
- BÖG'GLE**, *v.* to start, to hesitate—*Chauñknā<sup>b</sup>, chihunknā<sup>b</sup>, jhājhuknā<sup>b</sup>, kutiyāñā<sup>b</sup>, hī-chaknā<sup>b</sup>, āgā-pokhā k.<sup>b</sup>.*
- BÖG'GLER**, *n.* one who boggles—*Chauñkel<sup>b</sup>, darpoknā<sup>b</sup>.*
- BÖG'GLING**, *a.* doubtful, wavering—*Hīchaktā<sup>b</sup>, hīñyūtā<sup>b</sup>, āgā-pikhā kartā<sup>b</sup>.*
- BÖ'HEA'**, *n.* a species of tea—*Chā yā chāo kī ek gīm*—*Chā kī ek jāti.*
- BÖIL**, *v.* (L. *bullo*) to be agitated by heat, to bubble, to heat to a boiling state, to cook by boiling—*Khaulñā<sup>b</sup>, khalbulñā<sup>b</sup>, uññā<sup>b</sup>, uññāñā<sup>b</sup>, ubalñā<sup>b</sup>, auññā<sup>b</sup>, pakñā<sup>b</sup>, khaulñāñā<sup>b</sup>, ubalñāñā<sup>b</sup>, auññāñā<sup>b</sup>, sijhñāñā<sup>b</sup>, pakñāñā<sup>b</sup>.*
- BÖILER**, *n.* one who boils, a vessel for boiling—*Khaulāñe ubālñe auññe auññe sijhāñe uññe yā pakāñe n.<sup>b</sup>, karāñ<sup>b</sup>, butloñ<sup>b</sup>, butāñ<sup>b</sup>.*
- BÖIL'ING**, *n.* the act of bubbling, ebullition—*Khalbulāñāt<sup>b</sup>, khaulīñāt<sup>b</sup>, ubāl<sup>b</sup>.*
- BÖIL or BILE**, *n.* (S. *byl*) a sore angry swelling—*Phorāñ<sup>b</sup>, pīrkīñ<sup>b</sup>, phariyāñ<sup>b</sup>.*
- BÖISTER-OURS**, *a.* (I. *byster*) stormy, violent, noisy, turbulent—*Tufāñ, andhriyāñ<sup>b</sup>, tumā, tez, shorī, pur-shor, kula-darāz, hangāmī, dange-lāz*—*Vātamay, vātavāñ, garjātā, prachand, uchchhand, śablakāri, dhūmdhamī, kolāhulakāri, dañgat.*
- BÖIS'TER-OURS-LE**, *ad.* violently, tumultuously—*Shūkhāt se, ba-shiddāt, zor-shor se*—*Prachand rūp se, barā śabd se, kolāhal se.* [ta, saroshatī, veg.
- BÖIS'TER-OURS-NESS**, *n.* turbulence, violence—*Tumāñ, tezi, zor, sakhtī, shiddāt*—*Prachanda.*
- BÖLD**, *a.* (S. *balu*) daring, brave, confident, impudent, striking to the sight—*Dīler, bahādūr, jawāñ-murd, mustaqīl, mī' tagīd, shokh, gusākāñ, be-sharm, ubhārā<sup>b</sup>*—*Sūr, vir, nīrbhay, sāhasī, drīñh, nīdhārak, nīrlajja, muñroharāñā, dhīñh, uññā, nīklī.*
- BÖLD'EN**, *v.* to make bold—*Himmat banāñāñā, hausila denā, dīler k.*—*Dhārhas denā, nīrbhay k., nīlar k., sāhasī kī, sāhas denā.*
- BÖLD'LY**, *ad.* in a bold manner—*Dīlerīñā, mardāñā. gusākāñā, shokhī se*—*Sāhas purvak, nīrbhay, bīnbhay, dhīñhāt se, nīrlajjātā se.*
- BÖLD'NESS**, *n.* courage, intrepidity, confidence, freedom, impudence—*Dīlerī, dīlāvārī,*

- shujā'at, taqwiyat, istiqlāl, be-bāki, shokhi, gustākhī, be-hayāi*—Sīhas, nirbhayātā, sūratā, virāṭa, viśwās, bharosā, nidharakpau, nirlajjātā, dhītthāi, dhrishṭātā.
- BOLD** *PAĢED*, a. impudent—*Gustākh, shokh, sir-chaykha, be-sharm*—Nirlajja, lajjāhīn, munṛonarhā, dhītthā, dhrishṭ.
- BOLĒ**, n. a kind of earth—*Multāni yā Kābuli matti*<sup>h</sup>.
- BOL-LE-XY**, a. pertaining to bole or clay—*Multāni yā Kābuli matti ke mut'a'alliq*—Multāni wā Kābuli matti kā viśhayak.
- BOLL**, n. (S. *bolle*) a round pod or capsule; v. to form into a round pod—*Phali<sup>h</sup>, thonthi<sup>h</sup>, dhetri<sup>h</sup>, dhchrā<sup>h</sup>, tukhm-khānu*; v. *tukhm-khāne kā pūda k., phulānā<sup>h</sup>, thonthiānā<sup>h</sup>*—*Vijādhar*; v. *viśādhar k.*
- BOL/STER**, n. (S. *bolstar*) a long pillow, a pad; v. to support, to hold up—*Barā girdā, gadli<sup>h</sup>*; v. *tek denā<sup>h</sup>, saubhālā<sup>h</sup>, ūhānā<sup>h</sup>, āsrā denā<sup>h</sup>, thānbnā<sup>h</sup>*.
- BOL/STERED**, a. swelled out—*Phulā huā<sup>h</sup>*. [pakshi, ālambī, poshak.]
- BOL/STER-ER**, n. a supporter—*Pushti-bān, dast-gir, saubhālne w<sup>h</sup>*.—*Thānblne w.*
- BOL/STER-ING**, n. support, a prop—*Tek<sup>h</sup>, sahura<sup>h</sup>, theāk<sup>h</sup>, thūm<sup>h</sup>*.
- BOLT**, n. (S.) an arrow, the bar of a door, a fetter; v. to fasten with a bolt, to fetter, to spring out suddenly—*Bān<sup>h</sup>, bilāi<sup>h</sup>, chhikani<sup>h</sup>, billi<sup>h</sup>, kurkā<sup>h</sup>, belna<sup>h</sup>, bevrā<sup>h</sup>, kutā<sup>h</sup>, ugar<sup>h</sup>, jhar<sup>h</sup>, berī*; v. *ugari billi, chhikani, belnā yā bōvā lagānā<sup>h</sup>, band k., berī dālā<sup>h</sup>, nikal-pānā<sup>h</sup>, chhūtā<sup>h</sup>, jhapā, se nikalā<sup>h</sup>, jhar se nikalā<sup>h</sup>, uchaknā<sup>h</sup>*. [dhūyūh nikālā<sup>h</sup>, ulag k<sup>h</sup>.]
- BOLT**, v. (Fr. *bluter*) to sift, to separate—*Chālā<sup>h</sup>, chhānā<sup>h</sup>, chhān k<sup>h</sup>, bījā<sup>h</sup>*.
- BOLTER**, n. a sieve—*Chālani<sup>h</sup>*.
- BOLT-HEAD**, n. a long glass vessel—*Kāuch kā lambā bartan<sup>h</sup>*.
- BOLT-SPRIT**. See **BOWSPRIT**. [ki bari goli—Aushadh ki bari goli.]
- BOLUS**, n. (L.) a quantity of medicine to be swallowed at once, a large pill—*Duā*.
- BOMB**, būm, n. (Gr. *bombos*) a loud noise, a hollow iron shell filled with gun-powder to be thrown from a mortar—*Barā shor, barāt se bhārā huā golā jo top se chhorne jāne par phūt-kar huzārōn tukre ko jātā hai*—*Barā šabd, āgneyachūrī se bhārī huā golā jo agnyastra se jab chhorā jātā hai tab phūt jātā hai aur uske sahasrōn tūk ho jātē hai.*
- BOMBARD**, v. to attack with bombs—*Barūt se bhārā huā golā jo top se chhorne jāne par phūt-kar huzārōn tukre ko jātā hai us se charhī k.*—*Aise golē se charhāi karna jo āgneyachūrī se bhare rahte hai aur jab unko agnyastra se chhorē hai tab we phūt-kar sahasrōn tūk ho jātē hai.*
- BOMB-BARDER**, n. one who shoots bombs—*Barūt se bhare hue golōn ko top se chhorne w.*—*Agneyachūrī se bhare hue golōn ko agnyastra se chhorne w.*
- BOMB-BARDMENT**, n. an attack with bombs—*Barūt ke bhare hue golōn se charhāi.*
- BOMB-KETCH**, **BOMB-VESSEL**, n. a ship for firing bombs—*Barūt ke bhare hue golōn ke chhorne kā jahāz*—*Agneyachūrī se bhare hue golōn ke chhorne ki naukā.*
- BOMB-BASHIN**, n. (L. *bombyx*) a slight stuff made of silk and worsted—*Kālā atlas*.—*Ek prakār kā pattavāstra.*
- BOMB-BAST**, n. stuff of a soft loose texture, fustian, inflated language; a. high-sounding, inflated; v. to inflate—*Narm jhīr-jhīrī bunan kā kaprā, ek gum kā rūi-kā-kapra, mubālaga, be-fūda bārē bārē luf:ōn ki tahr r yā taqrīr*; a. *mubālaga-amez, be-fūda bārē bārē luf:ōn se bhārā hai*; v. *phulānā<sup>h</sup>*—*Narmā aur viral bināwat kā kappā, ek prakār kā rūi kā kappā, garvītavākya, āsārvākya*; a. *anarthuk bārē bārē vākya viśiṣṭ.*
- BOMB-BASTIC**, a. high-sounding, inflated—*Mubālaga-amez, be-mā'ne bārē bārē luf:ōn se bhārā huā, phūkā huā<sup>h</sup>*—*Nirarthak bārē bārē šabd viśiṣṭ*. [bbanak.]
- BOMB-BLASTION**, n. (Gr. *bombos*) sound, noise, report—*A waz, shor*—*Šabd, dhvani*.
- BOMB-BY/INOUS**, a. (L. *bombyx*) made of silk, of the colour of the silk-worm—*Resham kā, resham ke kīrē ke rang kā*—*Paṭṭanrmit, paṭṭā kā, koshakār wā tantukīṭ ke rang kā*.
- BOND**, n. (S.) any thing that binds, a cord, a chain, a writing of obligation, pl. imprisonment, captivity; a. captive—*Bāndhne-wālē shui, band, rishta, rassi, āgri, silsilā, tamassuk*; pl. *qaid, āsi, habs, pā-bandī*; a. *nugaryād, muhbūs, giriftār*—*Bāndh-nēwālē vastu, paṭṭi, bandhau, nūta, saubandh, dori, sikri, sīnkālā, tīp*; pl. *bandhūai, vandibhāw*; a. *vandikrit, bāndhuā*.
- BONDAGE**, n. captivity, slavery, imprisonment—*Asiri, qaid, gulāmī, halqa-ba-goshī, habs, giriftārī*—*Bāndhuai, vauditwa, dāsotwa, dāsabhāv, vandibhāw*.
- BONDMAID**, n. a man slave—*Lauhri<sup>h</sup>, cheri<sup>h</sup>, dāsi<sup>h</sup>, bāndī<sup>h</sup>*.
- BONDMAN**, n. a female slave—*Gulām, halqa-ba-gosh—Dās, kinkār*.
- BOND-SERVANT**, n. a slave—*Gulām, banda—Dās, kinkār*.
- BOND-SERV-VICE**, n. slavery—*Gulāmī, halqa-ba-goshī—Dāsotwa, dāsabhāv, cherāi*.
- BOND-SLAVE**, n. one in slavery—*Gulām, banda, halqa-ba-gosh—Chera, kinkār, dās*.
- BONDSMAN**, n. a slave, a surety—*Gulām, banda, zāwīn, kufīl—Dās, kinkār, pratibhū*.
- BONDSMAN, BONDWOMAN**, n. a female slave—*Lauhri<sup>h</sup>, cheri<sup>h</sup>, dāsi<sup>h</sup>*.

- BONE**, *n.* (S. *ban*) the firm hard substance in an animal body—*Hadḍi<sup>h</sup>, kār<sup>h</sup>, haḍḍi<sup>h</sup>*.  
**BONED**, *a.* having bones—*Hadḍi-dār*—*Harilā*.  
**BONELESS**, *a.* without bones—*Ni-haḍḍi<sup>h</sup>, be-haḍḍi, bin hār kā<sup>h</sup>*.  
**BONY**, *a.* consisting of bones, full of bones—*Hadḍi kā banā huā<sup>h</sup>, mazbūt, qawī, haḍḍi-dār*—*Asthimay, drihāṁg, asthipūrn, harilā*. [*vyathā, hār ki piri*.]  
**BONEACHE**, *n.* pain in the bones—*Dard-i-haddi, haddi kā dard*—*Asthivedanā, asthi*.  
**BONESET**, *v.* to set broken bones—*Ṭōṭi haḍḍi baithānā yā jorā<sup>h</sup>*.  
**BONESETTER**, *n.* one who sets broken bones—*Ṭōṭi haddi baithāne yā jorne w<sup>h</sup>*.  
**BONFIRE**, *n.* (S. *bāl, fṛy ṭi*) a fire made to express public joy—*Ek alaw yā dhūni jo Inḡlistān ke log khushi meṁ karte haiṁ*—*Harshasūchanārthak mahājwālogni, utsavakāl meṁ dLāndhakti dhūni wī agni*.  
**BONNET**, *n.* (Fr.) a covering for the head—*Topi<sup>h</sup>*.  
**BONNY**, *a.* (L. *bonus*) beautiful, gay—*Khūb-sīrat, hasin, khush-tab<sup>h</sup>, bashshāsh*—*Sundar, rūpawān, surup, ānandī, prāmodī, ullasit, praphulla*.  
**BONNELY**, *ad.* handsomely, gayly—*Khūb-sūrati se, khushi se*—*Ramanīya prakār se, suandaratā se, ānand se, harsh se, prāmod se*.  
**BONUS**, *n.* (L.) a premium in addition to a privilege or to interest for a loan—*Kisī haq yā qarḡ ke sul ke alawa jo beṣṭi dī jāti hai*—*Kisī adhikār wā riṇ ke byājke upar jo barṭi dī jāti hai*.  
**BONZE**, *n.* a Japanese priest—*Japān mulk kā ek pādri*—*Japān deś kā ek purohit*.  
**BOOBY**, *n.* (Ger. *bube*) a dunce, a bird—*Ahmaq, kuadan, bhuch<sup>h</sup>, ek qiam ki chiriyā*—*Mūrkh, mūṇh, ek prakār ki chiriyā*.  
**BOOK**, *n.* (S. *boc*) a volume in which we read or write, a literary work, a division of a work; *v.* to register in a book—*Parhne yā likhne ki kitāb, risāla yā taṣnīf, kitāb kā bāb; v. kitāb meṁ darj yā dākhil k.*—*Parhne wā likhne ki pustak, pothī wā granth, granth kā kānd wā adhyāy; v. pothī wā bahi meṁ tānk lenā wā likh lenā*.  
**BOOKFUL**, *a.* full of notions from books—*Kitābon ke khyālāt se bharā huā, kitābi khyālāt se pur*—*Granthon ki kalpanā wā mat se pur*.  
**BOOKISH**, *a.* given to books or study—*Kitāb-dost, 'ilm-dost*—*Granthi, pustaki, pustakon wā adhyayan meṁ lagā huā*.  
**BOOKISHLY**, *ad.* in a way devoted to books—*Kitāb-dosti se, 'ilm-dosti se, kitābon meṁ masrif rahne ke tarīq se*—*Granthon meṁ lage rahne ki riti se*.  
**BOOKISHNESS**, *n.* fondness for books—*Kitāb-dosti, 'ilm-dosti*—*Granthon kā pyār, pustakon ki chāh, adhyayan meṁ priti, vibhyāsaprema*.  
**BOOKLESS**, *a.* without books, unlearned—*Be-kitāb, kitāb-baqair, jāhil, nā-khwānda*—*Pustakahin, bin pothī, granth binā, ansikhā, anparhā, mūrkh*.  
**BOOKBINDER**, *n.* one who binds books—*Mujallid, jild-band, jild-gar*—*Pothi ke upar chām wā kapre kā pithautā bāndhne w.* [*peti, granthabband, granthabdar*.]  
**BOOKCASE**, *n.* a case for holding books—*Kitāb rakhne kā sandūq*—*Pothi rakhne ki*.  
**BOOKKEEPER**, *n.* a keeper of accounts—*Hisāb likhne w., jam-kharck-nawis*—*Lekhā jikhā likhne w., khātā likhne w.* [*jokhā, bahi khāte ki vidyā*.]  
**BOOKKEEPING**, *n.* the art of keeping accounts—*Hisāb kitāb, khāte kā 'ilm*—*Lekhā*.  
**BOOKLEARNED**, *a.* versed in books—*Mullāna, kitābon se waqīf*—*Pandit, sūstrajna, granthon ko parhā huā*. [*vidyā, pustakon se prāpta hui vidyā*.]  
**BOOKLEARNING**, *n.* learning acquired from books—*Kitābi 'ilm*—*Pustaki wā granthi*.  
**BOOKMAKING**, *n.* the act of making books—*Kitāb taṣnīf karne kā hunar*—*Grantha rachane ki vidyā*.  
**BOOKMAN**, *n.* a scholar by profession—*Mu'allim jo kitābon kā shuḡl kiyā kartā hai*—*Pandit jo granthon ko parhne kā vyavasāy kartā hai*.  
**BOOKMATE**, *n.* a schoolfellow—*Ham-muktab*—*Sam-inasādhayāyī*.  
**BOOKOATH**, *n.* an oath made on the Bible—*Tuṛet aur Injil par qasam*—*Isāiyon ki dharmapustak par śayath*. [*pustakavikretā, granthavikrayi*.]  
**BOOKSELLER**, *n.* one who sells books—*Kitāb-farosh, sahīf*—*Pothi bechnē w.*  
**BOOKWORM**, *n.* a worm that eats holes in books, a student closely given to books—*Kitāb kā kīṛā, muta'allim, kitāb-dost*—*Pothi kā kīṛā, pothi khāne w. kīṛā, granth-śakt, granthi, granthon meṁ lūlin rahne w.*  
**BOOM**, *n.* (D.) a long pole used to spread out the clue of the studding sail, a pole set up as a mark, a bar laid across a harbour; *v.* to rush with violence, to swell—*Bāz pālōn ke niche ke hisse ke phailāne ke liye lakri, nishān ke taur par ek lakkar jo jahaz-rānon ki rah-numāi ke liye kharā kar dīyā jāti hai, ek lakri jo kisi bandar ke āpār dhari jāti hai; v. gahgahā-kar āwā yā jānā<sup>h</sup>, dhay-dhara-kar āwā yā jānā<sup>h</sup>, phūl-nā<sup>h</sup>*—*Koi koi pālōn ke niche ke bhāḡ ke phailāne ke nimittē lakri. mānjhiyon ko path dikhāne ke liye jo ek lakri kharī kar dī jāti hai, nāv ke khāt ke āpār beṇore ki nāṁ jo ek lakkar dharā jāti hai*.  
**BOON**, *n.* (S. *bene*) a gift, a favour—*Bakhshish, alā, in'ām, qanimat, in'ayat*—*Dān, prasād, varadān, var, anugrah*.

- BŌON**, *a.* (*L. bonus*) gay, merry, kind — *Khush-tab'*, *khush-mizāj*, *zinda-dil<sup>h</sup>*, *yār-bāsh*, *mīhr-bān*, *stafiq* — *Amudī*, *ānandī*, *rasik*, *harshīt*, *kripālū*, *dayālū*.
- BŌOR**, *n.* (*D. boer*) a rustic, a clown — *Gaiwār<sup>h</sup>*, *wahshī*, *dihqāni*, *dihāti* — *Gaiwailā*, *gaufūrī*, *angārī*, *gañwainhā*, *jaṅgli*. [*li*, *asabhyā*, *āsishī*, *anehhilā*, *angārī*.]
- BŌOR'ISH**, *a.* rustic, clownish — *Gaiwārū<sup>h</sup>*, *wahshī*, *nā-tarāshidā*, *dihāti*, *be-tamiz* — *Jaṅg-BŌOR'ISH-ī*, *ad.* in a boorish manner — *Dihqāniyat se*, *nā-tarāshidagi se*, *wahshī-pan se* — *Jaṅglipan se*, *gañwārpane se*, *asabhyatā se*, *āsishitātā se*.
- BŌOR'ISH-NĒSS**, *n.* rust city, clownishness — *Dihqāniyat*, *nā-tarāshidagi*, *be-tamizi* — *Asabhyatā*, *gañwārpan*, *jaṅglipanā*, *āsishitātā*.
- BŌOT**, *v.* (*S. bot*) to profit, to advantage; *n.* profit, gain, advantage — *Fāida* *pānā yā denā yā karnā*; *n.* *fāida*, *kāsil*, *naf'* — *Phal wā lābh denā*, *upakar k.*, *hit k.*; *n.* *phal*, *lābh*, *arth*. [*anarthak*.]
- BŌOT'LESS**, *a.* useless, unprofitable — *Be-fāida*, *lā-kāsil* — *Ākāraṭh*, *nishphal*, *nirarthak*.
- BŌOT'LESS-ī, *ad.* to no purpose — *Be-fāida*, *lā-kāsil* — *Nirarthak*, *nishphal*.**
- BŌOT'RY**, *n.* spoil, plunder — *Ganimat*, *yagmā* — *Lūt*, *lūṭpāt*.
- BŌOT**, *n.* (*Fr. botte*) a covering for the foot and leg, part of a coach; *v.* to put on boots — *Moza*, *yāri ke āge champe se naṅhi hui sandūq*; *v.* *moze chaphānā*, *moze pahinnā*.
- BŌOT'ED**, *a.* having boots on — *Moze chaphāye hue*, *moze pahine hue*.
- BŌOT'HŌSE**, *n.* stockings to serve for boots — *Sūti yā ūni moze*. [*chhāyā<sup>h</sup>*.]
- BŌOTH**, *n.* (*W. both*) a shed of boards or branches — *Kuriyā<sup>h</sup>*, *Chhappar<sup>h</sup>*, *chhān<sup>h</sup>*.
- BŌ-PĒP'**, *n.* a play among children — *Mulkā-mulki<sup>h</sup>*, *jhānkā-jhānki<sup>h</sup>*.
- BŌRAX**, *n.* a salt formed of boracic acid and soda — *Soḥagā<sup>h</sup>*.
- BŌR'DEL**, *n.* (*Fr.*) a brothel — *Kasbi-khāna* — *Paturiyā kā ghar*, *gaṇikāgrih*, *veśyāgrih*.
- BŌR'DER**, *n.* (*S. bord*) the outer part or edge, the exterior limit, a bank round a garden; *v.* to touch at the side or edge, to approach near to, to adorn with a border — *Kināra*, *hāshiyā*, *gor*, *dāman*, *magzi*, *sanjāf*, *sar-hadd*, *hadd*, *khānwān<sup>h</sup>*, *meḥr<sup>h</sup>*; *v.* *multasil h.*, *paiwaṭa h.*, *garib h.*, *hāshiyā kināra sanjāf yā magzi lagānā* — *Auñṭh*, *chhor*, *ānchal*, *kagar*, *simā*, *khāñh*, *dāñrwāri*; *v.* *dāñra meḥrā h.*, *lagā h.*, *nirānā*, *nikāṭ h.*, *auñṭh ānchal wā chhor lagānā*. [*sar-haddi* — *Siwanait*, *sivaniyā*, *simāvāsi*.]
- BŌR'DER-ER**, *n.* one who dwells near a border — *Sar-hadd kā rahne w.*, *sar-hadd-nishin*.
- BŌRE**, *v.* (*S. borium*) to make a hole, to perforate; *n.* a hole, the size of any hole — *Chhednā<sup>h</sup>*, *bedhnā<sup>h</sup>*, *barmānā<sup>h</sup>*, *nāṭhnā*; *n.* *bedh<sup>h</sup>*, *chhed<sup>h</sup>*, *mukri<sup>h</sup>*, *muñh<sup>h</sup>*, *pet<sup>h</sup>*.
- BŌN'ER**, *n.* one who bores — *Chhedne w.*, *bedhne w.*, *barmā<sup>h</sup>*, *barmi<sup>h</sup>*. [*Bān<sup>h</sup>*.]
- BŌRE**, *n.* (*bear* ?) a tide swelling above another tide, a sudden influx of the tide — *BŌRE*, *n.* *t.* of bear. [*uttarā vāyā*.]
- BŌRE-AS**, *n.* (*L.*) the north wind — *Bād-i-shimāl*, *uttar ki havā* — *Uttarahiyā*, *uttarā*.
- BŌR'EAL**, *a.* northern — *Shimālī*, *uttar kūt<sup>h</sup>* — *Uttarāhā*, *uttarā*.
- BŌRN**, *p.* of bear, brought forth — *Paidā*, *zāda*, *janā<sup>h</sup>* — *Jāt*, *janit*, *janmā*.
- BŌRNE**, *p.* of bear, carried — *Uthā liyā gayā<sup>h</sup>*, *uthāyā gayā<sup>h</sup>*, *lāyā gayā<sup>h</sup>*.
- BŌR'OUGH**, *būrō*, *n.* (*S. burh*) a corporate town — *Qaumi majlis ko mukhtār bhejne kī ikhtiyār rakhne w. shahr* — *Prajāpratidinichābhā ko pratinidhi bhejne kī adbhikār rakhne w. nagar*. [*garz lenā* — *Maṅgni lenā*, *udbār lenā*, *riṅ k.*]
- BŌR'ROW**, *v.* (*S. borrow*) to take the use of for a time, to ask a loan — '*Āriyatan lenō*, *BŌR'ROW-ER*, *n.* one who borrows — *Qarz-khūāh*, *qarz-dār* — *Maṅgtā*, *māṅganlārā*, *riṇī*, *riṅ leue w.*, *riṅ māṅgne w.*
- BŌR'ROW-ING**, *n.* the act of taking in loan — *Qarz lenā* — *Riṇagrahan*.
- BŌS'CAGE**, *n.* (*Fr. bocage*) wood, woodlands, the representation of woods — *Jangal<sup>h</sup>*, *jaṅgal kī taxmir* — *Ban*, *ban kūt* *chitra*.
- BŌS'KY**, *a.* woody — *Jangali<sup>h</sup>*.
- BŌ'SOM**, *n.* (*S. bosum*) the breast, the heart; *a.* confidential, intimate; *v.* to inclose in the bosom, to conceal — *Sina*, *dil*; *a.* *nu'tanad*, *rāz-dār*, *ham-dam*, *ham-dil*; *v.* *dil meñ rakhnā*, *poshida k.*, *makhfi k.* — *Chhāti*, *hriday*; *a.* *viśwāsī*, *pratyayī*, *anta-raṅg*, *ātmīyā*; *v.* *peṭ meñ rakhnā*, *antahkaran wā man meñ rakhnā*, *chhipānā*, *gupt*.
- BŌSS**, *n.* (*Fr. bosse*) a stud, a knob — *Phūḥ<sup>h</sup>*, *phūḥi<sup>h</sup>*. [*k.*, *lukānā*.]
- BŌSSED**, *a.* ornamented with bosses — *Phūḥ-dār*, *phūḥoñ se ārāsta* — *Phūḥoñ se yukt*, *phūḥiyoñ sahīṭ*, *phūḥiyoñ se śobhit*. [*phūḥiyoñ sahīṭ*, *phūḥiyoñ se jarā huā*.]
- BŌS'SY**, *a.* having bosses; studded — *Phūḥ-dār*, *gul-mekhoñ se jarā huā* — *Phūḥoñ se yukt*.
- BŌT'ANY**, *n.* (*Gr. botanē*) the science which treats of plants — '*Ilm-i-nabātāt* — *Aushadhividya*, *vriکشayurveda*, *vriکشasāstra*.
- Bo-TĀN'IC**, **Bo-TĀN'ICAL**, *a.* relating to plants — '*Ilm-i-nabātāt ke mutā'allig*, *nabāti*, *nabātāti* — *Aushadhividyaśāyayak*, *vriکشayurvedasambandhak*, *vriکشasambandhi*.
- Bo-TĀN'IC-CAL-LY**, *ad.* according to botany — '*Ilm-i-nabātāt ke bamūjib* — *Aushadhividya ke anusār*, *vriکشayurveda ke anusār*.
- BŌT'A-NIST**, *n.* one skilled in plants — *Nabātūt ke 'ilm meñ kāmīl*, *nabātāt kūt 'ilm jānne w.* — *Aushadhividyaṇḍit*, *vriکشayurvedaṇḍit*, *peṛoñ kī vidyā jānne w.*, *vriکشasāstraṇḍit*.



- BŌT'A-NIZE**, *v.* to study plants—*Nabātāt kā aḥwāl dargāft k.*—Vriksheṇ ke dharm gun ādi kā chhān aur vichār k.
- BŌTCH**, *n.* (It. *bozza*) an ulcerous swelling, a work ill finished; *v.* to mark with botches, to mend awkwardly—*Dāg, muḥāsā<sup>h</sup>, chaṭ<sup>h</sup>, burī tarāḥ kā joṛ yā marammat<sup>h</sup>; v. dāgilā k., muḥāsōn se bhārā<sup>h</sup>, burī tarāḥ se marammat k. yā joṛ lagānā—Dadōrā, phorā, bedhab pyōndā wā chaktī, kānthā; v. dhappōn se bhar denā, dadōron se bhar denā, burī bhānti se joṛ pyōndā wā chaktī lagānā.*
- BŌTCH'ER**, *n.* a mender of old clothes—*Rafū-gar, purāne kapron kī marammat k. w., para-doz—Purāne kapron meṁ pyōndā chaktī wā joṛ lagāne w.*
- BŌTCH'ER-LT**, *a.* clumsy, patched—*Bad-numā, kharāb, paivand-kārī kiṃyā huā, paivand lagāyā huā, dāg-dozī yā pāra-dozī kiṃyā huā—Kudāul, juṭā huā, gāñthā huā, thegālī lagāyā huā, chappī wā chaktī lagāyā huā.*
- BŌTCH'ER-Y**, *n.* a clumsy addition, patchwork—*Be-dhab joṛ, pāra-dozī, dāg-dozī—Burā joṛ, thegālī, chappī, pyōndā.* [—Dhabbōn se bhārā huā, dadōron se bhārā huā.
- BŌTCH'Y**, *a.* marked with botches—*Dāgilā, dāg-dār, dhappe-dār, muḥāsōn se bhārā huā<sup>h</sup>*
- BŌTH**, *a.* (S. *ba, tva*) the two, the one and the other; *con.* as well—*Donoñ<sup>h</sup>; con. usī tarāḥ se, vatsāhi<sup>h</sup>—Ubhay; con. tathā, usī prakār se. [khijhānā, vyākul k., pīrā denā.*
- BŌTHER**, *v.* to perplex, to tease—*Diq k., tang k., tussā denā, hairān k.—Satānā,*
- BŌTRY-ŌID**, *a.* (Gr. *botrus, eidos*) having the form of a bunch of grapes—*Angūr ke gucchhe kī sūrāt kā—Dākh ke gucchhe ke ākār kā.* [chhote kīrē<sup>h</sup>, joñkī<sup>h</sup>, joñktī<sup>h</sup>.
- BŌTS**, *n. pl.* small worms in the entrails of horses—*Ghoron kī antariyon meṁ chhote*
- BŌTTLE**, *n.* (Fr. *bouteille*) a vessel with a narrow mouth to put liquor in, the contents of a bottle, a quantity of hay or straw bundled up; *v.* to put into bottles—*Shishā, surāhī, qarāba, kisi shishī surāhī yā qarābe meṁ jo ho, sukhi ghās yā tinke kā bojhā<sup>h</sup>; v. shishī surāhī yā qarābe meṁ dālā—Kāñch kī kuppi, garue wā karawe ke ākār kā bāsān, garue wā karawe ke ākār ke pātra meṁ jo ho, sukhi ghās wā triṇ kā bandhā huā gāñthā; v. kāñch kī kuppi meṁ dālā.*
- BŌTTLED**, *a.* put into bottles, protuberant—*Shishī surāhī yā qarābe meṁ dālā huā, motā shikam-dār, ubhṛā huā<sup>h</sup>—Kuppi meṁ dālā huā, toñdārā, lambodar, phulā huā.*
- BŌTTLING**, *n.* the act of putting into bottles—*Shishī surāhī yā qarābe meṁ dālā—Kuppi meṁ dālā.*
- BŌTTLE-NŌSEN**, *a.* having a large thick nose—*Barī bhāri nāk w<sup>h</sup>.*
- BŌTTLE-SREW**, *n.* a screw to pull out a cork—*Shishī yā surāhī kā dāth nikālne kā pech—Kāchakupī kā dāth nikālne kā parivartakayantra.*
- BŌTTOM**, *n.* (S. *botm*) the lowest part, the ground under water, the foundation, a dale, a ship, an adventure; *v.* to found or build upon, to rest upon for support—*Talhetī<sup>h</sup>, talā<sup>h</sup>, peñdā<sup>h</sup>, tah, bunyād, dura, juhāz, qimat-āznāi, khutra; v. bunyād dālā, qaim k.—Tala, peñdī, thāh, jar, new, ghātī, darā wā dari, nāv, jokhim; v. new deṛā, thālārānā, sthāpī k., sthapan k.*
- BŌTTOMED**, *a.* having a bottom—*Tale-dār, peñde-dār—Talayukt, satal, peñdī sahī.*
- BŌTTOM-LESS**, *a.* without a bottom—*Be-tak, be-thāk, athāh<sup>h</sup>—Talahin, agādh.*
- BŌTTOM-RY**, *n.* the act of borrowing money on a ship—*Jakāz bandhak mārkār rupiye qarz lenā—Naukā bandhak mārkār rupiye udhār lenā.*
- BOUGH**, *bōt*, *n.* (S. *bagā*) a branch of a tree—*Shākh, dāl<sup>h</sup>—Dālī, kanāwā, kanāī, āakhā.*
- BŌUGHT**, *n.* a twist, a bend, the part of a sling which holds the stone—*Bhāñj<sup>h</sup>, gāñth<sup>h</sup>, lachak<sup>h</sup>, dhetwāns kī khoñtī jismen dhetā rakkhā jātā hai<sup>h</sup>, gopam kī khoñtī<sup>h</sup>.*
- BOUGHT**, *bāt*, *p. t.* and *p. p.* of *buy*—*Kharidā, kharidā gayā—Mol liyā, mol liyā gayā.*
- BŌUNCE**, *v.* (D. *boncen*) to leap, to spring, to thump, to boast, to lie: *n.* a heavy blow, a sudden noise, a boast—*Kūdnā<sup>h</sup>, jast k., tappā-khānā<sup>h</sup>, uckhālā<sup>h</sup>, takkar-khānā<sup>h</sup>, dharaknā<sup>h</sup>, lāf-zanī k., dūn-khīnchā<sup>h</sup>, jhūthī shekhi k., jhūth bolnā<sup>h</sup>; n. bhāri ckapel<sup>h</sup>, nāgahān shor, lāf-zanī, khud-faroshī, shekhi—Chhauknā, chakuri bharnā, lapaknā, kulāñch mārṇā, takrānā, takkar mārṇā, dhardharānā, thalaknā, dīng mārṇā, lambī chaurī hāñknā, darp k., mithyā kahṇā; n. barā āghāt, akasmāt sabd wā dhwani, dīng, darp, apnī barāī. [—Dāmbhik, dimbhī, dīng mārṇe w., pharphariyā, laporā, mithyāvādī.*
- BŌUN'ER**, *n.* a boaster, a bully, a liar—*Khud-farosh, lāf-zan, mubālig, akarfūī, jhūthā<sup>h</sup>*
- BŌUS'ING-LT**, *adv.* boastingly, with threat—*Lāf-zanī yā khud-faroshī se, shor-pushtī se, bhāhki se—Dāmbh wā garv se, dīng se, dhāmki se.*
- BŌUND**, *p. t.* and *p. p.* of *bind*—*Bāndhā<sup>h</sup>, kasā<sup>h</sup>.*
- BŌUND**, *n.* (S. *bunde*) a limit, that which restrains; *v.* to limit, to restrain—*Hadd, sar-hadd, intihā, mantahā; v. sar-hadd bāndhnā, mahdūd k., zabt k.—Simā, dāñrā-meñrā, siwānā, oh'hor, ant, avadhī, maryādā; v. simā nīrūpanā, dāñrā bāndhnā, rokṇā, bāndhej k., dabānā.*
- BŌUND'ARY**, *n.* a limit—*Hadd, sar-hadd, raqaba-bandī—Simā, dāñrā-meñrā, siwānā.*
- BŌUND'EN**, *a.* obliged, appointed—*Mamnūn, masakkūr, muqarrar, mahdūd—Baddhā, kanauñrā, nibaddhā, niyat, nīrūpit.* [bāndhne w., simā.
- BŌUND'EN**, *n.* one that limits—*Hadd bāndhne w., mahdūd k. w., hadd, sar-hadd—Simā*

- BÖÜND'LESS**, *a.* without bound, unlimited — *Be-hadd, be-intihá, lá-intihá* — *Asimá, biná ant ká, anaut.*
- BÖÜND'LESS-NESS**, *n.* the being unlimited — *Lá-intihái, be-intihái, be-haddi* — *Anantatá.*
- BÖÜND**, *v.* (Fr. *bondir*) to spring, to jump, to fly back; *n.* a spring, a leap — *Kúdná<sup>h</sup>, uchhalná<sup>h</sup>, tappá-kháná<sup>h</sup>, tarapná<sup>h</sup>, paltá kháná<sup>h</sup>; n. uchhál<sup>h</sup>, kuláñch<sup>h</sup>, kiú<sup>h</sup>.*
- BÖÜN'ING-STÖNE**, *n.* a stone to play with — *Khelne ká patthar<sup>h</sup>.*
- BÖÜN'TY**, *n.* (L. *bonus*) generosity, liberality, munificence, a premium — *Faiz, fazl, lutf, nawázish, karam, 'ináyat, bakhshish* — *Udaratá, dānasīlatá, dātritwa, prasād, dān, páritoshik.*
- BÖÜN'TE-OUS**, *a.* liberal, kind — *Faiyáz, mukhaiyar, sakhi, karim* — *Dānasīl, datá, udár, kripálu, dayálu.* [dānasīlatá se, udaratá se.]
- BÖÜN'TE-OUS-LY**, *ad.* liberally, generously — *Sakhawat se, faiyazi se* — *Dātritwa pūrvak.*
- BÖÜN'TE-OUS-NESS**, *n.* liberality, munificence — *Faiyazi, sakhawat, faiz, dād-dikish* — *Dānasīlatwa, udaratá, dān, prasād, anurāh.* [sīl, datá, kripálu.]
- BÖÜN'TI-FÜL**, *a.* liberal, generous — *Faiyáz, sakhi, karam-gustar, mukhaiyar* — *Udar, dāna-*
- BÖÜN'TI-FÜL-LY**, *ad.* liberally, generously — *Sakhawat se, faiyazi se, kushāda-dilī se* — *Udaratá se, dānasīlatá se, dātritwa pūrvak.* [latá.]
- BÖÜN'TI-FÜL-NESS**, *n.* generosity — *Faiyazi, sakhawat, faiz* — *Udaratá, dātritwa, dānasī-*
- BOU'QUET**, *bō'kū, n.* (Fr.) a nosegay — *(ul-dasta, turra* — *Phuloñ ká guchohā.*
- BOÜR'GEON**, *v.* (Fr.) to sprout, to bud — *Pamapná<sup>h</sup>, kaliyāná<sup>h</sup>, kulī-khīlnā<sup>h</sup>, dūlī phūtnā<sup>h</sup>.* [ant.]
- BOURN**, *n.* (S. *burne*) a bound, a limit — *Sar-hadd, hadd, intihá* — *Simá, siwāná, chhor,*
- BOÜSE**, *v.* (D. *buysen*) to drink sottishly — *Be-ti'dād pīnā, dhakosnā<sup>h</sup>* — *atīsay pīnā, atīsay pān k.* [madhosh — *Unmatta, matta, unmad, madānwit.*
- BOÜSY**, *a.* drunken, intoxicated — *Matvālā<sup>h</sup>, nashe meñ āyā huā, sar-shar, sur-mast,*
- BÖÜT**, *n.* (It. *botta*) a turn, a trial — *daf, martaba, dawra, āzmāish, qasd, koshish* — *Vār, bār, ber, yatn, prayatn, udyog.*
- BÖVINE**, *a.* (L. *bos*) pertaining to oxen — *Gāy bailoñ ke mutā'alliq, gāy bailoñ ká<sup>h</sup>* — *Gāy bailoñ ká sambandhi, gāy bailoñ ká vishayak.*
- BÖW**, *v.* (S. *bugan*) to bend, to incline towards, to depress, to make a reverence; *n.* an act of reverence or respect — *Jhukāná<sup>h</sup>, jhuknā<sup>h</sup>, nihurāná<sup>h</sup>, nihurnā<sup>h</sup>, dabāná<sup>h</sup>, zer k., salām k., kornish k., sijda k.; n. salām, kornish, sijda* — *Mornā, murnā, nawāná, naunā, lachakāná, lachaknā wā lachnā, dābnā, dabnā, mastak nawāná, prayām k., namaskār k.; n. namaskār, prayām.*
- BÖW'ER**, *n.* one who bows — *Jhukāne w<sup>h</sup>, nawāne w<sup>h</sup>, jhukne w<sup>h</sup>, nawne w<sup>h</sup>.*
- BÖW**, *n.* (S. *boga*) an instrument for shooting arrows, any thing bent in the form of a curve, an instrument with which stringed instruments are played — *Kamān, qaus, kamāncha* — *Cháp, dhanu, dhanubī, śarasan, śarikā, koñ.*
- BÖW'ER**, *n.* a maker of bows, an archer — *Kamān-gar, tir-andáz, kamān-dār* — *Dhanubī banāne w., dhanushkar, dhanurdhar, kamathait, dhanuhār.*
- BÖW'BENT**, *a.* crooked like a bow — *Kamān ke mānind kham, kamān sá terhá* — *Dhanu ke sadris vakra wā terhá.*
- BÖW'HAND**, *n.* the hand that draws the bow — *Kamān-dast, jis hāth se kamān khīñchí jatí hai* — *Chápahast, jis hāth se dhanu khīñchá jatí hai.*
- BÖW'LEG**, *n.* a crooked leg — *Terhá tāñg<sup>h</sup>.* [pragatajānu, viralajānu.]
- BÖW'LEGGED**, *a.* having crooked legs — *Tri-bhangī<sup>h</sup>, kaj-pā, khamida-sāy* — *Terhí tāñg ká,*
- BÖW'MAN**, *n.* an archer, one who shoots a bow — *Kamān-dār, kamān, tir-andáz* — *Dhanurdhārī, dhanurdhar, kamathait, dhanushmān.*
- BÖW'SHOT**, *n.* the distance an arrow may reach — *Ek tīr ká tappá, jitní dūr ek tīr já-sake* — *Śaragochar, śarapāt, śarapastasthān, jitní dūr par vāñ jákar gire.*
- BÖW'STRING**, *n.* the string of a bow — *Zih, chilla, kamān ká charhāw* — *Tānt, dhanurguñ, dhanu ká charhāw.* [naukā ke agra bhāg se jo lakkār nikalí rahtā hai.]
- BÖW'SPRIT**, *n.* a large boom or spar projecting from the head of a ship — *Sadbharā<sup>h</sup>* —
- BÖW'WIN-DÖW**, *n.* a projecting window — *Ek khirkí jo diwāl ke báhar niklí rahtí hai* — *Ek khirkí jo bhīt ke báhar nikalí rahtí hai.*
- BÖW'ELS**, *n. pl.* (Fr. *boyau*) the intestines, the entrails, pity, tenderness — *Āntariyāná<sup>h</sup>, rodā, rigqat, rahm* — *Āntēñ, lād, karunā, máyā, moh.* [mohi, bin karunā, bin mayā.]
- BÖW'EL-LESS**, *a.* without tenderness or pity — *Be-rahm, be-rigqat, sang-dil* — *Kāthor, nir-*
- BÖW'ER**, *n.* (S. *bur*) a retired chamber, a shady recess — *Kunj<sup>h</sup>, guphá<sup>h</sup>.*
- BÖW'ER-Y**, *a.* having bowers, shady — *Kunj-dār, sāya-dār* — *Kunjariśhit, kunjawān, chhāyāyukt, latāvrit.* [khorā<sup>h</sup>, katorī<sup>h</sup>, khorī<sup>h</sup>.]
- BÖWL**, *n.* (S. *bolla*) a vessel to hold liquid, the hollow part of any thing — *Katorā<sup>h</sup>,*
- BÖWL**, *n.* (Fr. *boule*) a ball for playing; *v.* to roll as a bowl, to play at bowls — *Geñd<sup>h</sup>; v. luphkanā<sup>h</sup>, dhukkanā<sup>h</sup>, geñd se khelnā<sup>h</sup>.*
- BÖWL'ER**, *n.* one who plays at bowls — *Geñd se khelne w<sup>h</sup>, geñd luphkanē w<sup>h</sup>.*
- BÖWL'ING**, *n.* the act of playing at bowls — *Geñd se khel<sup>h</sup>.*

**BOWL'ING-GREEN**, *n.* a level piece of ground for playing at bowls—*Geid se khelne ke liye chauras jaguh<sup>h</sup>*.

**BOWL'DER-STONES**, *n. pl.* round stones found chiefly on the sea-shore—*Gol patthar jo khās karke samundar ke kināre pāye jāte haiñ*—*Gol gol patthar jo viśesh karke samudra ke taṭ par milte haiñ*. [*Ek rassā jo pāl ko tāt rakhne ke kām utā hai<sup>h</sup>*.]

**BOWLINE**, *n.* (Fr. *bouline*) a rope used to make a sail stand close to the wind—

**BOX**, *n.* (L. *boxus*) a tree or shrub—*Shamshād*—*Ek per wā jhār*.

**BOX'EN**, *a.* made of box, like box—*Shamshād ki lakri kā banā huā<sup>h</sup>, shamshād sā<sup>h</sup>*.

**BOX**, *n.* (S.) a case made of wood, a chest; *v.* to inclose 'n a box—*Sandūg, sandūgcha; v. sandūg meñ band k.*—*Peṭi, sampuṭ; v. peṭi wā sampuṭ meñ dhar denā*.

**BOX**, *n.* (W. *bock* f) a blow with the fist; *v.* to fight with the fist—*Ghūnsā<sup>h</sup>, mukkā<sup>h</sup>, thappar<sup>h</sup>; v. ghūnsē se larnā<sup>h</sup>, mukki larnā<sup>h</sup>*. [yodhi.]

**BOX'ER**, *n.* one who boxes, a pugilist—*Ghūnsē-bāz, musht-zan*—*Mukki larnē w., bāhu-box'ino*, *n.* the act of fighting with the fist—*Ghūnsē-bāz*—*Mukki ki larāi, bāhuyuddha*.

**BOY**, *n.* (Gr. *pais* f) a male child, a youth—*Larkā<sup>h</sup>, chhokrā<sup>h</sup>*.

**BOY'HOOD**, *a.* the state of a boy—*Larkāi<sup>h</sup>, chhokrā-pan<sup>h</sup>, Larak-pan<sup>h</sup>*. [*lā<sup>h</sup>, halkā<sup>h</sup>*.

**BOY'ISM**, *a.* like a boy, childish—*Larke sā<sup>h</sup>, chhokre sā<sup>h</sup>, chhuluhlā<sup>h</sup>, chibillā<sup>h</sup>, chibāw-*

**BOY'ISH-NESS**, *n.* the being like a boy—*Ochhāi<sup>h</sup>, ochhā-pan<sup>h</sup>, chibillā-pan<sup>h</sup>, halkāi<sup>h</sup>*.

**BOY'ISM**, *n.* the state of a boy, puerlit—*Larkāi<sup>h</sup>, chibillā-pan<sup>h</sup>, Larak-pan<sup>h</sup>, ochhāpan<sup>h</sup>*.

**BOY'SPLAY**, *n.* amusement of a boy—*Larak-khel<sup>h</sup>, Larak-khelwā<sup>h</sup>*.

**BRA'CE**, *n.* (Gr. *brachion*) a bandage, a piece of timber to keep a building from swerving, a crooked line in writing and printing, a pair; *pl.* straps to keep up any part of the dress; *v.* to bind, to tie close, to strain up—*Band, patṭi<sup>h</sup>, bandhan<sup>h</sup>, bandhnā<sup>h</sup>, kasan<sup>h</sup>, kasan<sup>h</sup>, thūnhi yā qaiñchi jo ghar ko idhar udhar tasakne nahin deti, likhne aur chhāpne meñ ek aisi terhi lakir jaisi yah —, jorā<sup>h</sup>; pl. patṭi yā baddhi jins se kapre sambhile rahite haiñ<sup>h</sup>; v. bandhnā<sup>h</sup>, jakarnā<sup>h</sup>, kasnā<sup>h</sup>, sametnā<sup>h</sup>, sikornā<sup>h</sup>*.

**BRA'CE'R**, *n.* a bandage, a cincture—*Patṭi<sup>h</sup>, bandhan<sup>h</sup>, bandhnā<sup>h</sup>*.

**BRA'CE'LET**, *n.* an ornament for the arm—*Chūri<sup>h</sup>, pahunchi<sup>h</sup>, kaṭgan<sup>h</sup>, kankan<sup>h</sup>*.

**BRA'CH'IAL**, *a.* belonging to the arm—*Bāzū ke muta'alliq*—*Bāhusambandhi*.

**BRACK'ET**, *n.* a support fixed to a wall, a crooked line in writing and printing—*Lakri ki thek yā tekan jo bhūt meñ lagī rakhi hai<sup>h</sup>, likhne aur chhāpne meñ terhi lakir jaise*

**BRACH**, *n.* (Fr. *braque*) a bitch hound—*Shikāri kutiyā*—*Ākheti kutiyā*. [*yah [ ]*.]

**BRACH'MAN**. See **BRAMIN**. [*—Sāṅkshiptalikhanavidyā, sāṅketalekhanavidyā*.]

**BRA-CHY'G'RA-PHY**, *n.* (Gr. *brachus, grapho*) short-hand writing—*Mukhtasar-navisi*

**BRA-CHY'G'RA-PHER**, *n.* a short-hand writer—*Mukhtasar-navis*—*Sāṅketalekhaḥ*.

**BRACK**, *n.* (S. *bracan*) a breach, a crack—*Darār<sup>h</sup>, darkā<sup>h</sup>*.

**BRACK'EN**. See under **BRAKE**.

**BRACK'ISH**, *a.* (D. *brack*) rather salt—*Namkin-māil, kisī qadr khārā*—*Kuchh lonā,*

**BRACK'ISH-NESS**, *n.* saltiness in a small degree—*Thorā khārā-pan<sup>h</sup>, kuchh lonā-pan<sup>h</sup>*.

**BRA'G**, *v.* (D. *braggeren*) to boast; *n.* a boast, a game at cards—*Lāf-zanī k., khud-faroshi k., dūn lenā<sup>h</sup>; n. khud sanāi, lāf-zanī, khud-faroshi, tās ke khel ki ek tarāḥ*—*Dambh k., dīng māna, ātmasāghā k.; n. dambh, darp, apni jhūthī barāi, tās kā ek khel*.

**BRA'G-GA-DŌ'QI-O**, *n.* a boaster—*Khud-farosh, khud-sanā*—*Ātmasāghī, apni barāi karne w., apnā sarāhan k. w.* [sarāhan, apni barāi.]

**BRA'G-GAR-DISM**, *n.* boastfulness—*Khud-faroshi, lāf-zanī, khud-sanāi*—*Ātmasāghā, apnā*

**BRA'G-GART**, *n.* a boaster; *a.* boastful—*Lāf-zan, khud-farosh khud-sanā*—*Ātmasāghī, apni barāi k. w.* [han k. w., dīng māne w.]

**BRA'G'ER**, *n.* a boaster—*Khud-sanā, khud-farosh, khud-tarāsh*—*Ātmasāghī, apnā sarā-*

**BRA'G'ING-LY**, *ad.* boastingly—*Khud-sanāi se, lāf-zanī se, khud-faroshi se*—*Darp se, dambh se*. [*nā<sup>h</sup>, binnā<sup>h</sup>; n. dūnan<sup>h</sup>, bināwā<sup>h</sup>, go'ā<sup>h</sup> choti<sup>h</sup>, lūi<sup>h</sup>, benī<sup>h</sup>*.]

**BRAID**, *v.* (S. *bredan*) to weave together; *n.* a texture, a sort of lace, a knot—*Bun-*

**BRAIN**, *n.* (*bragen*) the soft whitish mass inclosed in the skull, the understanding, the fancy; *v.* to dash out the brains—*Magz, dimāg, hosh, fahm, khīyā<sup>h</sup>; v. mān-kar magz nikāl dālnā*—*Mastishk, bhejā, mastak kā gudā, buddhi, mati, dhyān, kalpanā; v. mānkar bhejā arthāt mastak kā gudā nikāl dālnā*.

**BRAIN'ISH**, *a.* hotheaded, furious—*Garm-mizāj, tez-mizāj, tund-tab', gussa-war, gazab-nāk*—*Uttapt, uchhāṇḍ, prachand, ūghrakrodhi*. [durmati, vichārahin, bhoṇḍū.]

**BRAIN'LESS**, *a.* silly, thoughtless—*Be-magz, be-dimāg, nā-dān, be-khabar*—*Nirbuddhi,*

**BRAIN'PAN**, *n.* the skull containing the brains—*Khopra<sup>h</sup>, khopri<sup>h</sup>*.

**BRAIN'SICK**, *a.* disordered in the understanding—*Ganda-magz, khalal-dimāg, gāfil, be-khud*—*Āsthirabuddhi, vibhāntasīl, chāṇchalamati*.

**BRAIN'SICK-LY**, *ad.* weakly, giddily—*Ganda-magzī yā khalal-dimāgi se, gāfilī yā be-khudī se, subuk-sārī se*—*Vibhāntasīlatā se, pramāditwa se, chāṇchalatā se, āsthirbud-*

**BRAIN'SICK-NESS**, *n.* giddiness, indiscretion—*Gāfilī, be-khudī, subuk-sārī, be-lihāzi, be-ṁtiyāzī, be shu'ūrī*—*Vibhāntasīlatā, pramādyā, chāṇchalatwa, chapalatā*.

- BRÁKE**, *n.* (S. *bracan*) an instrument for dressing flax, a snaffle for horses—*San taiyār karne ká á'i, qazai, dahāna*—*San banāne chunāne ká yantra, dhattā, mukhayantran.*
- BRÁKE**, *n.* (S. *bracan* ?) fern, a thicket—*Kañtila jhārōñ ká jangal<sup>h</sup>.*
- BRÁ'KŶ**, *a.* thorny, rough, prickly—*Khār-dār, pur-khār*—*Kañtilā, kañtahā, kañtailā*
- BRÁCK'EN**, *a.* fern—*Jhāri<sup>h</sup>, jhār<sup>h</sup>.* [jhār<sup>h</sup>]
- BRÁMBLE**, *n.* (S. *brenel*) the blackberry bush, a prickly shrub—*Jhar-berī<sup>h</sup>, kañtilā*
- BRÁ'M'LED**, *a.* overgrown with brambles—*Khār-dār, pur-khār*—*Kañtilā, kañtailā.*
- BRÁ'MIN**, **BRÁ'M'IN**, *n.* an Indian priest—*Brāhman*—*Brāhman.*
- BRA-MIN'I-CAL**, *a.* relating to \*he Bramins—*Brāhman ká, brāhman ke mutā'alliq*—*Brāhmya, brāhmanaj.stiya.*
- BRÁN**, *n.* (W.) husks of ground corn—*Chokar<sup>h</sup>, bhūsi<sup>h</sup>, kanī<sup>h</sup>.*
- BRÁN'NY**, *a.* consisting of bran—*Chokar yā bhūsi ká<sup>h</sup>, chokarmay<sup>h</sup>.*
- BRÁ'NCH**, *n.* (Fr. *branche*) a bough, a shoot, offspring; *v.* to divide into branches—*Shākh, shākh-cha, aulād, naal*; *v. phailnā<sup>h</sup>, phailānā<sup>h</sup>, shākh-dār-shākh k. yā h.*—*Dāl, dālī, śākhā, kulasantān, kulasantatī*; *v. dālāin nikālne, kanawā phorñā, śākhōñ meñ vibhakt k. wā h., bahudhārā k. wā h.*
- BRÁ'NCH'ER**, *n.* one that shoots out into branches, a young hawk—*Shākhēñ nikālne w., kam-sin bār, bār ká bachcha*—*Śākhā nikālne w., dālāin nikālne w., kanawā phorñe w., thore vayas ká syenapakshi.*
- BRÁ'NCH'LESS**, *a.* without branches—*Be-shākh*—*Bin dāl pāl ká, śākhāhīn.*
- BRÁ'NCH'Y**, *a.* full of branches—*Shākh-dār, pur-shākh*—*Śākhī, śākhya, dālōñ se bharā, śākhāyukt, loṭan, jhuñrlā.*
- BRÁND**, *n.* (S.) a burning piece of wood, a sword, a mark of infamy; *v.* to burn with a hot iron, to mark with infamy—*Jaltī lukri<sup>h</sup>, sokhta lakri, talwār<sup>h</sup>, dāg, harf*; *v. garm lohe se dāgnā yā dāg kurnā, dāg lagānā, harf lānā*—*Lukthī, loāth, lukat, asi, kharg, apamān ka chihn, apakirtichihni, kalañk*; *v. tapt lohe se añkit k., tát lohe se chihn k., kalañk ká tika lagānā.*
- BRÁND'ISH**, *v.* to wave, to shake, to flourish, to play with; *n.* a flourish—*Ghumānā<sup>h</sup>, phirānā<sup>h</sup>, chamkānā<sup>h</sup>, bhāñjñā<sup>h</sup>*; *n. chamkāwat<sup>h</sup>, ghumāw<sup>h</sup>, bhāñjāw<sup>h</sup>.*
- BRÁND'LING**, *n.* a kind of worm—*Keñchwa<sup>h</sup>, keñchua<sup>h</sup>.*
- BRÁND'Y**, *n.* (brand, wine) a liquor distilled from wine—*Brāñdī sharāb, angūrī tez 'araq*—*Dākh ki ugra madirā, madyāsav.*
- BRÁ'NGLE**, *v.* (be, wrangle ?) to dispute, to squabble; *n.* a dispute—*Qissa k. yā ma-chānā, qaziya k.*; *n. qissa, qaziya, jhagrā<sup>h</sup>*—*Jhagarnā, vivād k., kalkalanā, jhaurnā, tañtā k.*; *ñ. kalkalāhat, bakherā, tañtā, jhaur.*
- BRÁ'NGLING**, *n.* quarrel—*Qaziya, qissa*—*Jhagrā, bakherā, tañtā.*
- BRA-SIL'** See **BRAZIL**.
- BRASS**, *n.* (S. *brās*) a yellow metal composed of copper and zinc, impudence—*Birinj, pital<sup>h</sup>, be-sharmi, be-hayā, be-gairat, gustākhī, shokhī*—*Pitar, nirlajjatā, dhithāi.*
- BRĀ'S'IER**, **BRĀ'S'IER**, *n.* one who works in brass—*Thatherā<sup>h</sup>, kaserā<sup>h</sup>.*
- BRĀ'S'Y**, *a.* partaking of brass, impudent—*Biranji, pital sá<sup>h</sup>, pital ká<sup>h</sup>, be-sharm, be-gairat, be-hayā, shokh, gustākh*—*Pitalhā, pitraend, pitarhā, nirlajja, dhith.*
- BRĀZE**, *v.* to solder with brass—*Pital se mañrhnā yā jorñā<sup>h</sup>.*
- BRĀ'ZEN**, *a.* made of brass, impudent; *v.* to be impudent, to bully—*Biranji, gustākh, be-sharm*; *v. gustākh yā be-sharm honā, gustākhī k., gurfish k., bañdar-ghurkī di-khānā<sup>h</sup>*—*Pitalhā, pital ká banā huā, nirlajja, dhith*; *v. nirlajja honā, nirlajjatā wā dhithāi k., dhamkānā, dhiranā.* [wā lajjāhīn jan, dhithā jan.]
- BRĀ'ZEN-FĀÇE**, *n.* an impudent person—*Be-sharm be-gairat yā gustākh shakhs*—*Nirlajja*
- BRĀ'ZEN-FĀÇED**, *n.* impudent, shameless—*Gustākh, be-gairat, be-hayā, be-sharm*—*Dhithā, nirlajja, lajjāhīn.*
- BRĀT**, *n.* a child so called in contempt—*Chingnā<sup>h</sup>, laundā<sup>h</sup>.*
- BRĀVE**, *a.* (Fr.) courageous, gallant, bold; *n.* a bold man, a boast; *v.* to defy—*Diler, mardāna, javāñ-mard, dilāwar*; *n. bahādur, javāñ-mard, lāf-zani, khud-faroshī, shekhi*; *v. ham-chushni k., muqābalat k., sar-kashī k.*—*Sāhasī, sāhasik, śūr, vir*; *n. śūr, vir, dambhī, dambh, ātmaślaghā, ahañkar, dīng*; *v. sāmnā k., hañknā, hañkarnā, lalkarnā.* [Sāhaspūrvak, viratā se, śūratā se.]
- BĀVE'LY**, *ad.* in a brave manner—*Dilerāna, mardāna, bahādurāna, shujā'at se*—*BRĀ'VE'LY*, *n.* courage, intrepidity, heroism—*Shujā'at, bahāduri, dileri, javāñ-mardi, jurat*—*Śūratī, viratā, viratwa, sāhas.*
- BRA-VĀ'DO**, *n.* a boast, an arrogant threat—*Lāf-zani, shekhi, dhamkī<sup>h</sup>, gidār-bhakki<sup>h</sup>*—*dambh, dīng, apni barāi, bañdar-ghurkī, bhakki.*
- BRĀ'VO**, *n.* an assassin, a daring villain—*Khāni, suffuk, qatīl*—*Guṭtaghātak, ātatāyi.*
- BRĀ'WL**, *v.* (Fr. *brailleur*) to quarrel noisily, to drive away; *n.* a noisy quarrel—*Qaziya k., shor-shār k., gul-gapārā karke qaziya k., hañkā denā<sup>h</sup>, hatā denā<sup>h</sup>*; *n. gul-gapārā, gangā, khar-khāsha*—*Kalah k., jhagrā k., hañk denā, dūr k.*; *n. kalah, jhagrā, thuk-kamthukkā, galigalauj.*

**BRAWL'ER**, *n.* a noisy fellow, a wrangler—*Gauṛāi, dangait<sup>h</sup>, khāna-jang, hujjati*—*Jhag-rālu, larānkā, bakheriyā, vitandāvādi*.

**BRAWL'ING**, *n.* the act of quarrelling—*Jhagrā<sup>h</sup>, ragrā<sup>h</sup>, tantā, bakherā<sup>h</sup>, lapās<sup>h</sup>*.

**BRAWN**, *n.* (S. *bar*) the flesh of a boar, the muscular part of the body, the arm—*Sūar kā gosht, badan kā wah jūz jismēn bi-l-kull gosht aur patthā hai, bāzū, pahū-chā<sup>h</sup>*—*Sūkaramānis, sūar kā mānis, śarir kā wah bhāg jismēn mānis aur patthā rahtā hai, bānh, bāhu.* [mānsal, driphāng, porhā, balawan.

**BRAWN'ED**, *a.* muscular, strong—*Kuṅgrā<sup>h</sup>, gathilā<sup>h</sup>, mazbūt*—*Hurmushā<sup>h</sup>, peśimay,*

**BRAWN'ER**, *n.* a boar killed for the table—*Khāne ke liye n.ārā huā sūar<sup>h</sup>*.

**BRAWN'Y**, *a.* muscular, fleshy, hard—*Gathilā<sup>h</sup>, kuṅgrā<sup>h</sup>, hurmushā<sup>h</sup>, karā<sup>h</sup>*.

**BRAWN'Y-NESS**, *n.* strength, hardness—*Zor, quwat, sakhti, karāi<sup>h</sup>*—*Bal, śakti, śariradrī-rhatī, porhāi.*

**BRA'Y**, *v.* (S. *bracan*) to grind small, to pound, to make a harsh noise like an ass; *n.* the noise of an ass—*Kūnā<sup>h</sup>, pīnā<sup>h</sup>, buknī k<sup>h</sup>, reiknā<sup>h</sup>*; *n.* *reik<sup>h</sup>*.

**BRA'Y'ER**, *n.* one that brays—*Reikne w<sup>h</sup>*.

**BRA'Y'ING**, *n.* clamour, noise—*Shor, gul, āwāz*—*Kalkal, hullar, śabd, hānk, kolāhal.*

**BRAZE**. See under **BRASS**.

[*kūm āti hai<sup>h</sup>*.

**BRA-ZIL'**, *n.* (Port. *brasa*) a kind of wood for dyeing—*Ek bhāntī ki lakri jo rangne ke*

**BREACH**, *n.* (S. *brecan*) the act of breaking, a gap, a quarrel, an infraction—*Shikānī, naqāb, shikāf, darz, bugāra, bugār, qaziya, jhagrā<sup>h</sup>, rakhna, faskh*—*Khandan, tūt, bhañjan, phūt, sendh, darār, sandhi, bigār, vair, larāi, atikram, ullaṅghan.* [anpal<sup>h</sup>.

**BREAD**, *n.* (S.) food made of ground corn, support of life—*roti<sup>h</sup>, khānā<sup>h</sup>, khānā pīnā<sup>h</sup>,*

**BREADTH**, *n.* (S. *brad*) measure from side to side—*Arz, pahan, paisār<sup>h</sup>, pāt<sup>h</sup>*—*Chaurāi, chaklāi, vistār.* [pātālin, bin chaurāi kā, bin pāt kā.

**BREADTH'LESS**, *a.* having no breadth—*Be'arz, be-pahan, be-pāt kā*—*Bin chaklāi kā,*

**BREAK**, *v.* (S. *brecan*) to part by violence, to burst, to crush, to shatter, to tame, to make bankrupt, to discard, to infringe; *p. t.* **BROKE** or **BRÅKE**, *p. p.* **BRO'KEN**—*Tornā<sup>h</sup>, tūtnā<sup>h</sup>, phornā<sup>h</sup>, phūtnā<sup>h</sup>, kuchalnā<sup>h</sup>, dabānā<sup>h</sup>, purze-purze k, nikālnā<sup>h</sup>, derālā nikālnā<sup>h</sup>, mū'āl k, bar-tarāf k, faskh k.*—*Khandan k, tarkānā, taraknā, darkānā, daraknā, dalmasnā, dar dālnā, dardārā k, tūk tūk k, pachhārnā, sādhnā, rachānā, dewālā kārhnā, nikāl d, nikās d, padachyut k, atikram k, ullaṅghan k.*

**BREAK**, *n.* the state of being broken, an opening, a pause, a line drawn, the dawn—*Shikastagi, tūtnā<sup>h</sup>, phūtnā<sup>h</sup>, shikāf, darz, waqfu, saktā, ek khīnchā huā khat, fujr, subh, nūr kā tarkā*—*Bhañjan, tūt, phānk, darār, vichehded, virām, khīnchī lakir, bhor, arunoday.*

**BREAK'ER**, *n.* one that breaks, a wave broken by a rock or sandbank—*Torne w<sup>h</sup>, phorne w<sup>h</sup>, mauj jo chhātān yā char par takkar khāti hai*—*Khaṇd khaṇd k. w., bhañjak, bhañgakar, bhedak, vidārak, halkorā jo chhātān wā char par takratā hai.*

**BREAK'ING**, *n.* bankruptcy, dissolution—*Iflās, dewālā<sup>h</sup>, shikastagi, bar-khāstī*—*Ripā-sodhanāsakti, ripāmokshanāsāmarthya, nirdhanatā, bhañjan, khandan, tūtan.*

**BREAK'FAST**, *v.* to eat the first meal in the day; *n.* the first meal in the day—*Nāshatī k., hāzri khānā*; *n.* *nāshatī, hāzri*—*Kalewā k, jalpān k.*; *n.* *kalewā, jalpān.*

**BREAK'NECK**, *n.* a steep place—*Gardan-tor, khari-jagah<sup>h</sup>*—*Ghīnch tor, thārhā sthān.*

**BREAK'WATER**, *n.* a mole to break the force of the waves—*Ek bānd maujōn kā zor torne ke liye*—*Ek bāndh hilkorōn kā bal torne ke nimitta.*

**BREAM**, *n.* (Fr. *brème*) a fish—*Ek machhli<sup>h</sup>*.

**BREAST**, *n.* (S. *breast*) the part of the body between the neck and the belly, the bosom, the heart, the conscience; *v.* to meet in front, to oppose breast to breast—*Sīna, chūnchī<sup>h</sup>, dil, zamir, quvvat-i-tamiz-i-nek-o-bad*; *v. samne milnā<sup>h</sup>, chhāti se chhāti milānā<sup>h</sup>*—*Chhāti, vaksha, stan, hriday, sadasadvivekāsakti.* [haddi.

**BREAST'BONE**, *n.* the bone of the breast—*Sarsina*—*Urosthī, vakshosthī, chhāti ki*

**BREAST'DEEP**, *a.* up to the breast—*Chhāti tak<sup>h</sup>, chhāti tak gahirā<sup>h</sup>.*

**BREAST'HIGH**, *a.* up to the breast—*Chhāti lag<sup>h</sup>, chhāti tak ūnchā<sup>h</sup>.* [hain<sup>h</sup>.

**BREAST'KNOT**, *n.* a knot worn on the breast—*Kāpre kā phūl jisko chhāti par lagāte*

**BREAST'PIN**, *n.* an ornament for the breast—*Sīna-band*—*Chhātibandhan.*

**BREAST'PLATE**, *n.* armour for the breast—*Sīna-baktar, sīna-zirah, lohe ki takhtī jisko larāi ke waqt sīne par bāndhte hain*—*Chhāti kā kavach, urastrān, vakshastrān.*

**BREAST'WORK**, *n.* a work as high as the breast—*Sīne tak ūnchā morcha*—*Gaṛhi ki bhīt chhāti tak ūnchī.*

**BREATH**, *n.* (S. *breeth*) the air drawn in and expelled by the lungs, life, respite, pause, breeze, an instant—*Dam, rūh, jān, fursat, waqfu, hawā, lahra, lamha*—*Sāns, śwās, prān, avasār, viśrām, virām, vāyu, samīran, kshaṇ, pal, nimesh.*

**BREATH'E**, *v.* to draw in and expel the air, to live, to pause, to utter privately—*Dam lenā aur chhōrnā, dam lenā, zinda-rahnā, thāhar kar dam lenā, poshidagi mēn kahnā*—*Śwās lenā aur chhōrnā, sāns lenā, jīnā, sustānā, chupke se kahnā.* [sāns lene w.

**BREATH'ER**, *n.* one who breathes—*Dam-kash, dam-dār, dam lene w.*—*Śwās lene w.,*

- BRIGHTEN**, *v.* to make or grow bright—*Raushan k. yā h*, *jilā d.*, *jilā k.* *pharchā honā<sup>b</sup>*, *khul jānā<sup>b</sup>*, *nikhānā<sup>b</sup>*—Chamkānā, jhalkānā, ujlānā, ujli h. [kāhat wā tej se.]
- BRIGHTLY**, *ad.* splendidly, with lustre—*Raunaq se*, *raushanī se*—Dipti kānti cham-
- BRIGHTNESS**, *n.* lustre, acuteness—*Raushanī, tāb-dāri, tāb, jāwagari, āb-dāri, safāi, tezi, zirakī, tez-fihmī*—Ujjwalatā, jhalak, swachchhatā, pharchāi, chamkāhat, chamchamāhat, tikshnatā, nipunatā.
- BRIGUE**, *n.* (Fr.) cabal, intrigue, contention; *v.* to canvass, to solicit—*Bandish, sāzish, qaziya, jhaqrā<sup>b</sup>*; *v. jānchnā, chāhnā<sup>b</sup> māngnā*—Kumantranā, kuyukti, kapatprabandh
- BRILLIANT**, *a.* (Fr. *briller*) shining, sparkling; *n.* a diamond of the finest cut—*Raunaq-dār, bā-raunaq, tābān. āb-tābī*; *n. almas, 'umda hirā*—Tejmay, jyotiramay, tejaswī, diptimān, chamkilā, jhaljhalatā; *n. uttam hirā.* [bhā, dyuti.]
- BRILLIANTLY**, *n.* lustre, splendour—*Raunaq, shō'ā*, *raushanī, tam'a*—Pratāp, tej, piar-
- BRILLIANTLY**, *ad.* splendidly—*Raunaq se, āb-dāri se*—Tej dipti prabhā wā kānti se.
- BRIM**, *n.* (S. *brymē*) the edge, the upper edge of a vessel, the brink of a fountain river or sea; *v.* to fill to the brim—*Lab, kināra, chushme daryā yā samundor kā kināra*; *v. mulabbab k.*, *lab-ā-lab bharnā*—Aunth, muñh, dhār, kunḍ nadi wā samudra kā tāt wā tīr; *v. aunth tak bharnā, dhār wā bār tak bharnā.*
- BRIMFUL**, *a.* full to the brim—*Lab-ā-lab, mulab'ab, lab-rez*—Muñh-ā-muñh, bharpūr, bār tak bhārā, aunth tak bhārā, nakenak.
- BRIMLESS**, *a.* without a brim—*Be-lab, be-kināra*—Bin aunth kā, bin bār kā.
- BRIMMER**, *n.* a bowl full to the top—*Lab-rez pyāla, lab-ā-lab pyāla*—Muñh-ā-muñh bāsan, aunth tak bhārā bāsan.
- BRIMMING**, *a.* full to the top—*Lab-ā-lab, lab-rez*—Muñh-ā-muñh, nakenak.
- BRIMSTONE**, *n.* (S. *bryne, stan*) sulphur—*Gandhak<sup>b</sup>*.
- BRIMSTONEY**, *a.* full of brimstone—*Gandhak se bhārā<sup>b</sup>*—Gandhakamay, gandhakapūrn
- BRINDLED**, *a.* (S. *brynān*?) streaked—*Ab-laq, lahar-dār, kabrā<sup>b</sup>*—Chitrāng, chitravi-chitra, chitrit, laharyā, nāmāvarp. [trātī, lahariyāpan, chitrāngatwa, chitratā]
- BRINDLE**, *n.* the state of being brinded—*Ab-laq, lahar-dārī, kabrā-pan<sup>b</sup>*—Chitravi-chi-
- BRINDLED**, *a.* streaked, spotted—*Ab-laq, lahar-dār, kabrā<sup>b</sup>*—Chitravi-lutra, laharyā, chitrāūkit. [bahr, samundar<sup>b</sup>—Lonā pānī, khārā pūnī, samudra, sindhu.]
- BRINE**, *n.* (S. *bryne*) water impregnated with salt, the sea—*Ab-shor, namkin pānī.*
- BRINISH**, *a.* saltish, like brine—*Shor, namkin*—Lonā, khārā.
- BRINY**, *a.* salt, like brine—*Shor, namkin*—Khārā, lonā
- BRINEPIT**, *n.* a pit of salt water—*Lone pānī kā garahā<sup>b</sup>, khāre pānī kā kunḍ<sup>b</sup>*.
- BRING**, *v.* (S. *bringan*) to fetch from, to convey or carry to, to draw along, to procure, to attract, to induce, to prevail upon; *p. t.* and *p. p.* **BROUGHT**—*Lānā<sup>b</sup>, le-ānā<sup>b</sup>, lewārā ānā<sup>b</sup>, ghasitānā<sup>b</sup>, ghasit lānā<sup>b</sup>, ghōrrā lānā<sup>b</sup>, pakūnichānā<sup>b</sup>, dilānā<sup>b</sup>, khūnich-ānā<sup>b</sup>, phirānā<sup>b</sup>, phernā<sup>b</sup>, jhakānā<sup>b</sup>*. [lāne *v.*, phirāne *pherne yā jhakāne v<sup>b</sup>*.]
- BRIINGER**, *n.* one who brings—*Lāne v<sup>b</sup>, le-āne v<sup>b</sup>, ghasit lōne v<sup>b</sup>, dilāne v<sup>b</sup>, khūnich*
- BRINK**, *n.* (Dan.) the edge, the margin—*Kināra, lab*—Karānā, arānā, tāl, tīr.
- BRISK**, *a.* (Fr. *brusque*) lively, active, full of spirit, vivid, bright—*Tēz, chālāk, zinda-dil, chust, shokh, bhaykilā<sup>b</sup>*—Chatak-wāh, phuntilā, chaunchal, satej, chatkilā, chatak.
- BRISKLY**, *ad.* actively, spiritedly—*Chustī se, chālākī se, tezi se, jaldi se, zinda-dilī se*—Phurtī se, chaunchalatā se, chatakwāī se, tej se, sīghratā se.
- BRISKNESS**, *n.* liveliness, activity—*Zinda-dilī, chustī, chālākī, jān-dārī, chābuki*—Phurtī, chatakwāī, chatpatāhat, chaunchalahat.
- BRISKET**, *n.* (Fr. *brecht*) the breast—*Chhātī<sup>b</sup>*.
- BRISTLE**, *brist'ul*, *n.* (S. *brist*) the hair of a swine, stiff hair; *v.* to erect as bristles—*Sār kā bāl<sup>b</sup>, karā bāl<sup>b</sup>*; *v. phurāhri lenā<sup>b</sup>, roñān kharā k<sup>b</sup>, kharānā<sup>b</sup>, bāl thorrānā<sup>b</sup>*. [tailā<sup>b</sup>, khorr-kharā<sup>b</sup>.]
- BRISTLY**, *a.* thick set with bristles—*Khare hue karē bālōn se bhārā huā<sup>b</sup>, katilā<sup>b</sup>, kūr-*
- BRITAIN**, *a.* relating to Britain—*Mut'alliq-i-mulk-i-Britan*—Britan des sambandhī
- BRITON**, *n.* a native of Britain—*Ahl-i-Britan, mulawattin-i-Britan*—Britan kā de-sīya jan.
- BRITANNIC**, *a.* belonging to Britain—*Britan-mulk ke muta'alliq*—Britan kā sambandhī.
- BRITTLE**, *a.* (S. *brytan*) easily broken—*Zarre meñ tūt jāne w.*, *nāzūk, bārīk, tonak*—Thote meñ tūtne w., bhaūgur, sukhabhedya, subhāṅg, bhurbhurā.
- BRITTLENESS**, *n.* aptness to break—*Nāzūkī, bārīkī, zarre meñ tūtne kī khāsiyat*—Bhaūguratā, thote meñ tūtne kā dharm, markāhat, bhurbhurāhat.
- BRIZE** See BREISE.
- BROACH**, *n.* (Fr. *broche*) a spit; *v.* to spit, to pierce, to open, to let or give out—*Sikh*; *v. chhednā<sup>b</sup>, sābnā<sup>b</sup>, kholnā<sup>b</sup>, kah d<sup>b</sup>, bailā d<sup>b</sup>*.—Lohe ki sink.
- BROACHER**, *n.* a spit, one who broaches—*Sikh, lohe kī sink<sup>b</sup>, chhedne sāgne kholne yā pahile kah d. w<sup>b</sup>*.
- BROAD**, *a.* (S. *brad*) wide, large, extensive, open, coarse, obscene—*Wastī, 'uzīm, kalān,*

'ariz, pakan-dār, furākh, khulāsa, zāhir, durusht, galiz, pūch, ganda—Chaurā, barī, vipul, vīsil, vīstir, phailā hūā, khulā, motā, nich, phūhar, avāchiya. •

BROAD'EN, *v.* to grow broad—*Chaklānā<sup>h</sup>, chaurānā<sup>h</sup>, chaurā ho jānā<sup>h</sup>, chaurā honā<sup>h</sup>.*

BROAD'EN, *a.* rather broad—*Kuchh chaurā<sup>h</sup>, thorā chaurā<sup>h</sup>.*

BROAD'LY, *ad.* in a broad manner—*Chaklā se<sup>h</sup>, chaurā se<sup>h</sup>.*

BROAD'NESS, *n.* breadth, largeness—*Arz, pakun, kamāgī, gawdagi, galiz-pan, —Chaurāi, chaklāi, pat, mutāi, nichpanā, adhamatā, avāchiyatā, asabhyatā.*

BROAD'CLOTH, *n.* a fine kind of woollen cloth—*Bānāt<sup>h</sup>.*

BROAD'SIDE, *n.* the side of a ship, a discharge of all the guns at once from the side of a ship, a large sheet of paper—*Jahāz kā ek pahā, jahāz ke ek pahā kī topnā kā ek-bārgi chhūt ā gī nī shakh, kāgāz kā ek barī talhā—Naukā kī ek alāng, naukā kī ek alāng se topnā kā ek lī ber chhūgnā, kāgāz kā ek barī tāw.*

BROAD'SWORD, *n.* a cutting sword with a broad blade—*Khākerā<sup>h</sup>, chaurī talwār<sup>h</sup>.*

BROAD'WISE, *ad.* in the direction of the breadth—*Chaurā chaurā<sup>h</sup>, chaklā chaklā<sup>h</sup>, chaklāi mē<sup>h</sup>, chaurāi mē<sup>h</sup>.* [*Ar-doz, zarī—Lappā, butewālī patāi, badlā.*

BRO'CADE', *n.* (Sp. *brocade*) a kind of flowered silk—*Kam-khwaib, kim-khwaib, zar-baft,*

BRO'CADE', *a.* woven or worked as brocade, dressed in brocade—*Kam-khwaib kim-khwaib zar-baft zar-doz, gā zarī sū bunā gā bunā hūā, —zar-baft posh, kam khwaib-posh, bādla-posh—Lappe wā butewālī patāi kī nam bina wā bana hūā, lappā palne hue, butewālī patāi palne hue.*

BRO'CA'GE See under BROKE.

[*kī ek jāti.*

BROCC'OLI, *n.* (It.) a species of cabbage—*Ek qism kī kōbi—Ek prakār kī kōbi, kōbi*

BROCK, *n.* (S. *broc*) a badger—*Bej ga h.jū<sup>h</sup>.*

[*kā raktavarn harin.*

BROCK'ET, *a.* a red deer two years old—*Do baras kī umr kā surkh hiran—Do baras*

BROGUE, *n.* (Ir. *brog*) a kind of shoe, corrupt dialect—*Ek qism kī jūtā, but mukh-wara gā talāfz, kharāb zabān gā bolī—Ek bhāntī kī jutā, ek prakār kī charmapādika, bhāntī bhāntī, asuddhochcharan, mlecchhablāshā.*

BRO'IDER, *v.* (Fr. *broder*) to adorn with figures of needlework—*Kār-chobi k, gul-bātā k—Bātā nikālne, bātā kār hūā.* [*bātā nikālne w.*

BRO'IDER-ER, *n.* one who broiders—*Chikan-doz, gul kār, bātā-gar—Bātā kār hūe w.,*

BRO'IDER-Y, *n.* ornamental needlework—*Kār-chobi, chikan-dozī, gul-kārī—Bātā kār hūā,*

*jañw karn.* [*Jhagrā, juañhat, tūta, bukherā, randhā.*

BRO'IL, *n.* (Fr. *broûiller*) a tumult, a quarrel—*Quarrel, gussa, takrar, kashmā kashā—*

BRO'IL, *v.* (Fr. *brûler*) to cook by laying on the coals, to be in the heat—*Kabāb k.,*

*garā h—Bhūngnā, bhūgnā, bhūgnā, jhūlsnā, jhūlsnā, dhūknā, tapt h., tat h.*

BRO'ILER, *n.* one who broils—*Kabāb k. w., garā h. w.—Blunne w., bhūngne wā bhūng-*

*ne w., jhūlsne w., dhūkne w., tapt h. w.*

BROKE, *v.* (S. *brekan*) to transact business for others—*Dallālī k, aghatigāi k.*

BRO'KAGE, BRO'CA'GE, *n.* profit gained by promoting bargains, dealing in old goods, hire—*Dallālī kī dastūrī, dallālī, purānī chizon kī sandāgar, kirāgā—Aghatigāi kī pūritoshik, āghat, purānī vastuon kī vyāpār k., bhūgā.*

BRO'KER, *n.* a factor, a dealer in old goods—*Dallālī, purānī chizon kī sandāgar—Agha-*

*tiyā, purānī vastuon kī vyāpār k. w.*

BRO'KER-AGE, *n.* the pay or reward of a broker—*Dallālī—Āghat wā bechannī.*

BRO'KER-LY, *a.* mean, servile—*Kamān, pāji, ra.ila—Nich, adham, pāmar.*

BRO'KER-Y, *n.* the business of a broker—*Dallālī<sup>h</sup>, aghatigāi<sup>h</sup>.*

BROKE, *p. t.* of break—*Torī<sup>h</sup>.*

[*tūtī bhāntī se*

BRO'KEN, *p. p.* of break—*Torā<sup>h</sup>, tūtā<sup>h</sup>.*

BRO'KEN-ED, *ad.* in an interrupted manner—*Be sil-sila, shikasta tarār—Biba kam se,*

BRO'KEN-NESS, *n.* the state of being broken—*Shikastagī—Tūtan, tūtāw, phutan, phūtāw.*

BRO'KEN-HEART'ED, *a.* having the spirits crushed by grief or despair—*Shikasti-khātir,*

*āl shikasta—Manūtā, manūalī, bhāgnādhidāy*

BRO'KEN WIND'ED, *a.* having short breath—*Dam chorā, kam dam kā—Thorī sān kī.*

BRO'NCHI-AL, *a.* (Gr. *bronchos*) belonging to the throat—*Gulā ke mutā'ullīn, gulā kā*

*—Kanthasambandhī, kanthya, kanth kā.*

BRO'NCHO-LE, *n.* a tumor in the throat—*Ekghū<sup>h</sup>, gheghwā<sup>h</sup>, galqand<sup>h</sup>.*

BRO'NCH'ITIS, *n.* the operation of cutting the windpipe—*Nashtar se marī kātnā, marī*

*men mushār karnā—Nārī kātnē kī vadyopachār.*

BRONZE, BRONZE, *n.* (Fr.) a metal compounded of copper and tin, *v.* to barden as brass, to colour like bronze—*Kānsā<sup>h</sup>, phū<sup>h</sup>, pitā<sup>h</sup>; v. pitāl kī karā k<sup>h</sup>, pitāl kī rang k<sup>h</sup>.*

BRÓOCH, *n.* (Fr. *broche*) a sort of buckle for fastening the dress, a jewel; *v.* to adorn with jewels—*Kapron kī atkā rakhne ke liye chhātī par ek buksūā<sup>h</sup>, gahna<sup>h</sup>; v. zewār se ārista k.—v. Gahne se sōbhīt k, alānkār se alānkrit k.*

BRÓOD, *v.* (S. *brod*) to sit as on eggs, to remain long in anxiety, to mature with care, *n.* offspring, progeny, the number hatched at once, a production—*Sonā<sup>h</sup>, der tak*

*taraddul meivahnā, andesha k., taraddul k., ihtiyāt se pakhta k.; n. bachche, aulād, jhol<sup>h</sup>, paidā, hui chiz*—Andon par baithnā, bahulāl paryant chintā meivahnā, bari sivadhāni se pakka k.; *n. santati, santān, pāl, byānt, utpanna vastu.*

**BRŌŌN'Y**, *a. inclined to brood*—*Sevne ko rujū, sevne ko māl*—*Sevne ko jhukā manvahnā, vā pravritta.*

**BRŌŌK**, *n. (S. broc) a stream, a rivulet*—*Chhoti nadī<sup>h</sup>, nālā<sup>h</sup>.*

**BRŌŌK'Y**, *a. abounding with brooks*—*Chhoti chhoti nadiyon yā nālōn se bharā huā<sup>h</sup>.*

**BRŌŌK**, *v. (S. brucan) to bear, to endure*—*Bar-dāsh<sup>t</sup> k., burd-bāri k., tahammul k., sab<sup>r</sup> k.*—*Sahnā, sahan k.* [hārū<sup>h</sup>.]

**BRŌŌM**, *n. (S. brom) a shrub, a besom*—*Jhār<sup>h</sup>, jhārī<sup>h</sup>, jhārū<sup>h</sup>, barhnī<sup>h</sup>, huhārī<sup>h</sup>, bu-*

*BRŌŌM or BRĒAM, v. to clean a ship*—*Jahāz sāf k.*—*Naukā parishkar k.*

**BRŌŌM'Y**, *a. full of broom, consisting of broom*—*Jhār se bharā huā<sup>h</sup>, jhār kā banā huā<sup>h</sup>, jhārū se bharā yā banā huā<sup>h</sup>.*

**BRŌŌM STAFF**, **BRŌŌM STICK**, *n. the handle of a besom*—*Jhārū ki mūth<sup>h</sup>* [māns kā jūs.

**BRŌTH**, *n. (S.) liquor in which flesh has been boiled*—*Shorbā, shūrā, shūrā*—*Pareh, sup.*

**BRŌTH'EL**, *n. (Fr. bordel) a house of lewdness, a bawdy-house*—*Kasbi-khāna, khārā-bat-khāna*—*Veśyālay, veśyāgrih, paturiyā kā ghar.*

**BRŌTH'EL-LEE**, *n. one who frequents brothels*—*Kasbi-khāne meivahnā w.*—*Paturiyon ke ghar jāne w., veśyālay meivahnā jāne w.*

**BRŌTH'EL-RY**, *n. whoredom, obscenity*—*Yār-bāzi, qahbagi, randi-bāzi, chhināl-pan<sup>h</sup>, fahhāshi, shahwat, fuhsh*—*Veśyāgaman, veśyāvritti, phuharpan, lampatpanā.*

**BRŌTH'ER**, *n. (S.) one born of the same parents. any one closely united, an associate; pl. BRŌTH'ERS and BRĒTH'REN*—*Sagā-bhā<sup>h</sup>, birādar, dost, qarābat-mānd, rafiq, ham-suhbati*—*Bhāi, bhrātā, sahodar, bandhu, bāndhav, sajāti, sānsargi, sāthi.*

**BRŌTH'ER-HŌD**, *n. the state of being a brother, a fraternity, an association*—*Birādari, eḡānagi, Bīra, ahmā-i-jins, ittifaq, rifāyat*—*Bhāichārā, bhrātritwa, bhaipānā, bhaiyāpā, jathā, bandhutā, sānsarg, mel, samāj.* [bhrātrihin.]

**BRŌTH'ER-LESS**, *a. without a brother*—*Baqair birādar, birādar baqair*—*Bin bhāi, BRŌTH'ER-LIKE, a. becoming a brother*—*Birādar ke lāiq*—*Bhāi ke yogya.*

**BRŌTH'ER-LY**, *a. like a brother, affectionate; ad. in the manner of a brother*—*Birādar-āna, birādar-sā, shafiq, ulfati; ad. birādarāna*—*Bhrātrīya, bhrātrik, chhohi, mā-yāwant, snehakāri; ad. bhaipān se, bhāichāre se, bhāi kī riti se.*

**BRŌUGHT**, *brāt, p. t. and p. p. of bring*—*Lāyā<sup>h</sup>.*

**BRŌW**, *n. (S. brow) the ridge over the eye, the forehead, the edge of any high place; v. to form the edge or border of*—*Abrā, peshāni, lab, kināra; v. kināra banānā, hāshiyā banānā*—*Bhauñ, bhrū, bhrukūñ, lalāt, kapāl, parvatādi sthān ki bār wā dhār.*

**BRŌW'BEAT**, *v. to depress by stern looks*—*Ghuraknā<sup>h</sup>, dabkanā<sup>h</sup>, dhāmkanā<sup>h</sup>, dabānā<sup>h</sup>, BRŌW'BEAT-ING, n. a depressing by stern looks*—*Ghurki<sup>h</sup>, dhamki<sup>h</sup>, āikk dikhāw<sup>h</sup>.*

**BRŌW'BŪND**, *a. crowned, having a diadem*—*Tāj-dār, sāhib-tāj*—*Kiriti, kirītadhāri.*

**BRŌW'LESS**, *a. without shame*—*Be-hayā, be-sharm*—*Nirlajja, lajjālūn.*

**BROWN**, *n. (S. brun) the name of a colour; a. of a brown colour, dusky*—*Gandumī rang, gandum-gūn, bhūrā<sup>h</sup>; a. bhūrā<sup>h</sup>, dhūmlā<sup>h</sup>, tārīk*—*Gehūñ kā rang, chaupai rang, khairā rang; a. khairā, dhūndhlā, kālā, mailā.*

**BRŌWN'ISH**, *a. somewhat brown*—*Kuchh bhūrā<sup>h</sup>, thorā khairā<sup>h</sup>, bhūrā sā<sup>h</sup>, khairā sā<sup>h</sup>.*

**BRŌWN'NESS**, *a. a brown colour*—*Bhūrā-pan<sup>h</sup>, khairā-pan<sup>h</sup>.*

**BRŌWN-STŪD'Y**, *n. deep thoughtfulness*—*Ālam-i-gaflat, khud-fāramoshi*—*Sannātā, samādhān, antardhyān, chintākulatā.*

**BRŌWSE**, *v. (Gr. brosko) to eat tender branches or shrubs; n. branches or shrubs*—*Chugnā<sup>h</sup>, šugnā<sup>h</sup>, tūyār k.; n. pallaw<sup>h</sup>, dāl<sup>h</sup>, jhār<sup>h</sup>, jhārī<sup>h</sup>.*

**BRŌW'ING**, *n. food for cattle*—*Gāy gorū ke liye hārā<sup>h</sup>.*

**BRŪISE**, *v. (S. bruyan) to crush or mangle by blows; n. a hurt from a blow*—*Kuchalnā<sup>h</sup>, kīnchnā<sup>h</sup>, dalnā<sup>h</sup>, pīsnā<sup>h</sup>, chaknā-chūr k.; n. kuchlāi<sup>h</sup>, choṡ, dalāw<sup>h</sup>, pisāw<sup>h</sup>.*

**BRŪIS'ER**, *n. one who bruises, a boxer*—*Kuchalne w<sup>h</sup>, kīnchne w<sup>h</sup>, dalne w<sup>h</sup>, ghūsā mārne w<sup>h</sup>.*

**BRŪIT**, *n. (Fr.) report, rumour; v. to noise or spread abroad*—*Shuhrat, afwāḡ; v. shuhrat urānā, zahir k., mashhūr k.*—*Charchā, hūhā; v. hūhā urānā.* [haimant.

**BRŪ'MAL**, *a. (L. bruma) belonging to the winter*—*Sarmāi, zamistāni*—*Šitakālīn,*

**BRŪ'NETTE**, *n. (Fr.) a woman with a brown or dark complexion*—*Sānvalī 'aurat, gandumī rang kī 'aurat*—*Sānvalī strī, śyāmā, bhūre rang kī strī.*

**BRŪNT**, *n. (S. byrnan) the heat or violence of an onset, shock*—*Sadma, zor, zarb*—*Jhonk, veg, bhir, bal, dhakkā.*

**BRŪSH**, *n. (Fr. brosse) an instrument for cleaning or sweeping, a pencil used by painters, the tail of a fox, an assault, a thicket; v. to sweep with a brush, to move with haste*—*Kūchī<sup>h</sup>, mī-qalam, lomṛī kī dun, hamla, yūrish, jangal<sup>h</sup>; v. kūchī mārānā, yā phernā<sup>h</sup>, kūchī se sāf k., tez chalnā, kūfūr honā, hawā ho jānā*—*Kūch, potā,*



- chitrakār kī kūñchī, lokhari wā lomri kī pūñchl, charhāi, dhāwā. ban ; v. kūñchī se jhānā, champat ho jānā, khisak jānā, śighra chalnā.
- BRŪSH'ER, n. one who brushes—*Kūñchī se jhārne w<sup>h</sup>, champat hone w<sup>h</sup>, khisakne w<sup>h</sup>.*
- BRŪSH'Y, a. rough or shaggy, like a brush—*Jhotrailā<sup>h</sup>, jhotrahā<sup>h</sup>.*
- BRŪSH'WOOD, n. low close bushes—*Jhārī<sup>h</sup>, jhōrī<sup>h</sup>, jhār-būtā<sup>h</sup>, jangal<sup>h</sup>.*
- BRŪSK, a. (Fr. brusque) rude, abrupt—*Nā-tarāshidā, be-murawwat. be-adab, nasheb-farāz-nā-hamwār*—Asabhyā, gañwār, angarh, uñchā nichā, arbar.
- BRUST'LE, brūs'l, v. (S. *brustlian*) to crackle, to make a noise—*Taraknā<sup>h</sup>, karak-nā<sup>h</sup>, chatuknā<sup>h</sup>, garajnā<sup>h</sup>, kharkharānā<sup>h</sup>.*
- BRŪTE, a. (L. *brutus*) senseless, irrational, savage ; n. an irrational animal—*Be-his, be-hawās, bē'agl, gair-nātiq, wahshī* ; n. *haiwān-i-mutlaq*—Achetan, chaitanyahin, vimūrhātmī, ajnāni, jāngali, banailā, krūrakarmasāli, asabhyā ; n. paśu, jāntu.
- BRŪ'TAI, a. like a brute, savage, cruel—*Haiwānī, haiwān sā, wahshī, be-rahm, sang-dil*—Paśu sarikhā, paśu sā, paśuvyavahār, paśusil, krūr, nirday, kaṭhor, niṭhur, nishthur, kaṭtar.
- BRU-TAL'I-TY, n. savageness, inhumanity—*Haiwāniyat, be-rahmī, sang-dilī*—paśutwa, paśuśilatā, amanushyatā, krūrātā, krūrachārātā, nishthurātā.
- BRŪ'TAL-IZE, v. to make or grow brutal—*Haiwān-sirat k. yā h., bahāim-kho k. yā h., sang-dil k. yā h., be-rahm k. yā h.*—Paśusil k. wā h., paśuvat k. wā h., krūr k. wā h., nishthur k. wā h., nirday k. wā h.
- BRŪ'TAL-LY, ad. in a brutal manner—*Haiwāniyat se, durushti se, be-rahmī se, sang-dilī se, haiwān kā sā*—Paśuvat, paśurūp se, kaṭhoratāpūrvak, nirday rūp se.
- BRŪ'TE'LY, ad. in a rude manner—*Be-adabī se, nā-tarāshidagī se, be-murawwatī se*—Asabhyatā se, anāripan se, karkas rūp se, aśishtatāpūrvak, rukhāi se.
- BRŪ'TI-FY, v. to make like a brute—*Haiwān-kho k., bahāim-sā k. bahāim-sirat k.*—Paśuvat k., paśusil k.
- BRŪ'TISH, a. bestial, savage, gross—*Haiwānī, haiwān-sirat, wahshī, fāhish, pūh.*—Paśu sā, paśu-sarikhā, jāngali, krūr, krūrāchār, aśisht, asabhyā, kutsit.
- BRŪ'TISH-LY, ad. in the manner of a brute—*Haiwān kā sā, haiwāniyat se, durushti se*—Paśuvat, paśu rūp se, jaravat, paśu kī nāin.
- BRŪ'TISH-NESS, n. savageness—*Wahshī-pan, haiwāniyat, sa'biyat, be-rahmī*—Gañwārpan, anāripanā, asabhyatā, aśishtatā, krūrātā, kaṭhorātā.
- BRŪ'Y-O-NY, n. (L. *bryonia*) a plant—*Fāshira*—Vimb, vimbiakā.
- BŪ'B'BLE, n. (D. *bobbel*) a small bladder of water, any thing empty, a cheat, a false show ; v. to rise in bubbles, to run with a gentle noise, to cheat—*Hubāb, koī be-asl chiz, namūd-be-būd, dagā-bāz, fareb, mugālata* ; v. *hubāb uhnā, dhay-dharānā<sup>h</sup>, fareb d., dagā d.*—Bulbulā bullā, bulukā, bhabkor, asāravastu, chhūñchhi vastu, ṭhag, vañchak, ṭhagī, vanchanā, jūl, dhokhā ; v. *bulbulā bullā wā bulukā uṭhnā, jhir-jhirānā, kualkhalānā, dhokhā, d., ṭhagnā.*
- BŪ'B'BLER, n. a cheat—*Dagā-bāz, jūl-bāz*—Thag, vañchak, dhūrt.
- BŪ'B'BLY, a. consisting of bubbles—*Bulbulōh kā banā huā<sup>h</sup>.*
- BŪ'BO, n. (Gr. *boubon*) the groin, a tumor in the groin—*Juñghāsā<sup>h</sup>, chadḍā<sup>h</sup>, gohi-yā<sup>h</sup>, kakhailā<sup>h</sup>, kukharwārī<sup>h</sup>.*
- BŪ'BO-NO-ÇELE, n. rupture in the groin—*Juñghāse yā chaddhe meñ ghāw<sup>h</sup>.*
- BŪ'C-A-NIER', BŪC-CA-NEER', n. (Fr. *boucanner* ?) a pirate—*Daryāt chor yā dūkū*—Samudra kā ḍakait wā chor.
- BŪCK, n. (Gr. *beuche*) lye or suds in which clothes are soaked or washed ; v. to soak or wash in lye—*Sābun se milā huā pāni jismeñ kapre bhigoye yā dhoye jāte haiñ* ; v. *sābun se mile hue pāni meñ bhigonā yā dhonā.* [kapre dhone ke liye le-jāte haiñ<sup>h</sup>.
- BŪCK'BAS-KET, n. a basket in which clothes are carried to be washed—*Tokrā ji-meñ*
- BŪCK, n. (S. *bucca*) the male of certain animals as the deer, a dashing fellow—*Hiran<sup>h</sup>, harnā<sup>h</sup>, kharhā<sup>h</sup>, chhailā<sup>h</sup>, bānkā<sup>h</sup>, chikaniyā<sup>h</sup>.*
- BŪCK'SKIN, n. leather made from a buck's skin ; n. made of the skin of a buck—*Hiran kā chamrā* ; a. *harne yā hiran ke chām kā banā huā<sup>h</sup>.*
- BŪCK'STALL, n. a net to catch deer—*Hiran pakayne kā jāl<sup>h</sup>.* [purvat<sup>h</sup>
- BŪCK'ET, n. (S. *buc*) a vessel for drawing water—*Dol<sup>h</sup>, dolchī<sup>h</sup>, moṭ<sup>h</sup>, bālī<sup>h</sup>, pur<sup>h</sup>,*
- BŪCK'LE, n. (Fr. *boucle*) an instrument for fastening dress ; v. to fasten with a buckle, to prepare for action, to bend—*Baksuā* ; v. *baksuā lagānā<sup>h</sup>, kamarbandī k., jang ke liye taiyār honā, jhuknā<sup>h</sup>, -v. Baksuā kasnā, phāñr bāndhnā, lārne ke liye*
- BŪCK'LER, n. a kind of shield—*Dhāl<sup>h</sup>, pharī<sup>h</sup>.* [utāri h., nihurnā.
- BŪCK'RAM, n. (Fr. *bougran*) a sort of stiffened cloth ; a. stiff, precise—*Kalapwālā kaprā<sup>h</sup> ; a. karā<sup>h</sup>, kathin<sup>h</sup>, thik<sup>h</sup>.* [ahiri.
- BU-CŌL'IC, BU-CŌL'I-CAL, a. (Gr. *boukolos*) pastoral—*Chaupānī, dihgānī*—Gañwārū,
- BU-CŌL'IC, n. a pastoral poem—*Chaupānī masnavī, chaupānī qat'-band, chaupānī gazal*—Gañwārū kāvyā, ahirī git.
- BŪD, n. (Fr. *bouton*) the first shoot of a plant, a gem ; v. to put forth buds—*Koñ*

- pal<sup>h</sup>, aṅkhuwā<sup>h</sup>, tūsi<sup>h</sup>, kalī<sup>h</sup> : v. kaliyānā<sup>h</sup>, koṃpal phūtnā<sup>h</sup>, koṃpal nikalā<sup>h</sup>.*  
**BUDGE**, *v.* (Fr. *bouger*) to stir—*Saraknā<sup>h</sup>, talnā<sup>h</sup>, hatnā<sup>h</sup>, dabnā<sup>h</sup>.*  
**DUB'GER**, *n.* one who stirs—*Hatne w<sup>h</sup>, talne w<sup>h</sup>, sarakne w<sup>h</sup>, hatnāyā<sup>h</sup>, talnāyā<sup>h</sup>.*  
**BUDGE**, *n.* the dressed fur of lambs—*Memnon kā achchhā banayā huī mulāim bāl*—*Memnon kā banayā huī komal roṭi.*  
**BUD'GET**, *n.* (Fr. *bougette*) a bag, a stock, a statement respecting finances—*Thail<sup>h</sup>, bogcha, māya, khuzāna, mahāsīl kā hisāb*—*Borā, gathri, puijī, rāsī, rājaswa wā rājākar kā nikas wā jhāpanapatna.*  
**BUFFALO**, *n.* (It.) a kind of wild ox—*Bhainsā<sup>h</sup>, bhains<sup>h</sup>.*  
**BUFF**, *n.* leather made of a buffalo's skin, the colour of buff, a light yellow—*Phaius kā chamrā<sup>h</sup>, bhains ke chamrē kā rang<sup>h</sup>, halkā zard rang*—*Bhains kī khāl, bhains kī khāl kā varn, halkā pītvarn.*  
**BUFFET**, *n.* (It. *buffetto*) a blow with the fist; *v.* to strike with the fist—*Mukki<sup>h</sup>, kith<sup>h</sup>, thappay<sup>h</sup>, dhaul<sup>h</sup>, thaprayā<sup>h</sup>, thappay<sup>h</sup>, ghāisā<sup>h</sup> : v. dhauliyānā<sup>h</sup>, ghosiyānā<sup>h</sup>, mukki mārū<sup>h</sup>.*  
**BUFFETING**, *n.* striking, contention—*Mār-pit<sup>h</sup>, jhagrā<sup>h</sup>, bakherā<sup>h</sup>, tantā<sup>h</sup>.*  
**BUFFET**, *n.* (Fr.) a kind of cupboard—*Ek qam kā almārī*—*Bāsan rakhne ke liye ek prakār kā ādhār.*  
**BUFFOON**, (Fr. *buffon*) a low jester, a mimic; *v.* to make ridiculous—*Mushkharā, hazāl, zadālī : v. toshkī k., qābil-i-tasakhkhur k.*—*Bhāñr, thathol, sawāngī : v. hañsāū k., upahāsyā k., upahāsvi-hay k.* [—*Bhāñrpanā, bhāñrāiti, sawāng.*  
**BUFFOONERY**, *n.* low jesting, mimicry—*Tasakhkhur, mushkharā-pan, mushkaragi, hazl.*  
**BUG**, *n.* an insect—*Khatmā<sup>h</sup>, khat-kervā<sup>h</sup>, unūs<sup>h</sup>.*  
**BUG**, *BUG-BEAR*, *n.* (W. *bug*) something that scares or raises absurd fright—*Hauwā<sup>h</sup>, ghogho<sup>h</sup>, go-go<sup>h</sup>, bhokas<sup>h</sup>, dharakkā<sup>h</sup>, dharullā<sup>h</sup>.*  
**BUGLE**, *BUGLE-HORN*, *n.* (S. *bugan*) a hunting or military horn—*Shikārī gā janjī kornā*—*Akhet kī turhi, turhi, sūng.* [kī chamaktī gujiyā.  
**BUGLE**, *n.* a shining bead of black glass—*Kālekānch kā chamkīlā dāna*—*Kāle kānch.*  
**BUILD**, *v.* (S. *byldan*) to raise a fabric or edifice, to erect, to construct, to depend on. *p. t. and p. p.* **BUILT**—*Imārat banānā, kharā k<sup>h</sup>, tā'mir k., itibār rakhnā, unmed rakhnā, itimād rakhnā*—*Banānā, uṭhīnā, bharosā k., avalamb k.*  
**BUILDER**, *n.* one who builds, an architect—*Bānī, rāz, mīmār*—*Banāne w., nirmāṇakartā, vidhāyak, grihakarī, gharkār.*  
**BUILDING**, *n.* a fabric, an edifice—*Imārat, havelī, makān, mahal*—*Griha, Ghar, kothī.*  
**BULB**, *n.* (Gr. *bolbos*) a round root—*Gol gar<sup>h</sup>, gāul<sup>h</sup>, potī<sup>h</sup>, putiyā<sup>h</sup>*—*Gol mul.*  
**BULBOUS**, *a.* having bulbs—*Gāūhilā<sup>h</sup>, gāūh-dār, potī-dār, putiyā dār*—*Golamūla-viśīsh.*  
**BULGE**, *n.* (S. *belg*) the protuberant part of a cask, a protuberance; *v.* to swell out, to be protuberant—*Pipe kā ubhā hissa, ubhāp<sup>h</sup>, ubhāw<sup>h</sup> : v. phul jānā<sup>h</sup>, ubhār<sup>h</sup>, ubhāy jānā<sup>h</sup>*—*Pipe kā ubhār bhāg, dhubkā, gumpu.*  
**BULK**, *n.* (W. *bulg*) size, magnitude, the mass, the main part of a ship's cargo, a part of a building that juts out—*Miqdār, qadd-o-qāmat, andān, ar-o-tūl, kibārat, kulāī, gadī, kisi chīz kā ziyāda hissa, bār-i-jahāz kā ziyāda hissa, kisi imārat kā ubhā hā hissa*—*Mutūī, paimān, barāī, lambāchaurā, bit, dīl, dher, sunih, adbhikānsā, adbhik bhog, naukā kī bhartī kā adbhik bhāg, kisi gnh wā ghar kā ubhār huā bhāg* [chaurā.  
**BULKY**, *a.* of great size—*Jasīm, qadd-āwar*—*Bhāri, sthūl, motā, barā, sthūlākār, lambā.*  
**BULKINESS**, *n.* greatness of size—*Jasāmat, tan-āwarī*—*Mutūī, sthūlakāyātā, barāī, sthūlatā, vīhatwā.*  
**BULK-HEAD**, *n.* a partition across a ship—*Jahāz meḥ āv-pār kāth kī bhīt.*  
**BULL**, *n.* (Ger. *bulle*) the male of cattle, one of the signs of the zodiac—*Sāñr<sup>h</sup>, andā bāil<sup>h</sup>, buri-tsaur*—*Āñrūā bādhī, vrisḥ, āñrūā, vrisḥarāsi.*  
**BULLOCK**, *n.* an ox—*Badhīyā<sup>h</sup>, bulhiyā bāil<sup>h</sup>, bāil<sup>h</sup>.*  
**BULL-BAITING**, *n.* a fight of bulls with dogs—*Bailōn aur kutōn kī larāī<sup>h</sup>.*  
**BULL-CALF**, *n.* a male calf, a stupid fellow—*Bachhwā<sup>h</sup>, ahmuy, qulī*—*Bāchhā, bhakwā, bhuggā, jar.* [aur sāhasī kutrā.  
**BULLDOG**, *n.* a species of dog—*Ek qism kā qarī jurat-dār kutlā*—*Ek jātī kā balawan.*  
**BULLFINCH**, *n.* a species of bird—*Qism-i-tāir, ek qism kā chiriyā*—*Sārikā, ek blāūti.*  
**BULLTROUT**, *n.* a large kind of trout—*Ek bari nachhli<sup>h</sup>.* [kī chiriyā.  
**BULLFISH**, *n.* a large fish growing in water—*Barā mothā<sup>h</sup>.*  
**BULL**, *n.* (L. *bulia*) an edict of the pope, a blunder—*Rūm ke sar-lār pādri kā hukm-nāma, galutā, khatā*—*Rūm ke mahādharmaadhyaksh kā prakāśit ājñāpatra, pramāḍ, bhūl, chūk.*  
**BULLARY**, *n.* a collection of papal bulls—*Rūm ke sardār pādri ke hukm-nāmōn kā mujma'*—*Rūm ke mahādharmaadhyaksh ke prakāśit ājñāpatron kā saigrāh.*  
**BULLIST**, *n.* a writer of papal bulls—*Rūm ke sardār pādri kā hukm-nāma-navis*—*Rūm*

ke mahādharṁādhyaṁśh ke prakāśit ījñāpatroṇi kā lekhaḥ.

BULLISH, *a.* of the nature of a bull or blunder—*Gulāt*—*Āśuddh*.

BULLACE, *n.* a sort of wild plum—*Jangulī khattā bair<sup>h</sup>*.

BULLEET, *n.* (Fr. *bullet*) a round ball of metal, shot—*Goli<sup>h</sup>*, *būndā<sup>h</sup>*, *chharā<sup>h</sup>*.

BULLE-TIN, *n.* (Fl.) an official report—*Hakīmāna kaifiyat*, *sarishte se kaifiyat*—*Adhikārasambandhiyasamācharapatra*.

BULLION, *n.* (Fr. *billon*) gold or silver in mass or uncoined—*Zar-o-sim*, *gair-maskāḥ* *qā gair-mazrūb zar-o-sim*—*Ṣonā-chaṇḍī*, *chaṇḍī-ṣonā*, *sonā-īpā*, *amudrit sonā wa īpā*.

BULLITION, *n.* (L. *bullio*) the act of boiling—*Josh*—*Uṭāl*, *khaul*.

BULLY, *n.* (L. *bullo*) a noisy quarrelsome fellow; *v.* to bluster, to threaten—*Kal-lu-ṣan*, *shekhi-buz*, *sher-qāṭin*, *akag fah*; *v.* *lā-j-zanī k*, *qurṣak k*.—*Daṅgu*, *pharphaṇīyā*, *hamuṣṭhak*; *v.* *dhiraṇa*, *dhāmkanā*.

BULWARK, *n.* (D. *bulwerke*) a fortification, a security; *v.* to fortify—*Marhala*, *bari*, *sadd*, *panāh*; *v.* *mazbūt k*, *qawi k*.—*Durg*, *gūhī kī koṭhā*, *gūhī kī bahī* *bhit kī* *oi madd* *kā jo dhus rāhtā hai*, *gāh*, *gāhī*, *saaksha*; *v.* *duṇh k*, *poṭhā k*, *sabal k*.

BUM, *v.* (D. *boumen*) to make a noise—*Shor k*—*Sabd k*.

BUMP, *v.* to make noise, to strike; *n.* a swelling, a protuberance—*Bak-bak k<sup>h</sup>*, *shor k*, *mānā<sup>h</sup>*; *n.* *sūjan<sup>h</sup>*, *ubhā<sup>h</sup>*—*Sabd k*, *pīṭa*, *thoṅkha*, *taṇṇā k*; *n.* *phūlan*, *phul-na*, *gumā*, *dadorā*, *dhikkā*. [*muṣṭhika*, *barī madhumashī*]

BUMBLE-BEE, or HUMBLED-BEE, *n.* a large bee—*Shahd kī bari mukhi*—*Barī madhub*.

BUMBOAT, *n.* a boat that carries provisions to a ship—*Jahāz par khāne kī chiz uḡayara pūchaichāne ki chhoṭi kishtī*—*Barī nāw par khāne kī sāmagri pahunchāne ke hīc chhoṭī nāw*.

BUMKIN, *n.* a clown, a rustic—*Dihqānī*, *be-tamiz*, *nā-tarāshūdi shakhs*, *gair-rā<sup>h</sup>*—*Lau-thā*, *dhoṇḍā*, *gaiwela*, *gaiwainyā*, *asabhyā*, *anājī*. [*chhapraṣṭ*]

BUMBAILIFF, *n.* (*bouud*, *bailliff*) an under bailiff—*Adālat kā piyāda*—*Kachahari kā*.

BUMPER, *n.* (Fr. *a bon*, *père*) a cup or glass filled to the brim—*Jam-i-lab-rez*, *lab-ā-leḥ piyālā*—*Anūth bar wā munh tak bhārā patra*, *muṇhamūlī patra*, *nakenak patra*.

BUN, BUNN, *n.* (Fr. *bûche*) a kind of cake—*Prā<sup>h</sup>*, *gaṇḍavā<sup>h</sup>*, *mathulijā<sup>h</sup>*.

BUNCH, *n.* (Gr. *bunke*) a bump, a cluster; *v.* to swell out in a bunch—*Guchchkā<sup>h</sup>*, *ghoṇpā<sup>h</sup>*, *jurī<sup>h</sup>*, *mūthā<sup>h</sup>*, *gouth<sup>h</sup>*, *pūnjī<sup>h</sup>*, *gunj<sup>h</sup>*, *guddi<sup>h</sup>*, *pūti<sup>h</sup>*, *aurī<sup>h</sup>*, *pūlā<sup>h</sup>*, *phāirī<sup>h</sup>*, *phūl<sup>h</sup>*, *ghuṇḍ<sup>h</sup>*; *v.* *phailnā<sup>h</sup>*, *gauth bannā<sup>h</sup>*, *guchchkā bannā<sup>h</sup>*. [*pā nā<sup>h</sup>*]

BUNCHY, *a.* full of bunches, like a bunch—*Guchchle-dar*, *chhatnār<sup>h</sup>*, *gauth sā<sup>h</sup>*, *ghoṇ-*

BUNTING, *n.* (S. *byndet*) a number of things bound together; *v.* to tie together—*Añṭh*, *gauth<sup>h</sup>*, *matrā<sup>h</sup>*, *poṭi<sup>h</sup>*, *poṭ<sup>h</sup>*, *putindā<sup>h</sup>*, *bojhā<sup>h</sup>*, *guthā<sup>h</sup>*; *v.* *guthrā<sup>h</sup>*, *bāndh-nā* *qā kī nā<sup>h</sup>*, *añṭiyā nā<sup>h</sup>*, *ekathā bāndhnā*.

BUNG, *n.* (W. *bungr*) a stopper for a barrel; *v.* to stop up a barrel—*Gattā<sup>h</sup>*, *dhattā<sup>h</sup>*, *qūñṭ<sup>h</sup>*, *dhāt<sup>h</sup>*; *v.* *pipe meñ dhāt* *gattā* *qā dhattā laganā*, *pipe kī nūñḥ band k*, *qūñṭ jarnā<sup>h</sup>*.

BUNG-HOLE, *n.* the hole in the side of a barrel—*Pipe meñ chhed*.

BUNGLE, *v.* (W. *bungr*) to perform clumsily; *n.* a clumsy performance—*Burī tarah k*, *nā kāra bananā*, *khwarāb k*; *n.* *khwarāb anjām*, *nā-kāra kam*—*Bigaṇā*, *anājī kī nūñ k*, *Burī bhāntī k*; *n.* *bin dhang ka kām*, *phūhar kām*.

BUNGLER, *n.* one who bungles—*Nā-āzmāda-kār*, *nā-kusī*, *khām-dast*—*Anājī*, *phūhar*, *kūñh*, *mūkh*. [*Kudāl*, *būṛā*, *anājīpan se*, *bladda*]

BUNGLE-LY, *adv.* clumsily, awkwardly—*Bad-nalīb*, *be-humārī se*, *khwarāb*, *bad-namā*—

BUNTING, *n.* the name of a bird—*Ek qism kī chupīyā*—*Ek jāti kī chupīyā*.

BUOY, *n.* (Fr. *bouée*) a piece of cork or wood floating on the water tied to a weight at the bottom; *v.* to keep afloat, to bear up—*Tirāwā<sup>h</sup>*, *tirāwā<sup>h</sup>*, *langar-mamā*, *langar kā nishān*, *lakīrī jo langar se bāndhī rohtī hai aur jal ke upar taira kartī hai*; *v.* *tirā-nā<sup>h</sup>*, *utarānā<sup>h</sup>*, *sābhālnā<sup>h</sup>*, *thānbnā<sup>h</sup>*, *nibāhnā<sup>h</sup>*, *thānbnā<sup>h</sup>*—*Kāth jo langar meñ bāndhā rāhtā hai aur pānī ke upar utarāyā kartā hai*.

BUOY-ANT, *n.* the quality of floating—*Tirāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*.

BUOYANT, *a.* floating, light—*Tirāwā<sup>h</sup>*, *bhasāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*, *utārāwā<sup>h</sup>*.

BUR, *n.* the prickly head of burdock—*Ek qism ke khār-dār darāḥṭ kī phunang*—*Ek prakā* *ke kañṭhale per kī phungi*.

BURDEN, or BURTHEN, *n.* (S. *byrthen*) what is borne, a load; *v.* to load—*Bār*; *v.* *bojhā<sup>h</sup>*, *bojh rakhnā<sup>h</sup>*, *lādnā<sup>h</sup>*, *bujhel k<sup>h</sup>*.—*Bojhā*, *bojh*, *bhār*.

BURDEN-OM, *a.* grievous, useless—*Sakht*, *pur-dard*, *dard-angz*, *be-fāida*—*Pirākār*, *kashṭakar*, *vyarth*, *ishphal*.

BURDEN-SOME, *a.* heavy, grievous, severe—*Girān*, *waznī*, *pur-dard*, *dard-angz*, *sakht*—*Garū*, *gūru*, *bhārī*, *pirākār*, *kashṭakar*, *karā*, *karā*, *kūṭhin*.

BURDEN-SOMENESS, *n.* weight, heaviness—*Wazn*, *girān*, *sakhtī*—*Bojh*, *bhār*, *kathin-ātā*, *gūruai*, *gūrutā*. [*gāte haiṇ*—*Āvartaniyāṣṭok*, *parivartakāṣṭok*]

BURDEN, *n.* (Fr. *bourdon*) a chorus—*U-pāj<sup>h</sup>*, *mīṣrā* *qā shēr jo kūt log mitke ek sāth*

- BUR-REAR**, *bu-rō*, *n.* (Fr.) a chest of drawers with a writing board — *Likhne ki almāri*.  
**BURGA-NET**, *BŪR'GO-NET*, *n.* (Fr. *bourguignote*) a kind of helmet — *Ek tarah kā khod yā magfar* — Ek bhānti kā yuddhasambandhi top, ek prakār ki mastakarakshaṇi.  
**BURGH**, *būrg*, *n.* (S. *burgh*) a corporate town, a borough — *Wah shahr jiske bāshinda ko qaumī majlis meṁ apne mukhtār bhejne kā iḥtiyār ho* — Mahāsabha meṁ pratini-dhi bhejne kā adhikār rakhe w. nagar. [ments — *Patā*<sup>h</sup>  
**BUR'GAGE**, *n.* a tenure by which the inhabitants of towns hold their lands or tene-  
**BUR'GESS**, *n.* a freeman of a burgh — *Shahri, us shahr kā bāshinda jiske logon ko qaumī majlis meṁ mukhtār bhejne kā iḥtiyār ho* — Nagarajan, nagarastha, mahāsabha meṁ pratini-dhi bhejne kā adhikār nagar kā jan.  
**BUR'GESS-SHIP**, *n.* the state of a burgess — *Shahri kā iḥtiyār yā 'uḥda* — Nagarajanapad, nagarasabhasadadhikār.  
**BUR'GHER**, *n.* a freeman of a burgh — *Shahri, us shahr kā bāshinda jiske logon ko qaumī majlis meṁ mukhtār bhejne kā iḥtiyār hotā hai* — Nagarajan, nagarastha, jis nagar ke logon ko mahāsabha meṁ apne pratini-dhi bhejne kā adhikār hotā hai uskā mīvāsī.  
**BUR'G-MOTE**, *n.* a burgh court — *Jis shahr ke log qaumī majlis meṁ apne mukhtār bhejne kā iḥtiyār rakhte hain uski kachahri* — Jis nagar ke log mahāsabha meṁ apne pratini-dhi bhejne kā adhikār rakhte hain uski kachahri.  
**BUR'GO-MĀS-TER**, *n.* a magistrate of a city — *Shahri kā hākim* — Nagarādhyaksha, nagar ki adishthātā, purūdīdhikārī. [pati, garh wā kot kā adhikārī.  
**BUR'GRAVE**, *n.* a governor of a town or castle — *Shahr kā nāzim, gal'a-dār* — Nagarādhi-  
**BURGLAR**, *n.* (S. *burgh*, Fr. *larron*) a thief who breaks into a house by night. — *Naqb-zan* — Seṁdh lagāne w.  
**BUR'G-LA-RY**, *n.* housebreaking by night — *Naqb-zanī* — Seṁdh. [seṁdh vishayak.  
**BUR'G-LĀ'RI-OUT**, *a.* relating housebreaking — *Muta'alliy-i-naqb-zanī* — Seṁdh sambandhi.  
**BUR'GUN-DY**, *n.* wine made in *Burgundy* — *Bargandī mulk kī angūrī sharāb* — Bar-gandī deś ki angūrī madirā.  
**BUR'IAL**. See under **BURY**. [khodne kā yantra, takshanayantra.  
**BURINE**, *n.* (Fr. *burin*) a graving tool — *Naqsh-kani kā dān* — Kāth tāmbe ityadi par  
**BURL**, *n.* to dress cloth, as fullers do — *Istri karnā<sup>h</sup>, dhobiyā kī nānī kaprā banānā<sup>h</sup>*.  
**BURLER**, *n.* a dresser of cloth — *Dhobī<sup>h</sup>, istri karnē w.<sup>h</sup>*  
**BUR-LESQUE**, *a.* (Fr.) tending to raise laughter, jocular; *n.* a ludicrous representa-tion; *v.* to turn to ridicule — *Haṁsānī<sup>h</sup>, zarraf, maskharagi-angez, harrāf, zarif, thaṭṭhe-bāz; n. tasakhhur, mazāh, zarāfut-amez bayān; v. tasakhhur k., maskharagi k., mazāh k., zarāfut k.* — Parihasakar, hāsya-janak, hāstopādak, haṁsor, thaṭṭhol; *n. haṁsi, thaṭṭhā, khillī, parihas, upahas, parihasavākya, parihasavachan; v. parihas k., haṁsi k., thaṭṭhā k., khillī k., banānā*.  
**BURLY**, *a.* (*boor, like* <sup>2</sup>) big, tumid, boisterous — *Jasim, 'azim-i-jassa, mutallā<sup>h</sup>, shekhi-bāz, zor-shor k. w., tund, tantarānī* — Sthūl, sthūlasarīr, bārē dīl kā, phulāphālā, phulā huā, śabdakārī, phakoriyā, pharphariyā.  
**BURLINESS**, *n.* bulk, bluster — *Qudd, miqdār, mutāpā<sup>h</sup>, mutā<sup>h</sup>, shekhī, lāf-zanī, khud-furoshī, kalla-zanī, gul-gupārā* — Dīl, paīmān, sthūlatā, sthūlasarīratā, dīmabh, pha-koriyāpanā, garaj, tarāp, taiapī.  
**BURN**, *v.* (S. *byrnan*) to consume with fire, to wound with fire, to be on fire; *p. t.* and *p. p.* **BURNED** or **BURNT**; — *Julānā<sup>h</sup>, jalnā<sup>h</sup>, dāhnā<sup>h</sup>, dahnā<sup>h</sup>, jārnā<sup>h</sup>, jarnā<sup>h</sup>, bālnā<sup>h</sup>, bārnā<sup>h</sup>, balnā<sup>h</sup>, burnā<sup>h</sup>, dagdhanā<sup>h</sup>, dahaknā<sup>h</sup>*. [agnidāh, dāh.  
**BURN**, *n.* a wound caused by fire — *Jalne kā zakhm, sukhta yā sokhta* — Jālā, dagdha,  
**BURNER**, *n.* a person or thing that burns — *Julāne w.<sup>h</sup>, ātash-angez, ātash-afroz, chīrāg* — Dāhak, jalawniyā, phūkanhārā, dagdhā, tāpak, dipak, diyā.  
**BURNING**, *n.* fire, flame, inflammation; *a.* flaming, vehement, powerful — *Ātash, sozish, soz, ātash-zanī, iḥtirāq; n. sozanda, soz-nāk, shadīd, tez, tund, saḥt* — Āg, dāh, dāhan, jalān, jwālān, jwālā; *a. jalān, dāhak, tāpak, jaltā, ugra, prachand, karā, karā*.  
**BURNING-GLASS**, *n.* a glass which collects or condenses the sun's rays — *Ātashī shisha* — Sūrajmukhī, sūryakānt.  
**BURNISH**, *v.* (Fr. *brunir*) to polish, to grow bright; *n.* a gloss, brightness — *Chama-kānā<sup>h</sup>, jilā denī, saiqal k., ūf k., chamuknā<sup>h</sup>, cham-cham k.<sup>h</sup>; n. chamak<sup>h</sup>, jilā, saiqal* — Jhalaknā, opmā, mānjnā, chiknānā, jhalaknā; *n. jhalak, op, laplapāhat*.  
**BURNISH-ER**, *n.* one that burnishes — *Saiqal-gar, jilā-sāz, jilā dene w. shaḥṣ yā āla, saiqal karne kā āla* — Opnī, tejak, kāntidīyak jan wā yantra.  
**BURN'ROW**, *n.* (S. *beorgan*) a hole in the ground for rabbits, &c; *v.* to make holes in the ground — *Bil<sup>h</sup>, mānd<sup>h</sup>; v. bil banānā<sup>h</sup>, mānd banānā<sup>h</sup>, bil-khodnā<sup>h</sup>*.  
**BURSE**, *n.* (L. *bursa*) an exchange where merchants meet — *Sāvdāgaron ke ekatṭhā hone ki jagah* — Bāpiksanīagamasthān, baipariyon ke ekatra hone kā sthān.  
**BUR'SAR**, *n.* the treasurer of a college, a student who has an allowance from a fund — *Madrāsē kā khuzīnchī, waṣīf-e-dār tālibu-l-'ilm* — Pāṭhasālīyadhanādīdhikārī, pāṭhasālā kā rokariyā, mānik pāne w. vidyārthī.

- BŪR'SAR-SHIP**, *n.* the office of a bursar—*Madrase ki khazānchī-garī, tankhēah-dār tālibu-l-ilm kā darja*—Pāthasāliyadhanādhikā, pāthasālā ki rokariyā, māsik pāne wāle vidyārthī kā pad.
- BŪR'SAR-Y**, *n.* the treasury of a college, the allowance paid to a bursar—*Madrase ki khazāna, tālibu-l-ilm kā wazīfa*—Pāthasāliyadhanagriha, vidyalayidhanagār, pāthasālā kā rokarghar, vidyārthī kā māsik.
- BŪRST**, *v.* (S. *berstan*) to break or fly asunder, to break open suddenly, to come suddenly or with violence, *p. t.* and *p. p.* BŪRST—*Phūtnā<sup>h</sup>, phatnā<sup>h</sup>, ūtnā<sup>h</sup>, phornā<sup>h</sup>, phārnā<sup>h</sup>, toṛnā<sup>h</sup>, taraknā<sup>h</sup>, tarkūnā<sup>h</sup>, chataknā<sup>h</sup>, chatakūnā<sup>h</sup>, phūt nikalnā<sup>h</sup>, tūt par-nā<sup>h</sup>, ekā-ek ā-par-nā<sup>h</sup>* [phūt<sup>h</sup>, tūt<sup>h</sup>]
- BŪRST**, *n.* a sudden disruption, a rupture—*Karak<sup>h</sup>, tarap<sup>h</sup>, jharap<sup>h</sup>, phūtan<sup>h</sup>, ūtan<sup>h</sup>*, BŪRTHEN. See BURDEN.
- BUR'Y**, *bēr'y*, *v.* (S. *birgan*) to put into a grave, to cover with earth, to conceal—*Dafn k., madfin k., dafanānā, chhipanā*—Mitṭi d., gār d., gāpnā, topnī, dhāknā, dhanpnā, lukānā. [mitṭi d.]
- BUR'IAL**, *n.* the act of burying, a funeral—*Dafn, kafan-dafn, tadfin, tajhiz*—Gār top,
- BUR'Y-ING**, *n.* the act of putting into the grave—*Dafn, tadfin*—Gār top.
- BUR'Y-ING-PLACE**, *n.* a place for graves—*Qabr-gāh, qabristān, goristān, maqbar, maqbara, dargāh*—Gārne ki jagah, mitṭi dene ki jagah, moritakurasthān.
- BUSH**, *n.* (Ger. *busch*) a chick shrub, a bough; *v.* to grow thick—*Jhāp<sup>h</sup>, jhārī<sup>h</sup>, dāl<sup>h</sup>, dālī<sup>h</sup>*; *v. jhānrulā ghanā yā jhumrū honā<sup>h</sup>*.
- BŪSH'Y**, *a.* full of bushes, like a bush—*Jhār-dār, jhār ke māmīnd*—Jhārmay, jhār ke sadris, jhānrulā, jhumrā, lotan, ghana, nivir.
- BŪSH'INESS**, *n.* the quality of being bushy—*Jhār-dārī, jhumrāhut<sup>h</sup>, jhānrulā-pan<sup>h</sup>*—Jhānrulāhat, nivirata, ghanatā. [mānā—Battis ser kā parinān.]
- BŪSH'EL**, *n.* (Fr. *boisseau*) a dry measure containing eight gallons—*Battis ser kā pai-*
- BŪSK**, *n.* (Fr. *buse*) a piece of steel or whalebone worn in stays—*Paulād yā whel nām daryāyī sab se bār jānvar ki hadḍi ki takhtī jis ko Parangīstān ki auratē sinā-band meñ lagātī hañ*—Sāraloh wā whel nām samudrī bār jāntu ki phūli jo Yuro-piā striyāñ apnī angī oñ meñ lagātī hañ.
- BŪS'KIN**, *n.* (D. *broseken*) a kind of half boot, a high shoe worn by ancient actors of tragedy—*Nisf-moza, nim-moza, ek qism kī ūnchā jūtī jis ko pahin ke qadīm zamāne ke naqqāl dahshat-nāk bātōn kī naql kartē the*—Adhā mojī, ek bhāntī kī jūtī jisko prā chin kāl ke naṭ pahinte the. [mojā charhaye, ūnchī panahīū charhaye.]
- BŪS'KINED**, *a.* dressed in buskins—*Nim-moza pahine hue, ūnchī jūtī pahine hue<sup>h</sup>*—Adhā
- BŪSS**, *n.* (L. *basius*) a kiss, a salute with the lips; *v.* to kiss—*Bosa*; *v. bosa lenā*—Chumā, chūmī; *v. chumā lenī*. [kī nāw.]
- BŪSS**, *n.* (D. *buis*) a boat used in fishing—*Machhli ke shikār ki kishtī*—Machhli mārne
- BŪST**, *n.* (It. *busto*) a statue of the head and shoulders—*Nīm-qadd, nisf-qānat kī lūbat, sir se le kandhoñ tak kī mūrāt<sup>h</sup>*—Mastak aur kandhoñ kī mūrṭi, ādhe sarir kī pratimā, mastak se le chhātī paryant manushya kī pratimā.
- BŪSTARD**, *n.* a large bird of the turkey kind—*Barā perū<sup>h</sup>, kagdar<sup>h</sup>*.
- BUSTLE**, *būs'al*, *v.* (S. *brastlian*?) to be busy with quick motion, to be active; *n.* a hurry, a tumult—*Tagā-pū k., dawā-dawish k.*, *n. tagā-pū, dawā-dawish, jaldī, afrā-tafri, gul-gapārā, shor-sharābā, harj-marj*—Daurdhūp k., dhūmdhām k., daurdhūp machānā, khalbālī k. wā dālānā, kām kāj k.; *n.* daurdhūp, dhūmdhām, vyastatī, utāwālī, khalbālī, kolāhāl. [yā, tikshnakarmā.]
- BŪSTLER**, *n.* an active stirring person—*Har-bābī, mihnātī shakhs*—Kamkājī, chhatpatī-
- BUS'Y**, *bīz'y*, *a.* (S. *biseq*) employed with earnestness, active, officious; *v.* to employ, to engage—*Mashgūl, masrūf, mustagraq, sur-garm, pesh-ānādī, fuzūl-khidmat*; *v. mashgūl k., masrūf k., mashgūl h., masrūf h.*—Niyukt, karmanivishṭ, udyamī, pravritṭi, karmishṭh, vyavasāyī, kām-kājī, anadhikāracharchak, parakāryacharchak, parādhikārapravesak; *v. kām meñ niyukt k. wā lagānā, kāryyanivishṭ k.*
- BUS'Y, ad. in a busy manner—*Mashgūlī se, sar-garmi se, chālākī se*—Phurtī se, vyastatā se, utsāh se, abhinivē se.**
- BUS'INESS**, *bīz'ness*, *n.* employment, serious engagement, an affair, concern, trade—*Shuql, muhimā, kār, matlab, mu'āmalā, kām<sup>h</sup>, pesha*—Udyam, vyāpār, vyavasāy, pravritṭi, barā kām, karm, kāryya, arth, vishay, prayojan, vritṭi, jivikā. [kāracharchak.]
- BUS'Y-BŪD-Y**, *n.* a meddling person—*Har-degi-chamchā*—Parakāryacharchak, parādhī-
- BŪT**, *con.* (S. *butan*) except, besides, only, unless, yet; *ad.* no more than; *prep.* except—*Magar, illā, lekin, valekin, ammā*; *ad. sirf, faqat*; *prep. sirwā, juz*—Par, pai, mūl, pun, parantu, kintu, balki; *ad. nirā, keval, mātra*; *prep. chhorā, chhorākar, upar.*
- BŪT**, *n.* (Fr. *bout*) a boundary, a limit; *v.* to touch at one end—*Hadd, sar-hadd, intihā*; *v. paivānta honā, muttasil honā*—Sīnā, avadhī, dāñrāmēñrā, ant; *v. milā honā, jurā honā, dāñrāmēñre meñ honā.*

- BŪT'ĒND**, *n.* the blunt end of any thing—*Kisī chiz ká kund sirā yá nok*—Kisī vastu ká bhōntā vgrahbhāg wā tōnk, sthūlāgra.
- BŪT'MENT**, *n.* the support of an arch—*Mikrāb kī pushtā*—Toranapādīdhār.
- BŪT'R**, *n.* a mark to be aimed at, an object of ridicule, a blow or push; *v.* to strike with the head or horns—*Hudaf, nishāna, ruh-khand, goe-majlis, dhakkā<sup>h</sup>, takkar<sup>h</sup>; v. takrānā<sup>h</sup>, takkar tapnā<sup>h</sup>, takkar mārānā<sup>h</sup>*—Laksha, upahāsasthān, parihāsāspad, hasyabhūmi, thokar.
- BŪT'SHĀET**, *n.* an arrow—*Tir*—Bān, vān.
- BŪTCH'ER**, *n.* (Fr. *boucher*) one who kills animals to sell, one who delights in slaughter; *v.* to kill, to murder—*Qussāb, qasāi, zābih; v. qatl k., khūn k., halāk k., zabah k.*—Mānsavikrayī, mānsik, ghatak, prānibhīnsāpar; *v. badh k., hatyā k., mār dālnā.*
- BŪTCH'ER-LY**, *a.* bloody, cruel—*Khūnī, khūn-khwar, saffāk, be-rahm, sang-dil*—Lohū kī pyasa, nishthūr, kiūr, nirdayī.
- BŪTCH'ER-Y**, the trade of a butcher, slaughter, the place where animals are killed—*Qussābi, qatl, qasāb-khāna*—Mānsavikrayī kī vritti, badh, hanan, ghātan, badhasthān, sūnā, sūnā.
- BUTLER**, *n.* (Fr. *bouteille*) a servant who has charge of liquor, &c.—*Khān-sāmān, mār-sāmān, sharāb wagaīra chīrōn ká muhāfiz*—Madya ādī ká rakshak, bhaṇḍārī.
- BŪTLER-SHIP**, *n.* the office of a butler—*Khān-sāmān-garī, mār-sāmān-garī, sharāb wagaīra chīrōn ke muhāfiz ká 'ukda*—Madya ādī ke rakshak ká pad, bhaṇḍārī ká pad.
- BŪT**, *n.* (S. *but*) a large cask—*Barā pīpā.*
- BŪTTER**, *n.* (L. *butyrum*) an oily substance made from cream by churning; *n.* to smear or spread with butter—*Makkhan<sup>h</sup>, nūnū<sup>h</sup>, neinnū<sup>h</sup>; v. makkhan chuparnā<sup>h</sup>, nūnū<sup>h</sup> chuparnā<sup>h</sup>.*
- BŪTTER-Y**, *a.* having the qualities of butter; *n.* a room where provisions are kept—*Rangunī, gñī sā chiknā<sup>h</sup>; n. nī-mat-khāna, modī-khāna, bhaṇḍār<sup>h</sup>*—Ghiyālā, ghiār, ghritamay; *n.* khudyadravyāgar.
- BŪTTER-FLY**, *n.* a winged insect—*Titri<sup>h</sup>, titli<sup>h</sup>, tutli<sup>h</sup>.*
- BŪTTER-MILK**, *n.* the milk which remains when butter has been made—*Ghol<sup>h</sup>, maṭ-ghā<sup>h</sup>, mātthā<sup>h</sup>, chhāchh<sup>h</sup>, chhāchh<sup>h</sup>, maher<sup>h</sup>.*
- BŪTTER-PRINT**, *n.* a stamp to mark butter—*Makkhan par chhōpā karne ká thappā<sup>h</sup>.*
- BŪ-TY-R'EOUS**, **BŪTY-ROUS**, *a.* having the qualities of butter—*Rangunī, chiknā<sup>h</sup>*—
- BŪT'TOCK**, *n.* (Fr. *bout* ?) the rump—*Chūtup<sup>h</sup>.* [Ghiyālā, ghritamay, ghiahā.
- BŪTTON**, *n.* (Fr. *bouton*) a knob or ball for fastening clothes, the bud of a plant; *v.* to fasten with buttons—*Tukma, girih, shigīja; v. tukma bāndhnā, girih denā*—Ghundi, kalī; *v.* ghundi bāndhnā, ghundi lagānā.
- BŪTTON-HOLE**, *n.* a hole to admit a button—*Tukme ká hulīa*—Ghundi ká phāndā.
- BŪTTON-MAK-ER**, *n.* one who makes buttons—*Tukme-sāz*—Ghundi banāne wā.
- BŪT'TRESS**, *n.* (Fr. *bout*) a prop, a support; *v.* to prop, to support—*Pushta, thek<sup>h</sup>, sahārā<sup>h</sup>; v. thek denā<sup>h</sup>, sahārā denā<sup>h</sup>.*
- BŪX'OM**, *a.* (S. *boṣann*) obedient, yielding, gay, lively, brisk, wanton—*Farmān-bardār, mutī, khush-tab<sup>h</sup>, zimt-dil, chālāk, shokh, 'aiyāsh*—Ājñākārī, adhīn, raṅgīlā, rasik, ānandī, chapal, phurtilā, chañchal, lampāt.
- BŪX'OM-LY**, *ad.* obediently, wantonly—*Farmān-bardārī se, shokhī se, be-hayāī se*—Ājñāpālān adhinātā chañchalāī chañchalāhat khelwārpan wā dhiṭhāī se.
- BŪX'OM-NESS**, *n.* obedience, wantonness—*Farmān-bardārī, shokhī, be-hayāī*—Ājñāpālān, adhinātā, chañchalatā, chañchalāhat, khilārpan, dhiṭhāī.
- BUY**, *v.* (S. *byegan*) to obtain for money, to purchase; *p. t.* and *p. p.* **BOUGHT**—*Mol lenā<sup>h</sup>, kharidnā*—Kinnā, kray k., besshnā.
- BUY'ER**, *n.* one who buys, a purchaser—*Kharidār*—Kinnē w., kretā, krayī, besahwaiyā.
- BŪZZ**, *v.* to hum like a bee, to whisper; *n.* the noise of a bee or fly, a whisper—*Bhīn-bhīnānā<sup>h</sup>, ghunghunānā<sup>h</sup>, phusphusānā<sup>h</sup>, kānāphūsi k.; n. bhīn-bhīnāhat<sup>h</sup>, ghunghunāhat<sup>h</sup>, phusphusāhat<sup>h</sup>.*
- BŪZZ'ER**, *n.* a secret whisperer—*Kānā-phūsi k. w<sup>h</sup>, phusphusāhat k. w<sup>h</sup>.*
- BŪZZARD**, *n.* a species of hawk, a blockhead; *a.* senseless, stupid—*Bāz, ahmaq; a. nā-dān, be-waqūf, kund-zihn*—Syen, mūrkh; *a.* māndmatī, jar, mūṭh.
- BŪ**, *prep* (S. *be*) denotes the agent way or means, at, near; *ad.* near, beside, in presence, passing—*Se<sup>h</sup>, ba-sabab, ke sabab, ke bā'is, par<sup>h</sup>, mēn<sup>h</sup>, nazdik; ad. nazdik, jās<sup>h</sup>, sāmnē<sup>h</sup>, guzartā*—Dwārā, us karke, uske hetu, uske kāran, nikat; *ad.* nere, nikat, sīkshāt, sanmukh, jāta huā.
- BY**, **BŪ**, *n.* something not the direct and immediate object of regard, as **BY** the **BY** or **BYE**—*Kahte kahte koi bāt sūkh pare to by the by yā by the bye kahte hañ<sup>h</sup>, hāñ<sup>h</sup>, bhalā<sup>h</sup>.*
- BY-AND-BY**, *ad.* in a short time—*Dam bhar mēn, dam mēn, thori der mēn, thori der ke ba'd*—Kuchh kāl piche. ek kshana piche, thori der mēn, kinchit kāl pare.
- BY**, in composition implies something out of the direct way—*Bāī kī lafz jab kisī dūsrē lafz ke sāth joṛā jāta hai tab iske ma'ne sidhī rāh ke bāhar hote hañ*—Bāī kī

śabd jab kisi dūstre śabd ke sāth jorā jāta hai tab iskā arth sīdhe path ke bāhar hotā hai.

BY'CÔR-NER, *n.* a private corner—*Ek poshida gosha*—*Ek gupt konā.*

BY'END, *n.* private interest—*Poshida garaz*—*Gupt hit, gupt arth, swahit, swārth.*

BY'ÔNE, *a.* past—*Guzrā*—*Bitā, vyatit, gat, gayā.*

BY'LÂNE, *n.* a private lane—*Kūcha*—*Galī, chorgalī, kolī.*

BY'LÂW, *n.* a private rule—*Qā'ida-i-makhṣūs, khāss qā'ida, poshidagi se yā āpas meñ mugarrar kiya gāgā qā'ida*—*Upavyavasthā, upavidhi, chupchāp wā āpas meñ banāyā hua niyam.*

BY'NÂME, *n.* a nickname—*Lagab*—*Upādhi, upanām.*

BY'PÂST, *a.* past, gone by—*Gayā<sup>h</sup>, guzrā, raft-guzasht*—*Bitā, vyatit, gat.*

BY'PÂTH, *n.* a private path—*Chor-rāh, kūcha*—*Guptapath, pagdañdī, chorgalī.*

BY'ROAD, *n.* a private road—*Chor-rāh, kūcha*—*Chorgalī, kolīyā, guptapath.*

BY'STÂND-ER, *n.* a looker on—*Pās khare hokar dekhne w<sup>h</sup>.* [pagdañdī, kolī.]

BY'STRÊET, *n.* an obscure street—*Chor-rāh, kūcha*—*Guptapath, upamārg, chorgalī,*

BY'VIEW, *n.* a self-interested purpose—*Apnī garaz*—*Swahit, swārth.*

BY'WÂLK, *n.* a private walk—*Chor-rāh, kūchu, galī<sup>h</sup>*—*Chorgalī, pagdañdī, kolīyā.*

BY'WÂY, *n.* a private and obscure way—*Chor-rāh kūcha, galī<sup>h</sup>*—*Chorgalī, pagdañdī, kolīyā.* [wā bolītholī.]

BY'WÎPE, *n.* a secret stroke or sarcasm—*Poshida wār yā tanz*—*Gupt ghāw wā vyaṅgya*

BY'WORD, *n.* a saying, a proverb—*Masāl*—*Kahāwat, kahūt, kahtūt.*

BY'Z'ANT, BY'Z'AN-TINE, *n.* a gold coin made at Byzantium—*Bāizānshiam shahr kī banī hui ashrafi*—*Bāijānshiam nagar kī banā hua sone kā mudrā.*

## C.

CÂB, *n.* (H.) a Hebrew measure of about three pints—*Qariḏ deḡh ser kā Yahūdī pai-māna*—*Prāy deḡh ser kā Yahūdī mīp.*

CA-BÂI', CÂB'A-LA, *n.* (H.) Jewish tradition, secret science—*Yahūdiyōn kī riwāyat, poshida 'ilm*—*Yahūdiyōn kī paramparā kahāwat, guptavidyā, gūrhavidyā.*

CÂB'A-LIṢM, *n.* the science of the cabala—*Yahūdiyōn kā poshida 'ilm*—*Yahūdiyōn kī gūrhavidyā.*

CÂB'A-LIST, *n.* one skilled in Jewish tradition—*Yahūdiyōn kī riwāyat aur poshida 'ilm kā 'ālim*—*Yahūdiyōn kī kahāwat aur gūrhavidyā kā pandit.*

CÂB'A-LIṢTIC, CÂB'A-LIṢ'TI-CAL, *a.* secret, occult—*Poshida, muglaq, makhfi*—*Gūrh, gupta, guhya, rahasya.*

CÂB'A-LIṢTI-CAL-LY, *ad.* mysteriously—*Iqlāq se, poshidagi se*—*Gūrhatā se, guptarūp se.*

CÂB'A-LIZE, *v.* to speak like the cabalists—*Yahūdiyōn kī riwāyat aur poshida 'ilm ke 'ālimōn kī tarāh bolnā*—*Yahūdiyōn kī paramparā kahāwat aur gūrhavidyā ke jān-ne wālōn ke sadris kahnā.*

CA-BÂI', *n.* a private junto, an intrigue; *v.* to intrigue—*Kāhawāt meñ fusād kā mashwara karne wālī jamā'at, sāzish, bandish*; *v. sāzish k., bandish k. yā bāndhnā, fusād kā mashwara k.*—*Bure kām meñ gupt ekrā, gusht, guṭ, kumantranā*; *v. gusht k., bure kām meñ gupt ekrā karke kumantranā k., guṭ k.*

CA-BÂL'LER, *n.* one who intrigues—*Pitrati, muftari, bandish k. w., sāzish k. w., fasādi*—*Guṭ k. w., gupt kām meñ yukti k. w., gupt manorath ke sādhe ke liye gathāw gathne w.* [āsawasambandhī.]

CÂB'AL-LINE, *a.* (L. *caballus*) belonging to a horse—*Ghore ke muta'alliq*—*Ghore kā,*

CÂB'A-RET, *n.* (Fr.) a tavern—*Kalwār-khāna*—*Kalwariyā, madyālay.*

CÂB'BAQE, *n.* (L. *caput* ?) a vegetable—*Kobi<sup>h</sup>.*

CÂB'BAQE, *v.* to steal in cutting clothes—*Kapre ke katar byōnt meñ chorānā<sup>h</sup>.*

CÂB'IN, *n.* (W. *caban*) a cottage, a small room, a room in a ship; *v.* to live or confine in a cabin—*Jhoprā<sup>h</sup>, jhopri<sup>h</sup>, kuriyā<sup>h</sup>, kutā<sup>h</sup>, chhoti kothri<sup>h</sup>, jahāz kī kothri*; *v. jhopri meñ rahnā<sup>h</sup>, ek chhoti kothri meñ rakhnā<sup>h</sup>.*

CÂB'I-NET, *n.* (Fr.) a closet, a room in which consultations are held, the collective body of ministers of state, a set of drawers for curiosities, a place for things of value—*Kāhawāt-khāna, mashwara-khāna, arkān-i-daulat, arkān-i-saltanat, 'ajīb chizon ke rakhne kī almāri, 'ajāib-khāna*—*Ekānt kothri, nirālī kothri, vichārasālā, vichāragrih, mantranā karne kā ghar, pradhānsachivasamāj, pradhānamantrigan, durlabh padārthōn ke rakhne kā ādhār, durlabhadravayādhār, durlabh padārthōn ke rakhne kā sthān.*

CÂB'I-NET-CŪN-CIL, *n.* a council of cabinet ministers—*Diwān-i-khāss*—*Pradhān mantriōn kī sabhā, pradhānasachivasabhā.* [kā barhiyā kām k. w.]

CÂB'I-NET-MÂK-ER, *n.* a maker of fine wood-work—*Barhai kā achchhā kām k. w., barhai*

CÂBLE, *n.* (D. *cabel*) a rope to hold a ship at anchor, a large rope—*Lahās<sup>h</sup>, lahāsi<sup>h</sup>, langar kā rassā, barā rassā<sup>h</sup>.*

**CABLED**, *a.* fastened with a cable—*Lahási se baidhá huá<sup>h</sup>, langar ke rasse se baidhá huá.*

**CABRIO-LET**, *cáb'ri-o-lét*, *n.* (Fr.) a sort of open carriage commonly shortened into *Cab*—*Ek qism ki upar se khuli gāri*—*Ek bhānti ki upar se khuli hui gāri.*

**CACH-EX-Y**, *n.* (Gr. *kakos, hexis*) a bad state of body—*Abtar sarisht*—*Śārīradosh, śarir ki durāvasthā.* [*se be-hūt*—*Śārīradosh se pirit, śārīrakarogavisisht.*]

**CA-CHÉOTIC**, **CA-CHÉOTI-CAL**, *a.* having a bad state of body—*Abtar sarisht kā, badan*

**CACH-IN-NATION**, *n.* (L. *cachinno*) loud laughter—*Khilkhilāhat<sup>h</sup>.*

**CACKLE**, *v.* (D. *kackelen*) to make a noise like a hen or goose; *n.* the noise of a fowl, idle talk—*Murgī yā bat ki tarah āwāz k., ká-ká k<sup>h</sup>, karkarānā<sup>h</sup>; n. murg ki āwāz, be-hūda-goī, barbarāhat<sup>h</sup>—Bat wā kukkūtī ke sadris ābd k.; n. kukkūtī wā bat kā ābd, bākbā, ārbār, sārbar.* [*ābd.*]

**CACKLING**, *n.* the noise of a hen or goose—*Murgī yā bat ki āwāz*—*Kukkūtī wā bat kā*

**CAC'O-CHYM-Y**, *n.* (Gr. *kakos, chumos*) a bad state of the humours—*Akhilāt ki buri hālat, abtārī-akhilāt*—*Raktapittādivikār.*

**CAC'O-CHYM'IC**, **CAC'O-CHYM'I-CAL**, *a.* having the humours in a bad state—*Abtar akhilāt*

*rakhne w., jiske akhilāt abtar hālat mein hon*—*Raktapittādivikāravisisht.* [*tya.*]

**CAC'O-DEMON**, *n.* (Gr. *kakos, daimon*) an evil spirit—*Ifrit, bhūt*—*Pisāch, vetāl, dai-*

**CAC'O-ETHES**, *n.* (Gr. *kakos, ethos*) a bad cust. m—*Bad-dastūr, burā dastūr*—*Kuriti,*

*kuchāl.* [*bhūt.*]

**CA-COGRAPHY**, *n.* (Gr. *kakos, grapho*) bad spelling—*Imle ki galatī*—*Aksharauti ki*

**CA-COPHONY**, *n.* (Gr. *kakos, phonē*) a bad sound of words—*Alfāz ki bad-lahñī yā*

*bād-āwāz*—*Katusrutī, viswarupād.*

**CA-D.VER-OUS**, *n.* (L. *cadaver*) like a dead body—*Murdani, mardār sá, murda sá*

*Mare wā mūe ki nāin, mritasārīravat, mare ke sadris, pretasadris.*

**CAD'DIS**, *n.* (Gael. *cadas*) a kind of tape, a worm or grub—*Ek qism kā fīta, kirā<sup>h</sup>—*

*Ek prakār kā phitā, niwār, kīt.*

**CADDOW**, *n.* a cough, a jackdaw—*Eksamundari chiriyā<sup>h</sup>, kaqelā<sup>h</sup>.*

**CADDE**, *a.* tame, bred by hand—*Hilā<sup>h</sup>, paluā<sup>h</sup>, hāth se palā gayā<sup>h</sup>, hāth se palā huā<sup>h</sup>.*

**CADDE**, *n.* (L. *cadus*) a barrel or cask—*Pipā.*

**CADENCE**, *n.* (L. *cado*) the fall of the voice in reading or speaking, the flow of verses

or periods, the tone or sound—*Parhne yā bolne mein āwāz kā utār, tarāzū-i-kalām yā*

*nizān-i-kalām, lahja nawa' sadā yā āwāz*—*Parhne wā bolne mein swar kā utār,*

*padya wā gadya ki dhārā, swar, lay.*

**CADENT**, *a.* falling down—*Utarīā<sup>h</sup>, girtā<sup>h</sup>.*

**CA-DET**, *n.* (Fr.) a younger brother, a volunteer in the army who serves in expectation

of a commission—*Chhotī bhāī<sup>h</sup>, jo nau-jawān mard-i-sharīf 'ahde ki ummed mein*

*binā tankhwaḥ paltan mein kām kartā hai*—*Lahurī bhāī, jo kulīn yuvā purush pad*

*pāne ki āśā mein binā vetān senā mein kām kartā hai.*

**CADLI**, *n.* (Ar.) a Turkish magistrate—*Turkistān kā qāzī*—*Turk deś kā nyāyādhipati,*

*Turk deś kā dāndanāyak.* [*—Sighra girne w., niyat samay ke pahile girne w.*]

**CA-DU'COUS**, *a.* (L. *caducus*) falling early—*Sawere girne w., waqt se peshkar girne w.*

**CA-DU'CTY**, *n.* tendency to fall, frailty—*Girne ki ragbat, galatī*—*Patanaśīlatā, girne*

*ki or jhukāw, chūk.*

**CA-ŞÜ'RA**, *n.* (L.) a pause in verse—*Waqfa-i-misra', waqfa-i-shi'r, misra' yā shi'r ke*

*wazn mein jo waqfa hotā hai*—*Virām, avachchhed, vichchhed.*

**CA-ŞÜ'RAL**, *a.* relating to a caesura—*Misra' yā shi'r ke wazn mein jo waqfa hotā hai us-*

*ke mutā'alliq, mutā'alliq-i-waqfa-i-misra'*—*Virāmasambandhī, vichchhedavishayak.*

**CAGE**, *n.* (Fr.) an inclosure for birds or beasts; *v.* to inclose in a cage—*Piñjra<sup>h</sup>, ka-*

*uḥrā<sup>h</sup>, kaṭharā<sup>h</sup>; v. piñje mein dālnā<sup>h</sup>.*

**CAIRN**, *n.* (C.) a heap of stones—*Pattharon kā dher<sup>h</sup>.*

**CAITIFF**, *n.* (It. *cattivo*) a mean villain, a knave; *a.* base, servile—*Mardūd, mal-*

*'ūn, mūzi, ṭhag<sup>h</sup>; a. lā'īn, mal'ūn, mūzi, pūjī*—*Khal, dhurt, durvritta, ṣāthi, durāt-*

*mā; a. adham, nich.*

**CA-JOLE**, *v.* (Fr. *cajoler*) to flatter, to coax, to delude—*Khush-āmad k., dam d., phus-*

*lānā<sup>h</sup>, fareb d.*—*Lallopatto k., miṭhī miṭhī bātēn karnā, jhañs lenā, jhañsā, bhulā-*

*wā denā, ṭhagnā, dhokhā denā.* [*bhulāwā, ṭhagāi.*]

**CA-JOT'ER-Y**, *n.* flattery, deceit—*Khush-āmad, fareb, dagā*—*Lallopatto, chhal, kapat,*

**CAKE**, *n.* (D. *koek*) a kind of bread, concreted matter; *v.* to form into a cake—*Roṭī<sup>h</sup>,*

*tikki<sup>h</sup>, paparī<sup>h</sup>; v. roṭī banānā<sup>h</sup>, tikki banānā<sup>h</sup>, sūkhnā<sup>h</sup>, sūkhnā<sup>h</sup>, karrānā<sup>h</sup>, pa-*

*pariyānā<sup>h</sup>.*

**CAL-A-MAN'CO**, *n.* a kind of woollen stuff—*Ek qism ki bānāt*—*Ek bhānti ki banāt.*

**CAL-A-MINE**, *n.* an ore of zinc—*Kachchā dastā<sup>h</sup>.*

**CA-LAM'I-TY**, *n.* (L. *calamitas*) misfortune, misery, distress—*Bad-bakhtī, balā, musi-*

*bat, taklif*—*Daurbhāgya, vipat, vipatti, āpat, sankat, kleś.*

**CA-LAM'I-ROUS**, *a.* full of misery, distressful—*Kam-bakht, bad-bakht, āfut-zada, āfat*



*rasida, taklif-dih, pur-taklif, zabān, kharāb, taklif pakuñchāne w.*—Abhāgā, dukkhi, āpadgrasta, dukhkhādayak, sokapūrn, vyathākār.

CĀL'A-MUS, *n.* (L.) a sort of reed—*Gaur gāchh<sup>b</sup>, gasbu-z-zarāra, narkat<sup>b</sup>, sarpat<sup>b</sup>*—Mahaktā beñt, sugandhi beñt, bharui.

CA-LASH', *n.* (Fr. *calèche*) a sort of open carriage, a kind of hood—*Ek qism kī ūpar se khulī hui gāri, ek qism kī sir kī kaprā*—*Ek prakār kī ūpar se khulī hui gāri, ek bhāntī kī muñr kī kaprā, orhni.*

CAL-CĀ'RE-OUŠ. See under CALX.

CĀL'CE-DO-NY. See CHALCEDONY.

CAL-CINE'. See under CALX.

CAL-COGRAP-HY. See CHALCOGRAPHY.

CĀL'CU-LATE, *v.* (L. *calculus*) to compute, to reckon, to adjust—*Hisāb k., andāza k., shumār k., hisāb se durust k.*—Ginnā, lekḥā k., āñknā, kūtnā, atkal k., lekhe se thik wā upayukt k.

CĀL'CU-LA-BLE, *a.* that may be computed—*Shumār kiye jāne ke lāiq, hisāb kiye jāne ke gābil, andāza kiye jāne ke lāiq*—Gananiy, gine jāne ke yogya, kute wā āñke jāne ke yogya. [*qiyās*—Ginti, jortī, ganani, lekḥā, atkal, kūt, āñkāw.

CĀL'CU-LĀ-TION, *n.* a computation, a reckoning—*Hisāb, shumār, andāza, takhmina,* CĀL'CU-LA-TIVE, *a.* belonging to calculation—*Muta'alliq-i-hisāb, hisāb se nisbat-dār*—Gananasambandhi, gintivishayak.

CĀL'CU-LĀ-TOR, *n.* a computer, a reckoner—*Muhāsib, hisāb-dān, siyāq-dān, andāza-gin*—Ganak, sañkhyak, lekḥā karwaiyā, lekḥā k. w., atkal k. w., kūtnē w.

CĀL'CU-LUS, *a.* stone in the bladder—*Pathrī<sup>b</sup>, patharī<sup>b</sup>.*

CĀL'CU-LĀ-RY, *a.* relating to the stone—*Patharī kī<sup>b</sup>, patharī se nisbat-dār*—Patharī kī sambandhi, patharivishayak. [*ṛilā<sup>b</sup>.*

CĀL'CU-LŌSE, CĀL'CU-LOUS, *a.* stony, gritty—*Patharilā<sup>b</sup>, kirkirā<sup>b</sup>, āñkariyā<sup>b</sup>, kañka-* CĀL'DRON, *n.* (L. *caldarium*) a large kettle, a boiler—*Deg, handā<sup>b</sup>, kayā<sup>b</sup>, chiy-wā<sup>b</sup> charuā<sup>b</sup>.* [*dhiknā.*

CĀL'E-FY, *v.* (L. *caleo*) to grow hot—*Garm k. yā h.*—Tapānā wā tapnā, dhikānā wā

CĀL'E-FĀCTION, *n.* the act of heating—*Garm k.*—Tapan, tapan, dhikāv.

CA-LĪ'D-TY, *n.* heat—*Garmi, harārāt, tapish*—Tāp, ushnatā.

CĀL'I-DUCT, *n.* a pipe to convey heat, a stove—*Garmi pahuñchāne kī nālī, aṅgīthī<sup>b</sup>, bhār<sup>b</sup>*—Ushnatā pahuñchāne kī choṅgi wā poṅgi, borsi, bhattī, bharsāñiū.

CĀL'ENDS, *n. pl.* (L. *calendae*) the first of every month among the Romans—*Āhlī-i-Rom ke darmiyān har mahīne kī gurra*—Rom ke logon meñ pratyek mahīne kī pahilā dīn.

CĀL'EN-DAR, *n.* a yearly register, an almanac; *v.* to enter in a calender—*Taqwīm, jantrī-bahī<sup>b</sup>; v. taqwīm meñ darj k, jantrī-bahī meñ dākhil k.*—Patrā, pañjikā, pañchāṅg; *v. patre meñ likhnā, pañchāṅg meñ charḥā denā.*

CĀL'EN-DER, *v.* (Gr. *kulindros*) to dress cloth; *n.* a hot press for dressing cloth—*Kundī k.<sup>b</sup>, ghoinṭā<sup>b</sup>, nard par charḥānā, chiknānā<sup>b</sup>; n. kundī karne kī kal<sup>b</sup>.*

CĀL'EN-TURE, *n.* (L. *caleo*) a species of fever peculiar to hot climates—*Tap-i-hārr jo khās-kar garm mulkōn meñ hojātī hai*—Jwararogaviśesh jo ushna deśon meñ hotā hai.

CALF, cāf, *n.* (S. *cealf*) the young of a cow, a stupid fellow, the thick part of the leg; *pl.* CĀLVES—*Bachhrā<sup>b</sup>, bachhiyā<sup>b</sup>, bhuggā<sup>b</sup>, bhakuā<sup>b</sup>, jar<sup>b</sup>, piñṛlī<sup>b</sup>.*

CĀL'F-LIKE, *a.* resembling a calf—*Bachhrā sā<sup>b</sup>, bachhiyā sā<sup>b</sup>.*

CĀLVE, *v.* to bring forth a calf—*Byānā<sup>b</sup>.*

CĀLV'ISH, *a.* like a calf—*Bachhrā sā<sup>b</sup>, bachhiyā sā<sup>b</sup>, parvā yā pariṇā sā<sup>b</sup>.*

CĀL'I-BER, CĀL'I-BRE, *n.* (Fr. *calibre*) the bore of a gun, capacity, cast, sort—*Top, bandūq waqaira kī muñh, phailāw<sup>b</sup>, chaurāw<sup>b</sup>, naqsha, taur, zāt, qism*—Agyastra kī muñri, vistār, chaklāw, sāñchā, dhab, jāti, prakār.

CĀL'ICE. See CHALICE.

CĀL'I-CO, *n.* a stuff made of cotton from Calicut in India—*Chhūt<sup>b</sup>, chhāpā kaprā<sup>b</sup>.*

CĀL'IF, CĀL'IPH, *n.* (Ar. *khalifa*) a title of the successors of Mohammed—*Khalifa*—Khaliphā.

CĀL'I-PHAT, *n.* the office or dignity of a caliph—*Khilāfat*—Khaliphā kī pad.

CĀL'I-GĀ'TION, *n.* (L. *caligo*) darkness—*Tārīkī, andherā<sup>b</sup>*—Andhakār, dhuñdh.

CA-LĪQ-I-NOUS, *a.* dark, obscure, dim—*Āndherā<sup>b</sup>, dhuñdhilā<sup>b</sup>.*

CA-LĪGRA-PHY, *n.* (Gr. *kalos, grapho*) beautiful writing—*Khush-khatt, khush-navisi*—Sundaralipi, sundaralekhan, sundaralekh.

CĀL'I-GRĀPH'IC, *a.* relating to beautiful writing—*Muta'alliq-i-khush-navisi, khush-khatt se nisbat-dār*—Sundaralipisambandhi, sundaralekhanavishayak, sundar likḥā kī sambandhi.

CĀL'I-PASH', CĀL'I-PĒE', *n.* terms of cookery in dressing turtle—*Kachhue ke pakāne meñ ye tafz bole jāte haiñ*—Kachhue ke rindhne meñ ye šabd bole jāte haiñ.

- CAL-VER, *n.* (Fr. *calibre*) a hand-gun—*Chkotti bandūq*—Chhotā agnyastra.
- CALIX, CĀLYX, *n.* (L.) a flower-cup—*Kāsa-i-phūl*—Pushpagarbh, pushpakosh.
- CALK, cak, *v.* (S. *cale*) to stop the leaks of a ship—*Durz-mār k.*, *jahāz ke darzeñ band k.*—Gābhnā, gābnā, gāhnā, nāw kī sandhi mūndnā.
- CALK'ER, *n.* one who calks—*Durz-mār k. w.*, *jahāz ke darzeñ band k. w.*—Gābhne w., gābne w., gāhne w., nāw kī sandhi mūndne w.
- CALK'ING-IRON, *n.* a chisel for calking—*Jahāz ke darzeñ band karne ke liye rukhānī yā tāñkī*—Naukā kī sandhi mūndne ke liye rukhānī wā tāñkī.
- CĀLL, *n.* (L. *calo*) to name, to summon, to convoke, to cōy out, to make a short visit; *n.* an address, a summons, a demand, a short visit—*Kahnā<sup>h</sup>*, *nām rakhnā<sup>h</sup>*, *bulā bhejnā<sup>h</sup>*, *bulcānā<sup>h</sup>*, *batornā<sup>h</sup>*, *ekatthā k.*, *jornā<sup>h</sup>*, *pukārnā<sup>h</sup>*, *hāñk mār-nā<sup>h</sup>*, *gohrānā<sup>h</sup>*, *pherā k<sup>h</sup>*, *ā-jānā<sup>h</sup>*, *bheñt k<sup>h</sup>*; *n.* *pukār<sup>h</sup>*, *hāñk<sup>h</sup>*, *gohār<sup>h</sup>*, *bulāhat<sup>h</sup>*, *bulāvā<sup>h</sup>*, *māñg<sup>h</sup>*, *chāh<sup>h</sup>*, *bheñt<sup>h</sup>*, *dekhnā sunnā<sup>h</sup>*. [*batorne w<sup>h</sup>*, *ekatthā k. w<sup>h</sup>*, *ā-jāne w<sup>h</sup>*, *bheñt k. w<sup>h</sup>*.]
- CALL'ER, *n.* one who calls—*Bulāne w<sup>h</sup>*, *pukārne w<sup>h</sup>*, *gohrāne w<sup>h</sup>*, *hāñk mārne w<sup>h</sup>*.
- CALL'ING, *n.* vocation, profession, trade—*Pesha, kasb, kār-o-bār, roz-gār*—Dhañdhā, udyam, vyavasāy, vyapar.
- CAL-LID'ITY, *n.* (L. *callidus*) craftiness—*Makr, hila-sāzi*—Dhūrtatā, khalatā.
- CAL'LI-PERS, *n. pl.* (Fr. *calibre*) compasses with curved legs—*Kham-dār parkār*—Terhe karkātāk viśesh, gol padārth kā vyās nāpne ke liye karkātāk viśesh.
- CAL'LOUS, *a.* (L. *calvus*) hardened, insensible, unfeeling—*Sakht, karakht, be-dard, nū-tars<sup>h</sup>*—Kathor, karā, karrā, niṭhur, nirday.
- CAL-LÖS'ITY, *n.* a hard swelling without pain—*Ghatthā<sup>h</sup>*, *ḍhatthā<sup>h</sup>*.
- CAL'LOUS-LY, *ad.* in an unfeeling manner—*Be-dardī se, be-rahmī, nū-tarsi se<sup>h</sup>*—Kathorātā se, nirdayatā se.
- CAL'LOUS-NESS, *n.* hardness, insensibility—*Sakhtī, nū-tarsi<sup>h</sup>, sang-dilī, be-dardī, be-rahmī*—Kathināī, karāī, kathorātā, nirdayatā niṭhurātā.
- CAL'LÖW, *a.* (S. *calo*) unfledged, naked—*Be-bāl-o-par, nangā<sup>h</sup>*—Binpankh, pakshahin, ledā, gedā, lūnrā, mūñra, nagna.
- CALM, cām, *a.* (Fr. *calme*) quiet, serene, undisturbed; *n.* serenity, quiet, repose; *v.* to still, to quiet, to pacify—*Sākin, muhtabī, āhista, hamvār, havā-basta, be-harakat, bā-garār*; *n.* *khithās, sukūn, havā-bastagi, khamas<sup>h</sup>, qarār, āhistagi, rāhat, āsāish, āram, āsīdagī*; *v.* *shāista k.*, *sākin k.*, *roknā<sup>h</sup>*, *havā-basta k.*, *band k.*, *taskīn d.*, *tusullī w.*—Rukā, sunsān, sun, sthir, susthir, śānta, nirvāt, nirveg, nirvittavāyū, nistarang, bīśchal; *n.* nirvāt, vāyunivrittā, nirvegatā, nistarangatā, śāntī, sunsān, sukh, chain, ānand; *v.* thāmbhnā, śānta k., baithālnā, mitānā, dhairyya d., dilāsā d., susthir k., nirvāt k., nirveg k.
- CALM'ER, *n.* one that calms—*Band k. w.*, *roknē w<sup>h</sup>*, *shāista k. w.*, *sākin k. w.*, *taskīn-bakhsh*—Śāntikar, thāmbhne w., baithālnē w., nirvāt k. w., dilāsā d. w., susthir k. w.
- CALM'LY, *ad.* serenely, quietly—*Shāistagi se, taammul se, āhistagi se, mulāimat se*—Śānti se, dhime, dhire.
- CALM'NESS, *n.* tranquillity, mildness—*Taammul, āsāish, āram, itminān, mulāimat, sukūn, havā-bastagi, havā kā rukāw*—Śāntī, sthiratā, nirākulatā, avyakulatā, nirvātwa, nistarangatā. [Śānta, sthir, nirvāt, nirveg.]
- CALM'T, *a.* quiet, peaceful—*Shāista, āhista, havā-basta, be-havā-o-tifān, bā-garār*.
- CAL'O-MEL, *n.* (Gr. *kalos, melas*) a preparation of mercury—*Pāre kā kushta, ek davā jo pāre se taiyār hoti hai*—Ek aushadh jo pāre se bantī hai, pāradabhasm, rasa-bhasm. [tejastattwa.]
- CAL-LÖR'IC, *n.* (L. *calor*) the principle or matter of heat—*Garmi, harārāt*—Ushnatā, CAL-O-RIF'IC, *a.* causing heat—*Mutaharrir, garm k. w.*—Ushpakārak, tāpajanak, tāpakar.
- CAL'O'TTE', *n.* (Fr.) a coil, a cap—*Orhñi<sup>h</sup>, topī<sup>h</sup>*.
- CAL-LÖY'ERS, *n. pl.* (Gr. *kalos*) monks of the Greek church—*'Isāiyōñ ke Yunānī firqe ke faqīr*—Isāiyōñ ke Yunānī panth ke sannyāsī. [feet—*Khār-khasak*—Gokhrū.]
- CAL'TROP, CAL'TWOP, *n.* (S. *coltrecpe*) an instrument of war for wounding horses' CAL'U-MET, *n.* an Indian smoking pipe—*Huqqa, gurgurī<sup>h</sup>*.
- CAL'UM-NY, *n.* (L. *calumniā*) slander, false accusation—*Tuhmat, iftirā, itihām, buhtān*—Apavād, kalañk, jhūthī nindā, lim.
- CAL'LUM'NI-ATE, *v.* to slander, to accuse falsely—*Tuhmat lagānā, ilzām denā, bad-nām k.*—Kalañk lagānā, lim lagānā, mithyā apavād k., jhūthī nindā k.
- CAL'LUM'NI-ATION, *n.* false accusation—*Tuhmat, bad-nāmī*—Kalañk, mithyā apavād, jhūthī nindā. [āpavādak, kalañk lagāne w.]
- CAL'LUM'NI-ATOR, *n.* a slanderer—*Tuhmat lagāne w.*, *nā-huq bād-go*—Nindak, mithyā CAL'LUM'NI-ATOR-Y, *a.* false, slanderous—*Tuhmat-āmez, gībatī*—Kalañkī, mithyā apavādī, nindak, himnī. [Kalañkamay, kalañkī.]
- CAL'LUM'NI-OUS, *a.* falsely reproachful—*Tuhmat-angez, bad-go, tuhmat lagāne w.*—CAL'LUM'NI-OUS-LY, *ad.* in a slanderous manner—*Tuhmat se, bad-goī se, bad-go taur se*—Kalañk se, mithyā nindā se, mithyā apavād se.

- CAL-*LUM*'NI-*OUS*-*NESS*, *n.* slanderous accusation—*Tuhmat, ná-haqq bad-námí, ná-haqq bad-goí*—Kalañk, mithyá apavád, jhúthí nindá. [nám dharmopadesák ká mat.]
- CAL/VIN-*ISM*, *n.* the doctrine of *Calvin*—*Qasís Kálvin ká qaul yá mazhab*—Kálvin
- CAL/VIN-*IST*, *n.* a follower of Calvin—*Qasís Kálvin ká mu'taqid, Qasís Kálvin ká pairau*—Kálvin nám dharmopadesák ke mat ká avalambí, Kálvinpanthí.
- CAL-VIN-*IS'TIC*, CAL-VIN-*IS'TI-CAL*, *a.* relating to Calvinism—*Qasís Kálvin ke qaul yá mazhab ke muta'alliq*—Kálvin nám dharmopadesák ke mat ká sambandhí, Kálvinpanthasambandhí. [mittí<sup>h</sup>, rákh<sup>h</sup>, chhár<sup>h</sup>, bañg<sup>h</sup>, bhasm<sup>h</sup>.]
- CALX, *n.* (L.) lime or chalk, powder made by burning: *pl.* CÁL/ÇĒS—*Chúná<sup>h</sup>, khuri*
- CAL-CÁ'RE-*OUS*, *a.* of the nature of lime or chalk—*Chúná-gún, áhak-sifat, khuri mittí kí khásiyat ka*—Chúnámáy, chúnágunavisishṭ, kharimittínay, kharimittígunavisishṭ, khari mittí ke dharm ká. [rákh k., chhár k., bhasm k.]
- CÁL/ÇINE, *v.* to burn to a calx or powder—*Khákistar k., kushta k.*—Márná, bañg k.,
- CÁL/ÇI-*NA-BLE*, *a.* that may be calcined—*Khákistar yá kushta kiye jáne ke láiq*—Mare jáne ke yogya, bañg rákh chhár wá bhasm kiye jáne ke yogya.
- CÁL/ÇI-*NATE*, *v.* to burn to calx or powder—*Khákistar k., kushta k.*—Márná, bhasm k., rákh k., chhár k., bañg k. [karap, rákh k.]
- CÁL-ÇI-*NĀTION*, *n.* the act of calcining—*Jalákar reza reza k., khákistar k.*—Bhasmi-
- CÁM'BRIC, *n.* a kind of fine linen from *Cambray* in Flanders—*San ke mihín kapre kí ek qism jiskí ibtildá Flándarz mulk ke Kámbré shahr se hai*—San ke patle kapre kí ek játi jiskí utpattí Flándars deś ke Kámbré nagar se hai, chandeli.
- CÁME, *p. t.* of come—*Áyá<sup>h</sup>*. [Shutur—Úñṭ.]
- CÁM'EL, *n.* (L. *camelus*) an animal common in Arabia and other eastern countries—
- CÁM'EL'OT, CÁN'LET, *n.* a stuff made of camel's hair or wool and silk—*Shutur ke bál ká yá ún aur reshám ká baná huá kaprá*—Úñṭ ke rom ká wá rom aur patṭa ká baná huá vastra, dhussá, dhúsá, patṭí.
- CÁM'EL-O-PÁRD, *n.* (L. *camelus, pardus*) the giraffe, a large quadruped—*Zaráfa, gáo-palang, shutur-gáo*—Ek prakár ká jantu jo chhote úñṭ kí náín hotá hai aur uskí lambí ghíñch hotí hai aur uske áng par chíte kí náín chhoṭí chhoṭí chittiyáñ hotí haiñ.
- CÁM'E-O, *n.* (It.) a gem on which figures are engraved—*Ek qism ká patthar jis par tuswí khodí játi haiñ*—Ek prakár ká patthar jis par chittra khode játe haiñ.
- CÁM'E-RA OB-SCÚ'RA, *n.* (L.) an optical machine used in a darkened chamber by which objects without are exhibited—*Ek ála jisko ándherí kothrí meñ dharme se báhar kí chizón ká 'aks us meñ á partá hai*—Ek prakár ká yantra jisko ándherí kothrí meñ dharme se báhar ke padárthón ká pratívimb us meñ á partá hai.
- CÁM'E-RÁTION, *n.* (L. *camera*) a vaulting or arching—*Gumbaz banáná, mihráb banáná*—Torap banáná, torapákár dwár wá path banána. [rat ká chhápá<sup>h</sup>.]
- CÁM-I-SÁ'DO, *n.* (Fr. *chemise*) an attack made in the dark—*Rát ko' chhápá márná<sup>h</sup>*,
- CÁM'O-MILE, *n.* (Gr. *chamai, melon*) a plant—*Búbína*—Aushadhíya aushadhi.
- CÁMP, *n.* (L. *campus*) the order of tents for an army, an army encamped; *v.* to fix tents, to lodge in tents—*Lashkárí dere, khaime, dere<sup>h</sup>, khaimeñ meñ parí hui fauj*; *v.* *khaime gárne, khaimeñ meñ rahná yá basáná*—Sená ke tambú, paráw par parí hui sená, tambuon meñ parí hui sená; *v.* tambú gárná, derá dálná, tambuon meñ tikná wá tikáná, tambuon meñ basná wá basáná.
- CÁM-PAIGN', cam-pún', *n.* a large open country, the time an army keeps the field in one year; *v.* to serve in a campaign—*Maidán, wasí hamvár zamin, sál bhar ke andar wah muddat jismeñ lashkar apne maqám se muhimm par raftá hai*; *v.* muhimm meñ naukari k.—Samabhúmi, samasthai, patapar, baras bhar meñ wah kál jis-meñ sená apne niyat sthán ko chhorakar rañakshetra meñ raftí hai; *v.* rañakshetra meñ sevá wá kám k. [jamne w., jañgali.]
- CÁM-PĒS'TRAL, *a.* growing in fields—*Maidán ká ugne w., khet meñ ugne w<sup>h</sup>*.—Khet meñ
- CÁM-PÁN'I-FORM, *a.* (L. *campana*) in the form of a bell—*Ghantá-numá, ghanṭe kí sūrat*—Ghantákriti, ghanṭákár.
- CÁM'PHOR, CÁN'PHIRE, *n.* (L. *camphora*) a solid white gum—*Káfúr*—Karpúr, kapúr.
- CÁN'PHIRE, *v.* to impregnate with camphire—*Káfúr-amez k.*—Kapúr milána, karpúra-yukt k.
- CÁN'PHO-RATE, CÁN'PHO-RA-TED, *a.* impregnated with camphor—*Káfúr-amez*—Karpúríya, karpúramay, karpúrayukt, kapúr se milá huá.
- CÁN, *v.* (S. *cannan*) to be able, to have power; *p. t.* COULD—*Sakná<sup>h</sup>*.
- CÁN, *n.* (S. *canna*) a vessel for liquor—*Piyála, qarába, suráhi*—Chukarí, jalapátra, páni ká bāsan, kaṭorá, khorá.
- CÁN'A-KIN, *n.* a little can, a small cup—*Piyáli*—Katorí, khorí, khoríyá.
- CA-NÁILLE', ca-nál', *n.* (Fr.) the rabble—*Kamíne log*—Adham log, ních log.
- CA-NÁL', *n.* (L. *canalis*) a water-course made by art, a duct—*Nahr*—Nálá, náli.
- CA-NÁRY, *n.* wine brought from the *Canary* islands, a singing bird, an old dance—

*Kaneri jazair ki anguri sharaab, khush-awaz ek chiriyā jo ibtidā meñ Kaneri ke jaziron se āi thi, ek acīm nāch*—Kaneri tāpuñ ká diákshāmadya, miṭhe bol kī chiriyā jo pahile pahā Kaneri nām tāpuñ se āi thi, ek purānā nāch.

**CAN'CEL**, *v.* (L. *cancelli*) to blot out, to efface, to obliterate—*Manā'kh k., bātil k., radd k., mīlānā<sup>h</sup>*—Metnā, dho dālnā, uṭhā denā, pōnehnā, kāt dālnā, lop k., vyarth k.

**CAN'CEL-LA-TEP**, *a* marked with cross lines—*Chār-khāna, jāl-dār*—Ārī beñrī lakiron se khīnchāyā huā.

**CAN'ÇER**, *n.* (L.) a crab-fish, one of the signs of the zodiac, a virulent sore—*Kekarā<sup>h</sup>, burj-i-sarlān, sartān, nāsār*—Kark, karkat, karkatarāsi, karkarāsi, bāndarghāv, visphoṭ, bhagandar. [ghāv ká rogī h, visphoṭ ká rogī h.]

**CAN'ÇER-ATE**, *v.* to grow cancerous—*Bhagandar ká rogī h., nāsūr ká rogī h.*—Bāndar **CAN'ÇER-OUS**, *a.* having the qualities of a cancer—*Nāsūr sū, bhagandar-sifat*—Visphoṭagunavisishṭ, bāndarghāv ká dharm rakhe w.

**CAN'DENT**, *a.* (L. *candeo*) hot, glowing with heat—*Garm, tūbān, munawwar*—Ushṭā, dāndaktā, dānaktā, jājwalyamān, uttaptā.

**CAN'DID**, *a.* (L. *candidus*) fair, open, frank, ingenuous, sincere—*Sāf, kushāda-dil, sāf-dil, sīna-sāf, be-makr-o-fareb, be-raib-o-riyā, be-riyā, rāst, sādīq, pāk, rāst-bāz*—Nirmalamatī, sūddhāntahkaraṇa, khule mān ká, saral, sidhā, nishkapṭ, sachchā, kharā.

**CAN'DID-LY**, *ad.* fairly, openly, frankly—*Safāi se, sāf-dilī se, sadāqat se, rāstī se*—Saratā se, khulākhulī, mān kholkar, sachchāi se, kharāi se, sidhāi se, binā kapat.

**CAN'DID-NESS**, *n.* frankness, ingenuousness—*Safāi, sāf-dilī, rāstī*—Saratatā, kharāi, sachchāi, sidhāi.

**CAN'DOUR**, *n.* openness, frankness, fairness—*Sāf-dilī, safāi, rāstī, pāk-bāzi, be-riyāi*—Mānkhōlāw, vīmālātmātā, sachchāi, sachautī, kharāi, sidhāi, saralatā.

**CAN'DI-DATE**, *n.* one who competes for an office—*Ummēd-wār, khwāhān*—Padābhilāshī, padānweshī, āsrait. [Sikthadīpāk, madhūchchhishtadīpāk, govapamāyadīpāk.]

**CAN'DLE**, *n.* (L. *candela*) a light made of wax or tallow—*Mom-batti, charbī kī battī*—**CAN'DLE-HOLD-ER**, *n.* one who holds a candle—*Batti dikhāne w<sup>h</sup>, batti pakarne w<sup>h</sup>*—Dīpadhārī. [batti kī roshnī—Dīpaprabhā, pradīpadyutī, diyā ká ujjiyālā.]

**CAN'DLE-LIGHT**, *n.* the light of a candle—*Mom-batti kī roshnī, charbī kī battī kī roshnī*, **CAN'DLE-MAS**, *n.* the feast of the purification of the Blessed Virgin, formerly celebrated with lights—*Hazrat Mariam ke chillā nahāne ká din, is roz age bahut batīyāñ ran-shan hotī thīñ*—Isā Masīh kī mātā Mariam ke prasavaṣaṇch ká parvadin.

**CAN'DLE-STICK**, *n.* an instrument for holding a candle—*Sham'-dān*—Dīpadhār, dipapīdap, varttyādhār. [kī sāmāgrī.]

**CAN'DLE-STUFF**, *n.* stuff for making candles—*Batti banāne ká masālīh*—**Batti** **banāne** **CAN'DLE-WAST-ER**, *n.* one that wastes candles—*Batti kharāb k. w., batti be-fāida sarf k. w.*—**Batti** nishprayojan uṭhā dālnē w.

**CANDY**, *v.* (L. *candeo* ?) to conserve with sugar, to grow congealed; *n.* a conserve—*Pāgnā<sup>h</sup>, pagnā<sup>h</sup>, jam jānā<sup>h</sup>; n. pāg<sup>h</sup>, pāk<sup>h</sup>, murabba*—*n.* Sārkārā.

**CANE**, *n.* (L. *canna*) a reed, the sugar-plant, a walking-stick; *v.* to beat—*Narkat<sup>h</sup>, bel<sup>h</sup>, beñt<sup>h</sup>, ūkh<sup>h</sup>, ūkh<sup>h</sup>, gāñrā<sup>h</sup>, kalā gāñrā<sup>h</sup>, chharī<sup>h</sup>, lāthī*; *v.* beñtiyānā<sup>h</sup>, lathiyānā<sup>h</sup>, beñt mārānā<sup>h</sup>, lāthī mārānā<sup>h</sup>. [narkat yā beñt ká banā huā<sup>h</sup>.]

**CANY**, *a.* full of canes, consisting of canes—*Narkat beñt ūkh yā chharī se bhārā huā<sup>h</sup>*, **CA-NINE**, *a.* (L. *canis*) having the properties of a dog, pertaining to a dog—*Sag-sifat, kutte ke muta'alliq*—Kukkuriyā, kukkurasambandhak. [matāi ā.]

**CANI-CULE**, **CA-NIC'U-LA**, *n.* the dog-star—*Shī-ra-l'-abūr, shī-ra-l'-yamāni*—Kukkuranā-**CA-NIC'U-LAR**, *a.* belonging to the dog-star—*Muta'alliq-i-shī-ra-l'-abūr, shī-ra-l'-yamāni se nishab-dār*—Kukkuranāmanakshatrasambandhī.

**CAN'IS-TER**, *n.* (L. *canistrum*) a small box for tea, a small basket—*Chā ká dabbā<sup>h</sup>, pitārī<sup>h</sup>, tokri<sup>h</sup>*.

**CANK'ER**, *n.* (L. *cancer*) a worm, a disease in trees, a corroding ulcer, any thing that corrupts or consumes; *v.* to corrupt, to decay, to infect—*Kīrā<sup>h</sup>, ghun<sup>h</sup>, ek rog jo peryō meñ laq jātā hai jis se unke patte aur chhilke sarkar gir parṭe haiñ<sup>h</sup>, bānder-ghāw<sup>h</sup>, ghāw<sup>h</sup>, larṭōñ ke munh meñ jo nīnāwāñ hotā hai<sup>h</sup>, sarāne khā-dālnē bigārne yā meñt dālnē w.; v. sarānā<sup>h</sup>, bigārā<sup>h</sup>, khā-lēnā<sup>h</sup>, sarānā<sup>h</sup>, bigārā<sup>h</sup>*.

**CANK'ERED**, *a.* crabbed, morose—*Tund-kho, tursh-rū, durusht-kho*—Chīrchirā, nak-charhā, karkāś. [khilāfi se—Chīrchirāhat se, virodh se.]

**CANK'ERED-LY**, *ad.* crossly, adversely—*Durusht-khoi se, tund-khoi se, mukhālafat yā bar-*

**CANK'ER-OUS**, *a.* corroding like a canker—*Kīrē yā ghun sū khā-lēnē w<sup>h</sup>*.

**CANK'ER-BIT**, *a.* bitten by an envenomed tooth—*Zahrilē dānt se kātā huā*—Bikhahe dānt se dāns huā.

**CANK'ER-WORM**, *n.* a worm that destroys plants and fruit—*Ek kīrā jo andar se nabātāt aur meñhō ko khā letā hai*—*Ek kīrā jo bhitār se paudhōñ aur phaloñ ko khā letā hai*.

- CĀN'NI-BAL, *n.* (L. *canis* ?) a man-eater—*Ādam-khor*—Manushyabhoji, rākshas.
- CĀN'NI-BAL-IṢM, *n.* the eating of human flesh—*Ādam-khori*—Manushyabhojitwa, manushyamānsabhojan. [sadrīś, manushyabhoji ke sadrīś.
- CĀN'NI-BAL-LY, *ad.* in the manner of a cannibal—*Ādam-khor ke taur par*—Rākshas ke
- CĀN'NON, *n.* (L. *canna*) a great gun for battery—*Top*—Barā agnyastra.
- CĀN'NON-ĀDE, *v.* to batter with cannon; *n.* an attack with cannon—*Topēn mārṇā gole lagānā<sup>h</sup>*; *n.* *topōn ki mār, golōn ki mār<sup>h</sup>*.
- CĀN'NON-IĒR, *n.* one who manages cannon; *v.* to fire upon with cannon—*Gol-andāz*; *v.* *topēn chhoṛṇā, topēn mārṇā*—*Golā chālāne w., golchālā*; *v.* *gole chhoṛṇā, golōn se mārṇā*.
- CĀN'NON-BĀLL, *n.* a ball for a cannon—*Top ká golā, golā*—Agyastra ká golā.
- CĀN'NON-PRÓOF, *a.* proof against cannon—*Jis meñ top ká golā usar na kar sake*—Agyastrābheda, jismeñ agnyastra ká golā paith na sakai.
- CĀN'NON-SHÖT, *n.* balls for cannon, the distance a cannon will throw a ball—*Top ke gole, jis dūri tak top ká golā jā saktā hai, gole ká tappā<sup>h</sup>*—Agyastra ke gole, jis antar tak agnyastra ke gole jā sakai.
- CĀN'NOT, (*cun, not*) a word denoting inability—*Nahin saknā<sup>b</sup>*. [dōngī.
- CA-NÖE, *n.* an Indian boat—*Amerika ke aslī logōn ká dōngā*—Amerika ke ādi logōn kī
- CĀN'ON, *n.* (L.) a rule, the books of Holy Scripture, a dignity in cathedrals—*Qānūn, qā'ida, rasm, āin, kitāb-i-muqaddas, ek qism ká pādri*—Niyam, vyavasthā, itī, Isāiyon kī dharmapustak, ek prakār ká dharmopadesak.
- CĀN'ON-ESS, *n.* a woman possessed of a prebend—*Ek 'aurat jisko kisi girje ki āmulani se tunkhwañ milti hai*—Ek stri jisko kisi Isāibhajanabhawan se vetan miltā hai.
- CA-NÖN'I-CAL, *a.* according to canon, regular—*Qānūn yā mazhab-i-qā'ide ke muwāfiq, bā-qā'ida*—Dharmaśāstriya, dharmasāstra ke anusār, vyavahārik, naiyamik.
- CA-NÖN'I-CAL-LY, *ad.* agreeably to canon—*Qā'ide ke muwāfiq*—Vidhi ke anusār, yathā-vidhi, vidhipurvak. [bā-qā'idagi—Dharmaśāstriyatwa, vyavahārikatwa.
- CA-NÖN'I-CAL-NESS, *n.* the quality or state of being canonical—*Qānūn ke muwāfiq honā*.
- CA-NÖN'I-CALN, *n. pl.* the full dress of a clergyman—*Pādriyon ká muqarrari pūrā libās*—Purohitōn ke niyat sakal vastra, purohitaveś.
- CA-NÖN'I-GATE, *n.* the office of a canon—*Pādri ká 'uhda*—Purohit ká pad, yājakapad.
- CĀN'ON-IST, *n.* one versed in canon law—*Faqih, dīni qānūn jānne w.*—Purohitavyavahārapandit, purohitadharmaśāstrājña.
- CĀN'ON-IS'TIC, *a.* belonging to a canonist—*Faqih ke mutā'alliq, dīni qānūn jānne wāle ke mutā'alliq*—Purohitavyavahārapanditavishayak, purohitadharmaśāstrājñasambandhi. [logōn meñ sañsthāpit k., kisi sādhu ko siddha janoñ meñ gaṇanā k.
- CĀN'ON-IZE, *v.* to declare a man a saint—*Kisi ko walī yā pīr qarār denā*—Kisi ko siddha
- CĀN'ON-I-ZĀ'TION, *n.* the act of declaring a saint—*Kisi ko walī yā pīr qarār d.*—Siddha logōn meñ kisi sādhu ko sañsthāpitk. [uhda—Purohitasambandhi pad wā jivikā.
- CĀN'ON-RY, CĀN'ON-SHIP, *n.* a benefice in a cathedral or collegiate church—*Pādri ká ek*
- CĀN'O-PY, *n.* (Gr. *kōnops*) a covering over the head; *v.* to cover with a canopy—*Sāya-bān, shāmiyāna*; *v.* *shāmiyāna tānnā, sāya-bān lagānā*—Chāndawā; *v.* *chānda-wā tānnā*.
- CA-NÖR'OUS, *a.* (L. *cano*) musical—*Khush-āwāz, shirīn-lahñ*—Suswar, mīthe swar ká.
- CĀNT, *n.* (L. *cantum*) a whining hypocritical manner of speech, corrupt dialect, auction; *v.* to speak with a whining affected tone, to sell or bid at an auction—*Gingī-nāne ki makr-āmez guft-o-gū, kamsalā, kharāb Urdū, kharāb bolī, nīlām*; *v.* *gingī-nānā<sup>b</sup>, bhīnbhīnānā<sup>b</sup>, nīlām k., nīlām meñ bolnā*—Jhīkne aur kapaṭ ki bāchtit, bhrashtabhāshā, kubhāshā; *v.* *jhīkhnā, girgirānā*.
- CĀN'TER, *n.* a hypocrite—*Makkār, riyākār, zahūl-khushī*—Dimbhī, dhōngī, kapataveśī.
- CĀN'TING-LY, *ad.* in a canting manner—*Gingīnāhat se<sup>b</sup>, bhīnbhīnāhat se<sup>b</sup>, jhīkhte<sup>b</sup>, burī bolī se<sup>b</sup>*.
- CĀN'TI-CLE, *n.* a song, Song of Solomon—*Gīt<sup>b</sup>, Sulemān ká banāyā huā gīt<sup>b</sup>*.
- CĀN'TO, *n.* a book or section of a poem—*Nazm ká bāb, fash, qat'a*—Kāvya ká kā
- CĀN-ZO-NĒN, *n.* a little song—*Ek chhotā gīt<sup>b</sup>*. [adhyaya, skandha, sarg, par.
- CAN-TĒNT, *n.* (Fr. *cantine*) a tin vessel used by soldiers to carry liquors—*Sufed-māil lohe ká bartan jismeñ sipāhī log sharāb wagarā raqīq shāi le-jāte haiñ*—Traps-shabbānd jismeñ sastrādhāri madya ādi le-jāte haiñ. [v. *poiāñ chālṇā yā chālānā<sup>b</sup>*.
- CĀN'TER, *n.* (*Canterbury*) an easy gallop; *v.* to gallop easily or gently—*Poiāñ chāl<sup>b</sup>*;
- CAN'THAR-I-DEŚ, *n. pl.* (L.) Spanish flies used to raise blisters—*Zarārīh, sūn-kīrā<sup>b</sup>, badan meñ phore naidā karne ke liye Spen mulk kī makkhiyāñ*—Bīndlī, sarīr meñ phore upāna karne ke nimitta Spen deś kī makkhiyāñ. [khand.
- CANT'LET, *n.* (L. *quantulum*?) a piece, a fragment—*Pāra, purā*—Tukrā, tūk,
- CĀN'TON, *n.* (Fr.) a division of a country; *v.* to divide into little parts—*Zil', pargana*; *v.* *chhote chhote tukroñ meñ munqasam k.*—Bhūchakra, bhūprades; *v.* *chhote chhote tūkoñ meñ vibhakt k.*

- CAN'TON-IZE, *v.* to divide into small districts — *Chhote chhote zil'on mein munqasam k., zil-bandī k.* — Chhote chhote bhūchakron wā bhūpradeson mein bāntnā. [n<sup>h</sup>]
- CAN'TON-MENT, *n.* a division or district occupied by soldiers when quartered — *Chhāw-*
- CAN'VASS, *n.* (*L. cannabis*) a coarse hempen cloth, examination, solicitation; *v.* to sift, to examine, to solicit votes — *Vilāyatī tāt yā gazi, tahqīqāt, āzmāish, iltimās, darkhwāst; v. daryāft k., tahqīqāt k., āzmāish k., logon se 'uhde par muqarrar hone ke wāste iltimās k.* — Tāt wā gārbā, parikshā, jānehāw, chhanāw, chiriyān, biñti, chiraurī, nivedan, prārthanā; *v.* parikshā k., jāchnā, chhānnā, bhali bhāntī dekhhāl lenā, kisi pad par niyukt hone ke nimitta logon se prārthanā k., logon se kisi pad ke pāne kī prārthanā k.
- CAN'VASS-ER, *n.* one who canvasses — *Āzmāish k. w., tahqīqāt k. w., kisi 'uhde par taqarrur hone ke liye logon se iltimās k. w.* — Jānehawāiyā, dekhne w., parikshak, logon se kisi pad kī prārthak. [sir ko dhāṛmā<sup>h</sup>]
- CAP, *n.* (*S. cappe*) a covering for the head; *v.* to cover the head — *Sar-posh, topi<sup>h</sup>; v.*
- CAP'PER, *n.* one who makes or sells caps — *Sar-posh-sāz, sar-posh-furosh, topi-sāz, topi-furosh* — *Topi banāne w. wā bechne w.*
- CAP-A-PIE, *a.* (*Fr.*) from head to foot — *Sar-ā-pā* — Sir se pānw tak, nakhsikh.
- CAP'CASE, *n.* a covered case, a chest — *Dhānpā yā mūdā dabbā<sup>h</sup>, peti<sup>h</sup>, sandūq.*
- CAP'PĀ-PER, *n.* a sort of coarse paper — *Motā kāgr* — *Motā likhāupatra.*
- CAP'ABLE, *a.* (*L. capio*) able to hold or contain, equal to, qualified for — *Rakhne yā shāmīl karne ke lāiq, muwāfiq, lāiq, qābil* — Dhāranaksham, ādānayogya, yogya, upayukt, samarth. [upayogitā, kshamatā, samarthiya]
- CAP-ABIL'I-TY, *n.* the quality of being capable — *Qābīliyat, liyāqat, isti'dād* — *Yogyatā,*
- CAP'ABLE-NESS, *n.* the state of being capable — *Liyāqat, qābīliyat* — *Yogyatā, upayogitā.*
- CAP'AC'I-TY, *v.* to make capable — *Lāiq k., qābil k.* — Samarth k., upayukt k., yogya k.
- CAP'ACIOUS, *a.* wide, large, extensive — *Kushāda, farākh, wasi'* — Chaurā, barā, prasast, phailā. [liyāqat — Chaurāi, chaklāi, prasastatā, viśālātā, dhāranāsakti]
- CAP'ACIOUS-NESS, *n.* the power of holding — *Kushādagi, was'at, rakhne kī tāqat nā*
- CAP'AC'I-TATE, *v.* to make capable — *Qābil k., liyāqat d., maq'* — *akhshnā* — *Sar* k., yogya k., upayukt k.
- CAP'AC'I-TY, *n.* room, space, power, ability, state, character — *idān, was'at* — *kushādagi, tāqat, maqdūr, hūsiyat, liyāqat, is'at, darya, pesha, khāsiyat* — Antāw, samāw, samāi, phailāw, aurāi, vistār, samādhya, śakti, parākram, yogyatā, upayuktatā, upayogitā, dāsī, avasthā, bhāv, vrittī.
- CAP'ARI-SON, *n.* (*Fr. caparaçon*) a covering for a horse; *v.* to dress pompously — *Ghore kī āwāish kī jhūl* — *v. zeb-o-zinat kī kuprā pahinānā, pūzi patā lagānā* — Ghore kī barhiyā jhūl, aswasajjā; *v. achhehe achhehe kapre pahinānā, uttam vastron se sajānā.*
- CAP'LE, *n.* (*L. caput*) a headland, the neck-piece of a coat or cloak — *Teg-i-koh, binī-koh, rās, girebān, kurte kī girebān* — Antarip, girvāprachchhad, gale kī vāstra.
- CAP'PER, *n.* (*L. caper*) a leap, a jump; *v.* to dance, to leap, to skip — *Bakar-kūd<sup>h</sup>, uchhāl<sup>h</sup>, kūd<sup>h</sup>; v. nāchnā<sup>h</sup>, kūdā<sup>h</sup>, uchhālā<sup>h</sup>.*
- CAP'PER-ER, *n.* one who capers — *Kūdne w<sup>h</sup>, uchhālne w<sup>h</sup>, kudakkār<sup>h</sup>.*
- CAP'RI-OLE, *n.* (*Fr.*) a leap without advancing, a dance — *Bakar-kūd<sup>h</sup>, nāch<sup>h</sup>.*
- CAP'PER, *n.* the bud of the caper-bush used as a pickle — *Ek jhāri kī kali jiskā achār bantā hai<sup>h</sup>.*
- CAP'IL-LA-RY, *a.* (*L. capillus*) like a hair, small, minute; *n.* a small tube — *Bāl ke mānind, mihūn, bārik; n. chhotī nālī<sup>h</sup>* — Keśopam, keś ke sudriś, chhotā, atisūkshma; *n. sūkshmanālī.*
- CAP'IL-LA-MENT, *n.* a fine thread or fibre — *Bārik sūt yā resha* — *Sūkshmasūt.*
- CAP'I-TAL, *a.* (*L. caput*) relating to the head, affecting the life, chief, principal; *n.* the upper part of a pillar, the chief city, the principal sum, stock, a large letter — *Sir ke mutawalliy, wājib-i-qatl, qābil-i-qatl, 'uzim, kalān, khāss; n. kisi khambe ke upar kī hissa, sūtūn ke sir kī kugar, pāc-tukht, takht-gāh, dāru-l-khilāfat, dāru-l-saltanat, jam', ash, sar-māya, qalami yā chhūpe kī barā harf* — Mastakasambandhī, mastakiya, mūñr kī, badhadandya, badhadand, ke yogya, mukhya, pradhān, barā, uttam; *n. khambe kī uparī bhāg, stambhasīrsh, khambe kī mātā, rājadhānī, mūladhan, mūladravya, pūñji, barā akshar.* [mūladhanādhyā, dhanādhyā]
- CAP'I-TAL-IST, *n.* one who has capital or stock — *Sar-māya-dār, māl-dār, Pūñjīwālā.*
- CAP'I-TAL-LY, *adv.* in a capital manner — *Khūbī se, wājibu-l-qatl* — Utam prakār se, bhali bhāntī se, prāpadand se.
- CAP-I-TA'TION, *n.* numeration by heads, taxation on each individual — *Sar-shumārī, har shakhs par kar-bandī* — Mastakasūkhyā, prayek vekti par karlagān.
- CAP'I-TOL, *n.* the temple of Jupiter at Rome, a temple, a public edifice — *Shahr-i-Rom mein Jupiter kī māndir, māndir<sup>h</sup>, but-khāna, sarkārī 'imārat* — Rom nagar mein jupitar kī dewālay, dewālay, māndap, rājasambandhī griha.

- CAP-PIŦ'U-LAR**, *n.* a statute or member of an ecclesiastical chapter—*Pádríyon ki majlis ká qá'ida yá ek shakhs*—Dharmádhyakshoñ kí sabhá kí vyavasthásahítá wá uská sabhásad.  
[se—Dharmádhyakshoñ kí sabhá kí ríti se.]
- CAP-PIŦ'U-LAR-LY**, *ad.* in the form of an ecclesiastical chapter—*Machabí majlis ke taur*
- CAP-PIŦ'U-LAR-RY**, *h.* relating to the chapter of a cathedral—*Girje ke muta'alliq pádríyon kí jamá'at se nisbat-dár*—Dharmádhyakshoñ kí sabhá ká sambandhi.
- CAP-PIŦ'U-LATF**, *v.* to surrender on conditions—*Shartoñ par mutí' h.*—Kuchh bañdhej wá niyam karke šatru ke wá meñ honá.
- CAP-PIŦ-U-LĀ'TION**, *n.* the act of capitulating—*Shartoñ ke sáth mutí' h. yá sauñpná*—Niyamapúrvak šatru ke wá meñ honá wá šatru ko sauñp dená.  
[kut.]
- CĀ'PON**, *n.* (*L. capo*) a castrated cock—*Khasi murg, ákhta murg*—Vrishanahín kuk-
- CAP-POU('H)**, *n.* (*Fr. capuce*) a monk's hood, the hood of a cloak—*Fuqr ke sir ká kaprá, darvesh ká sar-posh, darvesh kí oñhn*—Yatí wá udási ke sir dhāñpne ká kaprá, vairāgi kí oñhni.
- CAP-PRÍ'CE**, *n.* (*Fr.*) whim, fancy—*Wahm, khám-khiyáli, tawakkhum, be-sabáti, tazalzul, talawwun-mizáji, har-dam-khiyáli*—Sanak, lahar, lalak, tarañg, asthir icchhá, manolauya.
- CAP-PRÍ'CIUS**, *a.* whimsical, fanciful—*Talawwun-tab', talawwun-mizáj, hardam-khi-yál*—Oohhá, lahari, sanaki, asthir, dhāñchalahriday.
- CAP-PRÍ'CIUS-LY**, *ad.* whimsically—*Talawwun-mizáji se, tazalzul se, be-sabáti se, wahm se*—Sanak se, lahar se, lalak se, tarañg se, ochhepan se.
- CAP-PRÍ'CIUS-NESS**, *n.* whimsicalness—*Talawwun-mizáji, har-dam-khiyáli, tazalzul, wahm*—Chāñchalatá, asthiratí, chittataralatá, chapalāta.  
[Makararási, makar.]
- CĀ'P-RÍ-CŌRN**, *n.* (*L. caper, cornu*) one of the signs of the zodiac—*Burj-i-jadī, jadī*
- CĀ'P-RÍ-FÍ-CĀ'TION**, *n.* (*caper, ficus*) a method of ripening figs—*Anjir pakāne ká ek taur*—Anjir gular wá pipal ke phal ke pakká karne ká ek prakár.
- CAP-SÍZE**, *v.* to upset, to overturn—*Ulatná<sup>h</sup>, ulat<sup>h</sup>, ultáná<sup>h</sup>, tal-úpar k<sup>h</sup>*
- CĀ'P-STAN**, *n.* (*Fr. ca'stan*) a machine to draw up a great weight—*Jarr-i-saqil, langar*  
[*ark*—Bhāri<sup>h</sup> ko úpar khinchilene kí kal.  
[kargiká.]
- CAP'SULE**, *n.* (*Lat. capsula*) the seed vessel of a plant—*Tukhm-dān*—Vijakos, vijaput,
- CĀ'P'SU-LAR**, *a.* hollow like a chest—*Sandúq kí turah jayf-dār*—Vija-košakar, putuk, kosasth, kosāparigat.  
[—Kosasth, kosāparigat.]
- CĀ'P'SU-LATE**, **CĀ'P'SU-LATED**, *a.* inclosed—*Isá band kí goyá sandug meñ ho, band, giláfi*
- CAP'TAIN**, *n.* (*Fr. capitaine*) the commander of a ship, a troop of horse, or a company of foot, a chief—*Nākhudá, risála-dār, suba-dār, kaptán, sar-dār, sar-guroh, sar-gana, peshwá*—Nauká athawá sainya kí adhipati, mukhiya, náyak.
- CAP'TAIN-CY**, *n.* the office of a captain—*Nākhudái, risála-dār, suba-dári, jamá'at-dári, sar-dári, sar-gurohi*—Nauká athawá sainya ke adhipati ká pad, mukhiyái, náyak ká pad.
- CAP'TAIN-RY**, *n.* chieftainship—*Sar-dári, sar-gurohi*—Mukhiyái, pradhnatá.
- CAP'TAIN-SHIP**, *n.* the rank or post of a captain, skill in warfare—*Nākhudái, risála-dār, suba-dári, jamá'at-dári, sar-dári, jangi hunar*—Nauká athawá sená ke adhipati ká pad, mukhiyái, yuddha meñ nipupatá, larái kí kusalatá wá chaturái.
- CAP'TION**, *n.* (*L. captum*) the act of taking by a judicial process—*Hukim kí taraf se giriftári*—Rájá kí or se dharpakar.  
[lená, lokaprāsāśasevan.]
- CAP-TĀ'TION**, *n.* the act of catching favour—*Khātir-joi, razá-talabi, khush-ámad*—Barái
- CAP'TIOUS**, *a.* catching at faults, apt to cavil—*'Aib-jo, nukta-chín, hujjati, takrári, qaziya-dallál, tunuk-mizáj, mutariz*—Dosh niharne w., doshagrāhi, chhidránweshí, kísi ká ehhed dekhne w., jhagrálí, bakberiyá, chirehírā, vitanqá k. w.
- CAP'TIOUS-LY**, *ad.* in a captious manner—*Nukta-chini se, 'aib-jo se, hujjati, taur se, qaziya-dalláli se, tunuk-mizáji se*—Dosh niharne kí ríti se, chhidránweshí ríti se, chhirepan se.
- CAP'TIOUS-NESS**, *n.* inclination to find fault—*Tunuk-mizáji, kaj-bahsi, nukta-chini*—Doshagrāhitwa, chhidránweshitá, vivadaśílata, dosh niharne kí icchhá, jhagrálí pan.
- CĀ'P-TI-VATE**, *v.* to take prisoner, to charm—*Qaid k., giriftár k., pá-band k., halqa-ba-gosh k., farefta k., lubháná<sup>h</sup>*—Aṭkaná, phañsiná, vandí k., vaśibhút k., mohit k., moh lená.
- CĀ'P-TI-VĀ'TION**, *n.* the act of captivating—*Giriftári, pá-bandi, halqa-ba-goshi, fareftagi, lubhāw<sup>h</sup>*—Vandikarap, dāsikarap, bandhan, grahan, vaśikarap, mohān.
- CĀ'PTIVE**, *n.* one taken in war, one charmed; *a.* made prisoner—*Larái meñ giriftár huá asir, qaidí, banda, gulám, farefta shakhs*; *a.* *giriftár, muqaiyad, mahbús*—Yud-dhalabdhavandí, yuddhagrāhit, jo šatrujan larái meñ háth lage, bañdhuá, vaśibhút jan, mohitavyakti; *a.* pakari gayá, vandikrit, šatru ke vaś kíyá gaya, šatrudhrit, šatrugrast.  
[—Vaśibhútata, vaśyatá, bañdhuai, dāsata, dāspaná, dasebháv.]
- CAP-TIV-I-TY**, *n.* subjection, bondage, slavery—*Tābi'-dári, asiri, qaid, giriftári, gulāmi*

- CĀR'TOR**, *n.* one who takes a prisoner or a prize — *Wah shakhs jo larāi meñ lūt kartā hai yā dushman ke ādmī pakartā hai* — *Wah purush jo larāi meñ lūt kartā hai wā śatru-jan pakartā hai, pakarne w., pakarwaiya.*
- CĀR'TURE**, *n.* the act of taking, a prize; *v.* to take as a prize — *Giriftārī, yaqmā, ganīmat*; *v. yaqmā lenā, sar k.* — *Pakar, dhar, lūt*; *v. yuddha meñ lūt lenā.*
- CAP-U-CHIN**, *cāp-u shīn*, *n.* (Fr. *capuce*) a cloak with a hood, an order of friars, a kind of pigeon — *Sarposh-dār labāda, fujirōñ kā firqa, ek qism kā kabūtar* — *Jhabārā, vairāgiyōñ wā udāsiyōñ kā ek panth wā jathā, ek prakār kā kapot.*
- CĀR**, *n.* (L. *carrus*) a small carriage of burden, a chariot of war or triumph — *Chhakrā<sup>b</sup>, jang yā fath ki gārī* — *Ladui gārī, yuddha wā jay ki gārī wā bahal.*
- CĀR'MAN**, *n.* a driver of a car — *Gārī-bān* — *Bahalwan.* [ChLotā agnyastra.
- CĀR-A-BINE**, **CĀR'BINE**, *n.* (Fr. *carabine*) a short gun — *Qarābīn, chhotī bandiū* — **CĀR-A-BIN-ĒER**, *n.* a sort of light horseman — *Subuk-silāh-sawār* — *Jo ghurcharhā halke śastra bāndhe rahtā hai.*
- CĀR'ACK**, *n.* (Sp. *caraca*) a large ship — *Barā jahāz* — *Barī naukā.*
- CĀR'AT**, **CĀR'ACT**, *n.* (Gr. *keration*) a weight of four grains, a weight that expresses the fineness of gold — *Chār chāwal kā wāzn* — *Chār chāwal kā bānt.* [mūh.
- CĀR-A-VĀN**, *n.* (Ar.) a body of travellers — *Kārwān, qāfila* — *Pathikagag, pathikasa-*
- CĀR-A-VĀN'SA-RY**, *n.* a house for travellers — *Sarā, musāfir-khāna, kārwān-sarāc* — *Pathi-*
- koñ ke tikne kā sthān, pathikāśray.* [ki naukā,
- CĀR'A-VĒL**, **CĀR'VEL**, *n.* (Sp. *carabela*) a sort of ship — *Ek qism kā jahāz* — *Ek prakār*
- CĀR'BON**, *n.* (L. *carbo*) pure charcoal — *Nirālā koylā<sup>a</sup>.*
- CĀR-BO-NĀ'CEUS**, *a.* containing carbon — *Nikhālīs koyle-dār, jismeñ nikhālīs koylā ho* — *Nirālā koylāmāy, jismeñ nirālā koylā ho.* [sambandhī,
- CĀR-BON'IC**, *a.* pertaining to carbon — *Nikhālīs koyle ke mutā'allig* — *Nirāle koyle kā*
- CĀR-BO-NĀ'NO**, *n.* meat cut across to be broiled on the coals; *v.* to cut for broiling on the coals — *Qina-pāra, patthar ke koylōñ par bhūnne ke lūg kātā aur banāyā huā gosht*; *v. gosht ko koylōñ par bhūnne ke lūg kāt-kūt kar banāna* — *Bhūnne ke yogya kātā aur banāyā huā māns*; *v. māns ko patthar ke koylōñ par bhūnne ke yogya kāt-kūt kar banāna.* [mani, raktamānik, sarpamāni, padmarāg, phuñsi
- CĀR'BUN-CLE**, *n.* a red gem, a pimple — *Lāl, shab-chirāg, mush par kā muhūsā<sup>a</sup>* — *Rakta-*
- CĀR'BUN-CLED**, *a.* set with carbuncles — *Shab-chirāg se jarā huā* — *Padmarāg se jarā huā raktamāni se jarā huā.* [turuq — Ratnōñ ki sikari wā pattī,
- CĀR'CA-NET**, *n.* (Fr. *carcan*) a chain or collar of jewels — *Jawāhir ki zanjir yā*
- CĀR'CASS**, *n.* (Fr. *carcasse*) a dead body — *Lāsh, mūrda* — *Loth, mritāśarīr, śav.*
- CĀR'CE-RAL**, *a.* (L. *carcer*) belonging to prisons — *Zindān ke mutā'allig, qaid-khāne se nisbat-dār* — *Bāndhuōñ ke ghar kā sambandhī, kāragārasambandhī, bandhanālayasam-*
- bandhak.*
- CĀRD**, *n.* (L. *charta*) a painted paper used for games, a paper containing an address, a note — *Khelne kā tās<sup>b</sup>, ek ŭkrā kāgaz jis par nām yā ŭhikānā likhā rahtā hai, chitthī<sup>b</sup>.*
- CĀRD'ER**, *n.* one who plays at cards — *Tās khelne w<sup>b</sup>.*
- CĀRD'ING**, *n.* the act of playing at cards — *Tās kā khel<sup>b</sup>.*
- CĀR'DĀK-ER**, *n.* a maker of cards — *Tās-sāz* — *Tās banāne w.* [mañch.
- CĀR'DĀ-BLE**, *n.* a table for playing cards — *Tās khelne ki mez* — *Tās khelne kā phalak wā*
- CĀR'DĀTCH**, *n.* a piece of card dipped in melted sulphur — *Galāye hue gandhak meñ dūbāyā huā tās<sup>b</sup>.*
- CĀRD**, *v.* (L. *caro*) to comb wool, to mingle, to disentangle; *n.* an instrument for combing wool — *Tūmbnā<sup>b</sup>, tūmnā<sup>b</sup>, dhunnā<sup>b</sup>, dhunaknā<sup>b</sup>, milānā<sup>b</sup>, suljhānā<sup>b</sup>*; *n. dhunne kā āla* — *n. Dhunakne wā dhunne kā yantra, dhanuki.*
- CĀRD'ER**, *n.* one who cards wool — *Dhuniyā<sup>b</sup>, behnā<sup>b</sup>, bihnā<sup>b</sup>.*
- CĀR'DI-AC**, **CĀR'DI-A-CAL**, *a.* (Gr. *kardia*) pertaining to the heart — *Dil, mutā'allig-i-dil, mufarrih, muqawwi* — *Hridayasambandhī, pushṭ.* [jwālā,
- CĀR'DI-AL-GY**, *n.* the heart-burn — *Sozish-i-dil, dil kā jalan* — *Hriday kā jalan, hridaya-*
- CĀR'DI-NAL**, *a.* (L. *cardo*) principal, chief; *n.* a dignitary in the Romish church next in rank to the pope, a woman's cloak — *'Azim, akbar, auwal*; *n. Romi firqe ke nasrāniyōñ kā mujtahid jiskā darjā sardār pādri ke niche hotā hai, 'aurat kā labāda* — *Pradhān, śreshṭha, mukhya, uttam*; *n. Rom nagar ke mahādharmaḍhyaksh ke niche dharmādhipatī, striyōñ kā uttariyavastra viśesh.*
- CĀR'DI-NAL-ATE**, **CĀR'DI-NAL-SHIP**, *n.* the office of a cardinal — *Romī firqe ke Nasrāniyōñ ke mujtahid kā 'uhda* — *Rom nagar ke mahādharmaḍhyaksh ke niche dharmādhipatī kā pad.*
- CĀRE**, *n.* (S. *car*) anxiety, caution, charge; *v.* to be anxious, to have a regard to, to be inclined — *Fikr, andeśha, tarad lūd, gaur, hosh-yārī, hawāla, muhāfazat, iṭimām, hīrāsāt*; *v. fikr k., fikr-mand h., andeśha-nāk h., lihāz k., khyāl k., lḥātīr meñ lānā, māl h., rāgiō h.* — *Chintā, bhāvanā, khuṭkā, gunān, khaṭkā wā khaṭkā, avadhīn,*



soch, sucheti, rakshá ká bhár, rakshá; v. chintá k., bhávaná k., udivigna h., utkanthit h., man meñ láná, samajhná, bhatakná, jhukná, dhalná, pravritta h.

CÁR'FUL, a. anxious, provident, watchful—*Mutaraddid, fikr-mand, dūr-andesh, pesh-bín, khabar-dār, hosh-yār*—Chintit, bhāvit, udivigna, utkanthit, agrasochi, savadhān, chaukasā, suchet.

CÁR'FUL-LY, ad. heedfully, providently—*Khabar-dārī se, hosh-yārī se, ihtiyāt se, pesh-bīnī se, dūr-andeshī se*—Savadhānī se, chaukasāī se, agrasoch se.

CÁR'FUL-NESS, n. heedfulness, anxiety—*Hosh-yārī, ihtiyāt, khabar-dārī, dūr-andeshī, 'aqibāt-andeshī, fikr-mandī, andeshā-nākī*—Chaukasāī, savadhānī, chintā, bhāvanā, utkanthā.

CÁR'LESS, a. naving no care, heedless—*Be-khabar, be-ihitiyāt, gāfil, be-gam, be-fikr, be-andeshā, lā-parwā*—Asavadhān, asoch, achet, asochī, alhar, nischint.

CÁR'LESS-LY, ad. without care, negligently—*Be-parwāī be-khabarī be-ihitiyati yā gaflat se*—Asavadhānī nischintatā wā amanoyog se.

CÁR'LESS-NESS, a. heedlessness, negligence—*Be-khabarī, be-ihitiyātī, gāfilī, gaflat, tagāful, be-parwāī, be-fikrī*—Asavadhānī, alharpanā, nischintatā, amanoyog. [chintāvyākul.

CÁR'RAZED, a. broken with care—*Fikr-zada, fikr ká marā*—Chintakul, chintāvyagra, CĀR'TUNED, a. mournful—*Gam-gīn, mutā'asif, gam-khez*—Khedayukt, dukhī, vilāpī.

CA-REEN', v. (L. *carina*) to lay a vessel on one side, in order to repair the other—*Kisī jahāz ko ek pahlu ko bal karnā tākī dīsr pahlu kī marammat ho*—Kisī naukā ko ek kait ke bal karnā jismēñ dusrī kait jahāñ tūti phtāī ho wahāñ sudhārī jāy.

CA-REER', n. (Fr. *carrière*) a course, a race, speed; v. to move rapidly—*Daur<sup>h</sup>, sarpat<sup>h</sup>, rau, tez-ravi*; v. *tez chalnā, daurnā<sup>h</sup>*,—Gati, chāl, gamān, chalan, veg; v. dhāwnā, sīghra chalnā.

CA-RESS', v. (L. *carus*) to fondle, to embrace with affection; n. an act of endearment—*Pyār k<sup>h</sup>, dulār k<sup>h</sup>, dulārānā<sup>h</sup>, sahajānā<sup>h</sup>, dularānā<sup>h</sup>, chhoh k<sup>h</sup>, pyār se gale lagānā<sup>h</sup>, pyār se kauriyānā*; n. lār<sup>h</sup>, pyār<sup>h</sup>, dulār<sup>h</sup>.

CĀ'RPT, n. (L.) a mark [A] which shows where something interlined should be read—*Ek nishān [A] jis se yah qaraz hai kī kuchh wahāñ chhūt gayā hai so kahīñ hāshiye waqaira par likhā hai usko parhnā chāhiye*—Ek chihna [A] jis se yah āsay hai kī us sthān par kuchh chhūt gayā hai so kahīñ likhā hai usko parhnā chāhiye.

CĀR'GO, n. (L. *carrus* ?) the lading of a ship—*Bār-i-jahāz*—Bhartī, khep, nāw kī bojhāī.

CĀR-I-CA-TŪRE', n. (It. *caricatura*) a ludicrous painting or description; v. to ridicule, to represent ludicrously—*Sawāng ke taur par kisī kī taswīr yā naql*; v. *sawāng ke taur par kisī kī taswīr khīnchnā yā naql k.*—Sawāng kī bhāntī kisī kā chitra wā varṇan; v. *Sawāng kī bhāntī kisī kā chitra khīnchnā wā varṇan k.*

CĀR-I-CA-TŪ'RIST, n. one who caricatures—*Bhāñ<sup>h</sup>, naqqāl, sawāng ke taur par kisī kī taswīr khīnchne w. yā naql k. w.*—Sawāng kī bhāntī kisī kā chitra khīnchne w. wā varṇan k. w. [sarāw.

CĀ'R-I-ES, n. (L.) rottenness of a bone—*Haḍḍī kī bosidagi*—Hār kī sarāwat, hār kā CĀ'R-I-OS, a. rotten—*Bosida*—Sarā.

CĀ-RI-ŌS'ITY, n. rottenness—*Bosidagi*—Sarāw, sarāwat.

CĀR-MIN'A-TIVE, a. (L. *carmen*) expelling wind; n. a medicine that expels wind—*Harā nikālne w., bād-bur, hāw-hartā<sup>h</sup>*; n. *harā nikālne wālī dawā, bād-bur dawā*—Vātagnha, vāyughna, vāyunāsī; n. vāyunāsī aushadh, vātagnha aushadh.

CĀRK, v. (S. *caro*) to be anxious—*Mutaraddid h., mutafakkir h.*—Chintit honā, bhāvit h., chintākul honā, chintāvyākul bonā. [kharākā, gunān.

CĀR'KING, n. anxiety, care—*Andeshā, fikr, taraddud*—Chintā, bhāvanā, khūṭkā, CĀRLE, n. (S. *ceorl*), a strong rude man—*Ek mazbūt nā-tarāshida shakhs*—Ek porhā gaṇwar. [rang—Raktarāng.

CĀR'MINE, n. (Fr. *carmin*) a bright red or crimson colour—*Ahmar, ek nihāyat surkh*

CĀR'NAL, v. (L. *caro*) fleshly, lustful—*Jismānī, nafsānī, badanī, shahwat-parast, tamāsh-bīn, mast, shahwati*—Śārīrik, daihik, kāyik, vishayī, vishayāsakta, kāmī.

CĀR'NAL-IST, n. one given to carnality—*Shahwat-parast, shahwati*—Kāmī, vishayī.

CĀR'NAL-I-TY, n. fleshly lust, sensuality—*Shahwat-parastī, shahwat, mastī*—Kāmāsakti, vishayāsakti, vishayākām. [Kāmī k., vishayāsakt k. vishayī k.

CĀR'NALIZE, v. to debase to carnality—*Shahwat-parast k., tamāsh-bīn k., mast k.*—CĀR'NAL-LY, ad. according to the flesh—*Nafsāniyat se, jismānī taur se, shahwat se*—Śārīrik bhāw se, kāyik bhāv se, kāmāsakti se, vishayāsakti se.

CĀR'NAGE, n. slaughter, havoc—*Qatl, khūn-rezi, tabāhī, qitāl*—Katā, jūjh, sañhār, nās.

CAR-NĀTION, n. a flesh colour, a flower—*Gosht kā rang, gul-nārī rang, gul-nār*—Māns kā rang, mānsavarṇ, raktavarṇ, mānsavarṇaphūl.

CĀR'NE-OUS, CĀR'NOUS, a. fleshy—*Pur-gosht, farbīh*—Mānsaśīl, motā.

CĀR'NI-FY, v. to breed or form flesh—*Gosht bannā, barhne ke waqt gosht se bhar ānā*—Māns bannā, barhne ke samay māns se bhar jānā.

- CAR-NIV'O-ROUS, *n.* a flesh-eating—*Gosht-khor, darinde*—Mānsabhakshī, mānsāhāri.
- CAR-NOST-ITY, *n.* fleshy excrescence—*Massā<sup>h</sup>, masā<sup>h</sup>, māns kī gultīyā gīlī<sup>h</sup>, batarā<sup>h</sup>, telar<sup>h</sup>, illā<sup>h</sup>.*
- CAR-NAL-MIND-ED, *a.* worldly-minded—*Dunyā ki taraf rāqīb, jahān ki taraf māl, dunyāvi tabī'at kā*—Sānsār meñ pravṛtta, vishayī, vishayāsakt, vishayaparāyan.
- CAR-NAL-MIND-EDNESS, *n.* grossness of mind—*Dunyā ki taraf raqbat, dunyāvi tabī'at-dāri*—Sānsārik pravṛtti, laukik pravṛtti, vishayabuddhi, vishay meñ vasana.
- CAR-NEL'IAN, *n.* precious stone—*Surkh besh-qināti patthar, janhur*—Barē mol kā raktavarn patthar, racna.
- CAR-NI-VAL, *n.* a popular feast before Lent—*Ek jashn jo Roman Kāthalik ke ma-hab-wālōn ke bich meñ rozōn le dinōn se pahle har sāl muqarrar hai*—Isāiyōn ke mahā upavās ke pahle Rōmīyā matāvalambiyōn kā ek utsav. [k or kī gārī.]
- CAR-RŌCHE', *n.* (It. carrozza) a sort of carriage—*Ek tarah ki gārī*—Ek pra-
- CAR'OL, *n.* (It. carola) a song of joy and exultation; *v.* to sing, to warble—*Khushī kī git; v. gānā<sup>h</sup>, chukal k<sup>h</sup>, kuhaknā<sup>h</sup>, alāpnā<sup>h</sup>*—Harshagān, harshagt, āhlādāgān.
- CAR'OL-ING, *n.* a song of devotion, a hymn—*Bhajan<sup>h</sup>, Khudā kā hamd-āmez git*—Bhaktigīt, Iswarastutigīt.
- CA-RŌT'ID, *a.* (Gr. kuros) a term applied to the two arteries which convey the blood from the aorta to the brain—*Un donōn shirgān ke muta'alliq jinke vasūle se khōn dimāg ko puhunchtā hai*—Un donōn nāriyōn kā sambandhī jinke dwārā hridaya-pradēs se mastishk ko rakt kā prachār hotā hai.
- CA-RŌUSE', *v.* (Fr. carrouse) to drink largely, to revel; *n.* a drinking match—*Kasrat se shurāb pinā, khushī k, jashn k.*; *n.* mai-noshi kā khel yā magar-masti—Atisay madyapān k., bahut mad pinā, ānand k.; *n.* madyapān kā utsav yā khel.
- CA-RŌF'AL, *n.* a festival, a revelling—*Shādī, jashn, ziyāfat, sharāb-khōrī, mai-noshi*—Utsav, atisayamadypān, bahut mad pinā, atipān.
- CA-RŌF'ER, *n.* a drinker, a toper—*Piakkar<sup>h</sup>, ānand k. w<sup>h</sup>.*
- CARP, *n.* (Fr. carpe) a pond fish—*Ek bhānt ki talāw kī machhlī<sup>h</sup>.*
- CARP', *v.* (L. carpo) to find fault, to cavil—*'Aib-gīrī k., khurda-gīrī k., kaj-bahī k., nukta-chīnī k.*—Dosh pakarnā, dosh denā, jhagarnā, ulājhnā, vitāṇā k., vād k.
- CARP'ER, *n.* a caviller, a censorious man—*Takrārī, 'aib-gīr, sukhan-chīn, nukta-chīn, 'aib-jo, mu'āriz*—Vād k. w., jhagarne w., vitāṇā k. w., nindak, doshagrāhī, doshānweshī, dosh nihārne w., chhidra deklne w.
- CARP'ING, *a.* captious, censorious; *n.* cavil, censure, abuse—*Hujjati, takrārī, nukta-chīn, 'aib-jo, 'aib-gīr*—*n.* takrār, nukta-chīnī, 'aib-gīrī, 'aib-joī, gūbat, nāhuq ilām—Jhagrālū, vādānuvādī, doshagrāhī, nindak; *n.* vitāṇā, apavād, nindā, doshakalpan, dosh lagānā, gālī, kuvachan.
- CARP'ING-LY, *ad.* captiously, censoriously—*Nukta chīnī se, 'aib-gīrī se, harf-gīrī se*—Apavād se, doshakalpan se, doshānweshan se, chhidranīhār se.
- CAR'PEN-TER, *n.* (L. carpentum) a worker in wood, a builder of houses or ships—*Barhāi<sup>h</sup>, sūtār<sup>h</sup>.*
- CAR'PEN-TRY, *n.* the trade of a carpenter—*Darod-garī, najjārī, barhāi kā kām<sup>h</sup>.*
- CAR'PET, *n.* (Cairo, It. tapeto) a covering for the floor; *v.* to spread with carpets—*Qālīn, shatranjī, farsh, gālichā yā gālichā*; *v.* farsh bichhānā, qālīn shatranjī yā gālichā bichhānā—Tāt, chāndūī, jājum; *v.* tāt chāndūī wā jājum bichhānā.
- CAR'RION, *n.* (L. caro) dead putrefying flesh; *a.* relating to carcasses, feeding on carrion—*Sarī tā murdār gosht*; *a.* lāsh ke muta'alliq, murde ke muta'alliq, murda-khor, murdār-khor—Sarātī loth, mrītasarīr kā sarātā māns; *a.* loth kā sambandhī, mrītasarīrasambandhī, sarā māns bhakshak.
- CAR-RON-ĀDE', *n.* (Carron) a short cannon—*Ek chhōlī top*—Ek kshudra agnyastra.
- CAR'ROT, *n.* (Fr. carotte) an esculent root—*Gōjār<sup>h</sup>.*
- CAR'ROT-Y, *a.* like a carrot in colour—*Gōjār ke rang kā<sup>h</sup>.*
- CAR'RY, *v.* (L. carrus) to bear, to convey, to transport, to effect, to behave—*Le jānā<sup>h</sup>, dhonā<sup>h</sup>, bahnā<sup>h</sup>, le chalnā<sup>h</sup>, pār utārnā<sup>h</sup>, kām nikālā<sup>h</sup>, jitrā<sup>h</sup>, karnā<sup>h</sup>, nibāhnā<sup>h</sup>, chālānā<sup>h</sup>, sambhālānā<sup>h</sup>, chāl-chalnā<sup>h</sup>, chalan chalnā<sup>h</sup>.*
- CAR'RIAGE, *n.* the act of carrying, a vehicle, behaviour, manners—*Dhōlā<sup>h</sup>, dhomā<sup>h</sup>, le jānā<sup>h</sup>, sawārī, vāhan<sup>h</sup>, bāhan<sup>h</sup>, parohan<sup>h</sup>, chāl<sup>h</sup>, chalan<sup>h</sup>, chāl-chalan<sup>h</sup>.*
- CAR'R-ER, *n.* one that carries—*Bār-kash, bār-bardār, hummāl, qāsīd*—Vāhak, motiyā.
- CART, *n.* a carriage with two wheels for luggage; *v.* to carry or place in a cart—*Lāhīyā<sup>h</sup>, lārkhā<sup>h</sup>, chhakrā<sup>h</sup>, do pakīye ki ladui gārī*; *v.* chhakre meñ lād le jānā<sup>h</sup>, lāphī meñ dho le jānā<sup>h</sup>, lāphī meñ lādnā<sup>h</sup>, gārī meñ lādnā<sup>h</sup>. [lāphī meñ lādā<sup>h</sup> kā thārā<sup>h</sup>.]
- CART'AGE, *n.* act of carting or charge for it—*Chhakre meñ lādā<sup>h</sup>, gārī meñ lādā<sup>h</sup>, lāphī meñ lādā<sup>h</sup>.*
- CART'ER, *n.* one who drives a cart—*Gārī-bān, gārī-wān*—Bahalwīn, sarathī.
- CART'ER-LY, *a.* like a carter, rude—*Gārī-bān se, gārī-bān ke mānīnd, nā-tarāshidā, wahshī, gānwār<sup>h</sup>*—Bahalwān sarikhā, sarathī ke sadrīs, asabhya, angarh, gānwelā, gāwardal.

- CÂRT'FUL**, *n.* as much as fills a cart—*Jitná ek chhakre mein amâta hai<sup>h</sup>, laṛhi mein jitná aintâta hai<sup>h</sup>.*
- CÂRT'HORSE**, *n.* a horse that draws a cart—*Laṛhi khinchne kâ ghorâ<sup>h</sup>.*
- CÂRT'LOAD**, *n.* as much as loads a cart—*Chhakre bhur boj<sup>h</sup>.*
- CÂRT'ROPE**, *n.* a strong cord—*Perhâ rassâ<sup>h</sup>, laṛhi par bândhne chhândne kâ rassâ<sup>h</sup>.*
- CÂRT'RUT**, *n.* the track of a wheel—*Gâri ki lûk<sup>h</sup>.*
- CÂRT'WAY**, *n.* a way for a carriage—*Gâri ki râh*—*Laṛhi ki bāt, rathamārg.*
- CÂRT'WRIGHT**, *n.* a maker of carts—*Gâri yâ laṛhi banāne w<sup>h</sup>, barhai<sup>h</sup>.*
- CÂRTEL**, *n.* (L. *charta*) an agreement for the exchange of prisoners, a ship commission—*Qaidiyon ke mubâdile kâ 'ahd-o-paimân, qaidiyon kâ adlâ-badli ki shart-mashrûat, qaidiyon kâ mubâdala karne mein jo jahâz kām âti hai*—*Bândhuon ki shâp-pheri kâ niyam wâ bandhej, bândhuon ki erâpheri kârne mein jo nâw kām âti hai.* [kâ chitra, pat.]
- CAR'TOON**, *n.* a drawing on large paper—*Bare kâgaz par ki taswîr*—*Bare kagad par*
- CAR'TOUCH**, *n.* a case for powder and ball—*Tos-dân*—*Singârâ, seingârâ.*
- CARTRIDGE**, *n.* a paper case containing the charge of a gun—*Tontâ<sup>h</sup>.*
- CARTULARY**, *n.* a register, a record—*Daftar*—*Bahî, samânârthak bahî.*
- CARTESIAN**, *a.* relating to the philosophy of *Des Cartes*; *n.* a follower of *Des Cartes*—*De Kârt ke 'ilm-i-hikmat k. mutâl'liq*; *n.* *De Kârt hakim kâ pairau*—*De Kârt ke sâstra kâ vishayak*; *n.* *De Kârt kâ amuyâyi, De Kârt kâ matâvalambî.*
- CARTILAGE**, *n.* (L. *cartilago*) gristle—*Kurri<sup>h</sup> chabni hadlî<sup>h</sup>, murmurî hadlî<sup>h</sup>.*
- CARTILAGINOUS**, *a.* consisting of gristle—*Kurri kâ<sup>h</sup>, chabni hadlî kâ<sup>h</sup>, murmurî hadlî kâ<sup>h</sup>.*
- CARUNCLE**, *n.* (L. *caro*) a small protuberance of flesh—*Masâ<sup>h</sup>, illâ<sup>h</sup>, tetar<sup>h</sup>.* [rah.]
- CARUNCULATE**, *a.* having a protuberance—*Masê-dâr, ille-dâr, tetar-dâr*—*Illahî, tetar-*
- CARVE**, *v.* (S. *ceufan*) to cut into elegant forms, to cut meat at table, to hew—*Patthar yâ kâth par naqsh k., khâne ke waqt gosht ko chûk k., tarâshnâ*—*Patthar wâ kâth par khodkar chitra banânâ, bhojan ke samay mâns ki chhoṭi chhoṭi botî kar-dâlunâ, garhûâ, kûtnâ, kâtkîṭkar banânâ.*
- CARVER**, *n.* one who carves, a sculptor—*Kanda-gar, naqqâsh, khâne ke waqt gosht ko kâine w., sang-tarâsh, but-sâz, but-tarâsh*—*Patthar wâ kâth par khodkar chitra banāne w., bhojan ke samay mâns ki chhoṭi chhoṭi botî banāne w., patthar wâ kâth ki mûrti banāne w.*
- CARVING**, *n.* the act of carving, sculpture—*Tarâsh, kâṭ<sup>h</sup>, naqqâshi, sang-tarâshi, naqsh-o-nigâr, but-sâzi*—*Botî botî karnâ, tûk tûk karnâ, takshan, takshanakarmma, patthar wâ kâth par khodkar mûrti banāne ki vidyâ.*
- CASCADE**, *n.* (L. *casum*) a waterfall—*Ab-shâr, jharnâ<sup>h</sup>, chûdar*—*Nirjhar.*
- CASE**, *n.* (Fr. *casse*) a covering, a box, a sheath; *v.* to put in a case, to cover—*Gilâf, sandûq, miyân*; *v.* *sandûq yâ gilâf mein rakhnâ, gilâf se dhânpnâ*—*Khol, bethan, dabba petî, kosh*; *v.* *bethan chaphnâ, bethan se lapetnâ, dabbe wâ petî mein dharnî, dhânkâ, marhnâ.*
- CASING**, *n.* the covering of any thing—*Kisî chiz kâ gilâf*—*Kisî vastu kâ bethan.*
- CASEHARDEN**, *v.* to harden on the outside—*Bâharî or karâ k<sup>h</sup>.*
- CASE KNIFE**, *n.* a long kitchen knife—*Bâwarchî-khâne ki lambi chhuri*—*Lambi chhuri jo rasoiñ ke ghar mein kām âti hai.* [Goli wâ buñdiye jo kisî petî mein kase hoñ.]
- CASESHOT**, *n.* bullets inclosed in a case—*Goli yâ chharre jo kisî ganj mein band hoñ*—
- CASEWORM**, *n.* a worm that makes itself a case—*Ek kirâ jo apne liye ek khol banâ letâ hai<sup>h</sup>*—*Koshakâr, koṣakâr, koṣasth.*
- CASE**, *n.* (L. *casum*) condition, state, contingency, question, a cause or suit in court, an inflection of nouns—*Hâl, hâlat, wâq'a, ittifâq, haqiqat yâ majâra, nizâ, amr, amr-i-tasfiya-i-'alâh, muqaddama, nâlish, mu'âmalu, ism ki hâlat*—*Dasî, avasthâ, sangati, ghatanâ, jhagrâ, arthavivâd, vâd, vibhakti, kârak.*
- CASUAL**, *a.* accidental, not certain—*Ittifâqî, 'arizî, nâgahûn, gair-mugarrar*—*Âkas-mik, daivî, daivaghatit, achânak, anisshit.* [Haṭât, achanchak, anjâne, anchit.]
- CASUALTY**, *a.* accidentally, without design—*Ittifâqan, nâ-dûdâ-o-dânista, be-qasd*—
- CASUALTY**, *n.* accident, chance—*Ittifâqî, 'ariza, sar-guzasht*—*Daivagati, daivaghatana, daivayog.* [Khorakasirsh, arddhagolâkraprasâdasirng.]
- CASEMATE**, *n.* (It. *casamatta*) a kind of vault or covered arch-work—*Gumbaz, qubba*
- CASEMENT**, *n.* (It. *casamento*) a window that opens on hinges—*Khipkî<sup>h</sup>, jharokhâ<sup>h</sup>.*
- CASEOUS**, *a.* (L. *caseus*) resembling cheese, cheesy—*Panir sâ, panir ke mânind, panir-sifut*—*Panir se sadriś, paniragunavisisht.*
- CASERN**, *n.* (Fr. *caserne*) a lodging for soldiers between the houses of a town and the ramparts—*Qasaba ke makânôn aur qal'a-bandi ki diwârôn ke dar-miyân sipâhiyon ki chhâwnî*—*Kisî nagar ke gharôn aur koṭ ke bich senâ ki chhâwnî.*
- CASH**, *n.* (Fr. *caisse*) money, ready money; *v.* to turn into money, to pay money for—*Zar-naqd, naqd*; *v.* *bhañjânâ<sup>h</sup>, toṛânâ<sup>h</sup>, chukâ d<sup>h</sup>.*—*Rok, rokar.*

CAS-SHĪĒR, *n.* one who has the charge of money—*Khazānchī, takwīl-dār*—Rokariyā.

CĀSH'KĒEP-ER, *n.* one intrusted with money—*Khazānchī, takwīl dār*—Rokariyā.

CAS-SHĪĒR, *v.* (Fr. *caisse*) to dismiss from a post, to discard—*Bar-taraf k., ma'zūl k., jarāb d., Nikāl d., chhojā d., nām kāṭnā, dur k.*

CĀSK, *n.* (Fr. *caque*) a barrel—*Pipā.*

CĀSK'ET, *n.* a small box for jewels—*Sandūqcha, muqāwā, durjak*—Dabbā, battā.

CĀSK, CĀSQUE, *n.* (Fr.) a helmet—*Mī, far, khod*—Yuddhatop, śīrastrāp.

CĀS'SI-A, *n.* (L.) a sweet spice, a tree—*Taj<sup>h</sup>, tejpat<sup>h</sup>.*

CĀS'SOCK, *n.* (Fr. *casaque*) a loose coat, a vestment worn by clergymen—*Kurta, khirqa, jubba*—Dhūlī jhūlī, purohit kā vastra wā paridhān

CĀS'SO-WĀ-RY, *n.* a large bird—*Ek bari chiriya<sup>h</sup>.*

CĀST, *v.* (Dan. *kaster*) to throw, to scatter, to condemn, to compute, to contrive, to found, to warp. *p. t.* and *p. p.* CĀST—*Phenknā<sup>h</sup>, phenk d.<sup>h</sup>, dātūā<sup>h</sup>, jhoñk-nā<sup>h</sup>, girānā<sup>h</sup>, jhārnā<sup>h</sup>, chhitrānā<sup>h</sup>, buthrānā<sup>h</sup>, chhitrnā<sup>h</sup>, aparādhi thahrānā<sup>h</sup>, doshi thahrānā<sup>h</sup>, hurānā<sup>h</sup>, ginnā<sup>h</sup>, jornā<sup>h</sup>, gāñh gāñh<sup>h</sup>, sochnā<sup>h</sup>, dhātānā<sup>h</sup>, thahrānā<sup>h</sup>, bal khānā<sup>h</sup>, ainhnā<sup>h</sup>, ainh jānā<sup>h</sup>, terha<sup>h</sup>.*

CĀST, *n.* a throw, a mould, a shade, air or mien, a small statue—*Andākhṭ, sāñchā<sup>h</sup>, haikā rang<sup>h</sup>, shokh, śīrat, waz, chhoṭā but*—Phenṭ, phenkāw, sāñch, rang kī thoṛī ābhā, ākār, rūp, dhab, chhoṭī murti.

CĀST'ER, *n.* one who casts, a small box or phial for the table, a kind of small wheel—*Phenṭne w<sup>h</sup>, jorṇe w<sup>h</sup>, ginne w<sup>h</sup>, meṭ ke liye sandūqcha yā shishi, ek chhoṭā pahiyā<sup>h</sup>.*

CĀST'ING, *n.* the act of throwing or founding—*Phenknā yā dhātūā<sup>h</sup>, phenkāw yā dhātūā<sup>h</sup>.*

CĀST'LING, *n.* an abortion—*Isqāt-i-hamal, peṭ-girnā<sup>h</sup>*—Garbhapat, garbhasrav.

CĀST'A-WĀY, *n.* an abandoned person, a reprobate; *a.* rejected, useless—*Gayā-guzrā sha ha, kharāb shakhs; a. khārij, kharāb, khwār, be-fāida*—Nikammā purush, mahā-pātākī, āgrahaniya vekti; *a. tyāgi huā, tyakt, nikammā, nishphal.*

CĀST'ING-NET, *n.* a net to be thrown—*Phenṭne kā jāl<sup>h</sup>, hāth se phenṭne kā jāl<sup>h</sup>.*

CĀST'ING-VOTE, *n.* the vote which casts the balance when opinions are equally divided—*Quil-i-qāṭī, wah rāe jis se koi guṭ-gū faisal pāwe jab mukhtalif bahās ham-shumar hoñ ya nī jab kis bāb meñ hāñ aur nahīñ kahne wāle log shumār meñ barābar hoñ*—Nirṇiyakāmāti, nishpattikārakavachan, wah vachan wā anumati jo kisī vivād ko tor dālāi jab vādī aur prativādī arthāt kisī vishay meñ hāñ aur nahīñ kahne wāle jan sañkhyā meñ tulya hoñ.

CĀST, CĀSTR, *n.* (Sp. *casta*) a race, a tribe—*Zāt, qaum*—Jāti.

CĀST'A-NET, *n.* (Sp. *castaneta*) a small shell of ivory or wood which dancers use to keep time with when they dance—*Kartāl<sup>h</sup>.*

CĀST'I-GATE, *v.* (L. *castigo*) to chastise—*Sazā d., tambīh k., tādīb k.*—Dand d., mārṇā, śāsan k., daman k., tāran k. [tāran, śāsan.

CĀS'T-GĀ'TION, *n.* chastisement, correction—*Sazā, tambīh, tādīb*—Dand, mār, prahār,

CĀS'T-GĀ'TOR, *n.* one who corrects—*Sazā d. w., tambīh k. w., tādīb k. w.*—Dand d. w., tāranā k. w., mārṇe w., prahārṇe w., śāsanakartā. k. w.

CĀS'T-GĀ'TO-RY, *a.* tending to correct—*Tambīh k. w., sazā d. w.*—Dand d. w., tāranā

CĀST'LE, CĀS'LED, *n.* (S. *castel*) a fortified house, a fortress—*Qal'a, koṭ<sup>h</sup>*—Garhi, durg.

CĀS'TEL-LAN, *n.* the governor of a castle—*Qal'a-dār*—Koṭapāl, durgādhipatī, durgādhi-yaksha.

CĀS'TEL-LA-NY, *n.* the lordship of a castle—*Qal'a-dāri*—Koṭapāl kā pad, durgādhipatipad.

CĀS'TEL-LA-TED, *a.* adorned with battlements—*Qal'a ke mānind banā huā, fasīl se ārāta*—Durgākār, koṭ ke sadris banā huā. [koṭ hoñ.

CĀS'TLED, CĀS'LED, *a.* having castles—*Jismēñ qal'a hoñ*—Kotayukt, durgayukt, jismēñ

CĀS'TLE-RY, CĀS'TEL-RY, *n.* the government of a castle—*Qal'a ki 'amaldāri*—Koṭ kā adhikār.

CĀS'TLET, *n.* a small castle—*Chho'ā qal'a*—Chhoṭā koṭ. garhi.

CĀS'TLE BUILD-ER, *n.* one who forms visionary schemes—*Khām-khiyālī k. w., hawā-bandī k. w., khiyāl-bandī k. w.*—Anarthakabhāvanā k. w., anarthakavāsānā k. w.

CĀS'TLE BUILD ING, *n.* the act of building castles in the air—*Hawā-bandī, khiyāl-bandī, khām khiyālī*—Anarthakavāsānā, anarthakabhāvanā.

CĀS'TOR, *n.* (L.) a beaver—*Uḍbilāv<sup>h</sup>.*

[Chhāwñī karne kā dhab<sup>h</sup>.

CĀS'TRA-ME-TĀ'TION, *n.* (L. *castra, metor*) the art or practice of encamping—

CĀS'TRATE, *v.* (L. *castro*) to geld—*Khāsi k., ākhta yā ākhta k., be-tukhm k., khoja k., be-khāya k.*—Badhiyā k., vishanahin k., chhinnavrishana k.

CĀS'TRĀ'TION, *n.* the act of gelding—*Khāsi k., khoja k.*—Badhiyā k., vishanahin k., vrishanachhed, vrishanotpan.

CĀS'TREL, *n.* a kind of hawk—*Ek qism kā bāz*—Ek prakār kā ēyen.

CĀS'U AL. See under CASE.

CĀS'U-IST, *n.* (L. *casus*) one who studies and settles cases of conscience—*Faqīh, ma-*

*sāil-dān*, *ilm-i-muqaddamāt-i-zamir-dān*—Doshādoshaviveki, dharmādharmavichāarak, sadasatsaṅsayanivarttak, dharmādharmavishay meṇ vivādi.

CĀS-U-IS'TI-CAL, *a.* relating to cases of conscience—*Piqh ke muta'alliq, masāil-dāni se nisbat-dar, muta'alliq-i-ilm-i-muqaddamāt-i-zamir*—Dharmādharmavichāravishayak, dharmādharmavishayavivādasambandhi, doshādoshavivechanāsambandhi

CĀS-U-IS-TRT, *n.* the science of a casuist—*Masāil-dāni, fiqh, ilm-i-muqaddamāt-i-zamir*—Doshādoshavivechanavidyā, sadasatsaṅsayanivarttanavidyā, dharmādharmavichāraavidyā.

CAT, *n.* (S.) a domestic animal—*Billī<sup>h</sup>, bilār<sup>h</sup>*.

[*korā<sup>h</sup>*.

CĀT-O'-NINE-TAILS, *n.* a whip with nine lashes—*Nau phūndī kā korā<sup>h</sup>, nau phūndne kā CĀT'S'PĀW*, *n.* the dupe of an artful person—*Jo kisi ke phānde meṇ ātā hai<sup>b</sup>*.

CĀT-A-MOUN-TAIN, *n.* a wild cat—*Jungali billī<sup>h</sup>, ban-bilār<sup>h</sup>*.

CĀT'CAL, CĀT'PIPE, *n.* a squeaking instrument—*Bānsrī<sup>h</sup>, bansi<sup>h</sup>*.

CĀT'ER-WAUL, *v.* to make a noise like cats—*Myūn-myūn k., meṇo-meṇo k., ghurrānā<sup>h</sup>, gurrānā<sup>h</sup>*.

CĀT'GUT, *n.* a string for musical instruments, a kind of linen or canvass—*Tānt<sup>h</sup>, sun*

CĀT'KIN, *n.* a sort of flower—*Ek qism kā phūl*—*Ek prakār kā phūl*.

CĀT-A-BAPTIST, *n.* (Gr. *kata, baptō*) one opposed to baptism—*Istibāq kā mukhālif*—*Isāijalasaṅskār kā virodhi*.

CĀT-A-CHRE'SIS, *n.* (Gr. *kata, chresis*) the abuse of a trope—*Tamsil kā bejā isti'māl, ba'idu-l-fahm tamsil*—*Kuvyaṇjakaviśeṣh jaise kānōn so sundararūpawāle śabd ko pite hai*.

[*sha, yatnakrit.*

CĀT-A-CHRE'S-TI-CAL, *a.* forced, far-fetched—*Diqqat-talub, ba'idu-l-fahm*—*Klishṭ, vilak-*

CĀT-A-CHRE'S-TI-CAL-LY, *ad.* in a forced manner—*Diqqat-talubi se, ba'idu-l-fahmi se*—

*Klishṭarūp se, vilaksha bhāv se, vilakshya se.* [*tugyāni*—*Būrā, bārī, jalaplāvan.*

CĀT-A-CLY'ISM, *n.* (Gr. *kata, kluzo*) a deluge, an inundation—*Saul, saulāb, tūfan,*

CĀT-A-COMB, *n.* (Gr. *kata, kumbos*) a cave for the burial of the dead—*Murdon ke rukhne kā tah-khānā*—*Mitāsaur ke dharme kā talghara, loth dharme kā bhuṅghar.*

CĀT-A-DUPE, *n.* (Gr. *kata, doupos*) a waterfall, one who lives near a waterfall—

*Jharnā<sup>h</sup>, jharne ke pās rukhne w<sup>h</sup>* [*mār, āngavikār, āngavikriti.*

CĀT-A-LEP-SY, *n.* (Gr. *kata, lepsis*) a kind of apoplexy—*Ek tarah kā sakta*—*Apas-*

CĀT-A-LOGUE, *n.* (Gr. *kata, logos*) a list; *v.* to make a list of—*Fihrist; v. fihrist banānā*—*Bijak, kharā, chitṭhā, nāmāvalī; v. bijak kharā chitṭhā wā nāmāvali banānā.*

CA-TAL'Y-SIS, *n.* (Gr. *kata, lysis*) dissolution—*Bar-bādī, shikastī*—*Nās, tūtan.*

CĀT-A-PHRACT, *n.* (Gr. *kata, phraktos*) a horseman in complete armour—*Savār jo sar-ā-pā lohe meṇ garq rahātā hai*—*Ghuṇchāhā jo mukhsikh lohā pahine rahātā hai.*

CĀT-A-PLASM, *n.* (Gr. *kata, plusso*) a poultice, a soft plaster—*Lep<sup>h</sup>, lubdh<sup>h</sup>, loi<sup>h</sup>*.

CĀT-A-PULT, *n.* (Gr. *kata, peltē*) a military engine for throwing stones—*Patthar phēnkne kā ālu*—*Patthar phēnkne kā yantra.*

CĀT-A-RACT, *n.* (Gr. *kata, raktos*) a waterfall, a disorder in the eye—*Barā jharnā<sup>h</sup>, jālā<sup>h</sup>, motiyā-bind<sup>h</sup>, phūlī<sup>h</sup>*.

[*kām, sardī*—*Nak kā, bahmā, śleshmā.*

CA-TARRH, *ca-tār'*, *n.* (Gr. *kata, rheo*) a disease in the head and throat—*Nazla, zu-*

CA-TARRH'AL, CA-TARRH'OUS, *a.* relating to a catarrh—*Zukāmi, rezishi, muta'alliq-i-nazla*—*Śleshmāvishayak, śleshmāsan.bazdhi.*

CA-TĀSTRO PHE, *n.* (Gr. *kata, strophē*) a final event, a calamity—*'Āqibat, anjām-kār, bud-anjām, āfat*—*Sesh, śeshavrittint, dushparinām, āpad, vipad, durgati.*

CĀTCH, *v.* (Gr. *kata, echo* ?) to lay hold on, to seize: *p. t.* and *p. p.* CĀUGHT or CĀTCH-ED—*Dharnā<sup>h</sup>, pakarnā<sup>h</sup>, pakar-lenā<sup>h</sup>, phānsānā<sup>h</sup>*.

CĀTCH, *n.* seizure, an advantage, a snatch, any thing that catches, a kind of song—*Girift, qabza, fāida, jhapat<sup>h</sup>, qulāba, ek tarah kā git*—*Pakar, dhar, lābh, phal, lapkā,*

*chhūn, chhor, ānkri wā ānksi, ek prakār kā git, parivartakagit, parasparagit.*

CĀTCH-A-BLE, *a.* liable to be caught—*Pakre jāne ke lāiq*—*Pakre wā dhare jāne ke yogya.*

CĀTCH'ER, *n.* one who catches—*Pakarne w<sup>h</sup>, dharne w<sup>h</sup>*.

[*kāj ki pustak.*

CĀTCH'PĒN-NY, *n.* a worthless publication—*Chhāpe k nāgis kitāb*—*Chhāpe ki bin kām.*

CĀTCH'POLL, *n.* a sergeant, a bumbailiff—*Adālat kā piyāda*—*Kachahri kā chaprāsi.*

CĀTCH'WORD, *n.* a word under the last line of a page repeated at the top of the next—*Khārija, ek safhe ki sab ke niche ki satar ke tale kā lufz jo dūsrē safhe ki sab se pahili satar meṇ awval rahātā hai*—*Parapatragahśabd, ek pithaute ki saḥ ke niche ki lakir*

*ke tale kā śabd jo dūsrē pithaute ki pahli lakir meṇ sab se pahile ātā hai.*

CĀTCH'UP, CĀT'SUP, *n.* a liquor made from boiled mushrooms—*Ilas jo kukarauri-dhoṇ ke ubālne se banātā hai<sup>h</sup>*.

CĀT'E-CHISE, *v.* (Gr. *kata, echo*) to instruct by questions and answers, to question, to interrogate—*Suwal-o-jawāb se sikhlanā, suwāl k., bāz-purs k.*—*Prasnottarakram se upadēś k., prasnottar se sikhānā, pūchnā, prasnā k.*

- CAT'E CHIS-ER, *n.* one who catechises—*Suwál-o-jawáb ke taur se ta'lim k. w., pursán, sál*—*Prasñottarakram se jo sikháta hai, puchhne w., prásna k. w.*
- CAT'E-CHIS-ING, *n.* interrogation, examination—*Istisár, pursish, imtihán*—*Púchh-páchh, prásna, parikshá*. [ki pustak, prasñottaramálá, prasñottarávali.]
- CAT'E CHISM, *n.* a book of questions and answers—*Suwál-o-jawáb ki kitáb*—*Prasñottar*
- CAT'E CHIST, *n.* one who instructs by questions—*Suwál-o-jawáb ke taur se ta'lim k. w.*  
—*Prasñottaravidhi se sikhshak, prasñottarakram se sikhane w.*
- CAT'E CHIS'TI-CAL, *a.* instructing by questions—*Suwál-o-jawáb ke taur se sikháne w.*—*Prasñottarakram se sikháne w.* [kram se, prasñottar se.]
- CAT'E CHIS'TI-CAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottara-*
- CAT'E-CHET'IC, CAT'E-CHET'ICAL, *a.* consisting of question and answer—*Suwál-o-jawáb ki, suwál-o-jawáb-ime-*—*Prasñottaramay, saprasñottara, prasñottaravi-isht.*
- CAT'E-CHET'ICAL-LY, *ad.* by question and answer—*Suwál-o-jawáb se*—*Prasñottaravidhi-púrvak, prasñottarakram se.*
- CAT'E CHÜ-MEN, *n.* one who is yet in the rudiments of Christianity, a pupil little advanced—*Ísáí dín ke 'aqáid ki muhtadi, muhtadi*—*Ísáí dharim ka navachhátra, Ísáí dharim ka navásishya, navásishya, navachhátra.*
- CAT'E-GO-RY, *n.* (*Gr. kata, agora*) a series of ideas, a class, a predicament—*Silsila-i-khiyálát, darja jins ya nu'. maqúla*—*Manahk ípanásreni wá bhávanásreni, padárth, samánádhiakaran wá samánavarg* [nirpáyak, nirdhárak, spashít, niyat]
- CAT'E-GÖR'I-CAL, *a.* absolute, positive—*Qat'i, mutlag, saf, qat'i*—*Binlagaw, sidhá,*
- CAT'E-GÖR'I-CAL-LY, *ad.* directly, expressly—*Sarih, saf-saf*—*Sidhá, khulákhulá*
- CAT'E-NÁ'R-I-AN, *a.* (*L. catena*) relating to a chain—*Zanjir ke muta'alliq, silsile se nisbat dár*—*Srínkhalasambandhi, srínkhalákár, sikari ka sambandhi.*
- CAT'E-NÝTRON, *n.* regular connexion—*Zanjir-bandi, silsila, ulág, tasalsul*—*Srínkhalatwa, srínkhalatá, sambandhi, lagaw.* [Áhár juhána, bhojan jutána.]
- CÁ'TER, *c.* (*Fr. archer*!) to provide food—*Khána-dári k., kháne ka sar-anjám k.*
- CÁ'TER-ER, *n.* a provider, a purveyor—*Kháne ka sar-anjám k. n., kharch-bardar, khána-sámán, ihtiamachi*—*Bhándári, áhár juháne w., bhojan jutáne w.*
- CÁ'TER-ESS, *n.* a woman who provides food—*Kháne ka sar-anjám karne wáli, jo 'aurat khána bahim pakuncháti hai*—*Bhándárim, jo strí bhojan juhá deti hai.*
- CÁTES, *n. pl.* food, viands, dainties—*Kháná<sup>b</sup>, khurák, laziz quá, n'mut*—*Áhár, bhojan, bhog, uttam bhojan, mishtánná.* [shakari, kosasthi.]
- CÁ'TER-PLU-LAL, *n.* an insect, a grub—*Kipá<sup>b</sup>, jhánjká<sup>b</sup>, bhuá<sup>b</sup>, komalá<sup>b</sup>*—*Kít, kothá*
- CÁTH'A-KIST, *n.* (*Gr. katharos*) one who pretends to great purity—*Bari sufái ka dáwá k. w.*—*Bari sw-chedhatá ka abhimán k. w.*
- CA-THÁR'TIC, CA-THÁR'TICAL, *a.* purgative—*Jullábi*—*Bhedak, rechak, sarak.*
- CA-THÁR'TIC, *n.* a purging medicine—*Julláb, mus-hil*—*Rechak aushadh.*
- CA-THÉ'DRAL, *n.* (*Gr. kuta, hedra*) the head church of a diocese; *a.* pertaining to the see of a bishop—*Bará girjá*—*a. mujtahid*—*Pradhanabbhajanabhawan; a. pradhánadharimádhyaksh ke adhiikar ka sambandhi.*
- CÁTH'E-DRA-TED, *a.* relating to the chair or office of a teacher—*Mu'allim ke 'uhde ke muta'alliq*—*Adhyápak ki gaddi ka sambandhi.*
- CÁTH'O-LIC, *a.* (*Gr. kata, holos*) universal, general, liberal; *n.* a papist—*Kull, kullí, 'ámm, 'amim, ázáb-tab', kushída-dil, be-taraf-dar*—*n. Rom ke sar-dár pádrí ka pairaw*—*Sarvasámánya, sámánya, súdháran, apakshapáti, sab se prasanna, anyamatá-valambiyon par komal, n. Rom ke sarvapradhánadharimádhyaksha ka amnyái. Romiyamatadhári.* [nya, sádharan.]
- CA-THOL'I-CAL, *a.* universal, general—*Kull, kullí, 'amim, 'ámm*—*Sarvasámánya, sámá-*
- CA-THOL'I-CISM, *n.* adherence to the catholic church, universality, liberality—*Kullí mazhab se 'aláqa, kulliyat, 'amúniyat, be-taraf-dári, ázáb-tab'i, aur mazhab-dároñ ke sáth mulámmut*—*Sarvasádháranamat ka avalamban, sarvasádháranapata, samányata, apakshapát, anyamatávalambiyon par komalatá.*
- CÁTH'O-LIC-LY, *ad.* generally—*'Amúman*—*Sámányarup se.*
- CÁTH'O-LIC-NESS, *n.* universality—*'Amúniyat, kulliyat*—*Sámányatá, sarvasádháranatí.*
- CA-THOL'I-CON, *n.* a universal medicine—*Sab bimáriyon ke liye ek dáwá*—*Sab rogon ke nimitta ek aushadh.*
- CAT-ÖP'TRICS, *n.* (*Gr. lata, optomai*) that part of optics which treats of vision by reflection—*'Ilm-i-manázara-o-maráiya ki wah hissa ki jismen 'aks se jo súraten banti haiñ unká bayán hai*—*Drigvidyá ka prativimbavishayak ang.*
- CAT-ÖP'TRI-CAL, *a.* relating to catoptrics—*'Ilm-i-manázara-o-maráiya ke us hisse ke muta'alliq ki jismen 'aks se jo súraten banti haiñ unká bayán hai*—*Drigvidyá ka prativimbavishayakángasambandhi.* [pasu.]
- CÁ'TTLE, *n.* (*L. capitata*?) beasts of pasture—*Maváshi, gorú<sup>b</sup>, gáy-gorú<sup>b</sup>*—*Godhan,*
- CÁU-DAL, *a.* (*L. cauda*) relating to the tail—*Dum se nisbat-dár*—*Punchh ka vishayak.*
- CÁU-DATE, *a.* having a tail—*Dum-dár*—*Punchh w., puchchhaviáishít.*

CÂUDLE, *n.* (*L. calidus*) a warm drink mixed with wine, &c. : *v.* to mix caudle—*Sharâb se milâ huâ garm shorbâ* ; *v.* *sharâb se milâ huâ garm shorbâ benânâ*—*Madirâ se milâ huâ tattâ jûs* ; *v.* *madirâ se milâ huâ tattâ jûs banânâ*.

CÂUL, *n.* (*L. caula*) a membrane covering the intestines, a kind of net—*Ahtariyon kâ bethan<sup>h</sup>, ânton ki jhili<sup>h</sup>, jâl<sup>h</sup>, jâlî<sup>h</sup>* [kallâ.

CÂULI-FLOW-ER, *n.* (*S. cavel and flower*) a species of cabbage—*Phul-kobi<sup>h</sup>*.

CÂUPO-NIŞE, *v.* (*L. caupo*) to sell wine or victuals—*Sharâb yâ khurâk beichnâ*—*Madirâ wâ sidhâ beichnâ*.

CÂUSE, *n.* (*L. causa*) that which produces an effect, a reason, a motive, a suit, a side, a party ; *v.* to effect as an agent—*Sabab, bâ'is, mijib, jihat, wâsta, wajh, muqaddama, mu'amala, taraf, pahlâ* : *v.* *karnâ<sup>h</sup>, paidâ k., ijâd k.*—*Kâran, hetu, nimitta, vâd, paksha* ; *v.* *janmânâ, upjînâ, karânâ, rachnâ, nikâlâ, uthânâ*.

CÂUS'A-BLE, *a.* that may be caused—*To ho sake<sup>h</sup>, jisko kar sake<sup>h</sup>*.

CÂUS'AL, *a.* relating to a cause—*Sabab ke muta'alliq, musabbib*—*Kâranik, hetuk*.

CÂUS'AL-I-TY, *n.* the agency of a cause—*Fâ'ilîyat*—*Kâranatwa, nimittatwa, hetutâ*.

CÂUS'AL-LY, *ad.* according to the order of causes—*Sababon ke nisile ke mutâbiq*—*Kâranon ke kramânusâr*.

CAU-S'ATION, *n.* the act of causing—*Fâ'ilîyat*—*Kâranatwa, hetutâ*.

CÂUS'A-TIVE, *a.* that expresses a cause—*Sabab bay'in k. w., bâ'is zâhir k. w.*—*Kâranâ-prakâsak, hetudyotak*. [prakâsak bhâv se, hetudyotak riti se.

CÂUS'A-TIVE-LY, *ad.* in a causative manner—*Sabab zâhir karne ke taur se*—*Kâranâ*.

CÂUS'ATOR, *n.* one who causes—*Mijid, bâni, fâ'il*—*Kârak, janak, utpâdak, kartâ, prayojak*. [nishprayojan, akâran, aheturk, hetusunya.

CÂUSE'LESS, *a.* having no cause—*Bilâ-wâsta, be-sabab, nâ-haqq, be-mijib*—*Nishkâran*.

CÂUSE'LESS-LY, *ad.* without cause—*Be-sabab, nâ-haqq, be-mijib*—*Akirân, nishprayojan, binâ hetu*.

CÂUSE'LESS-NESS, *n.* state of being causeless—*Be-sababi, be-mijibi, be-bunyâdî*—*Nishkâranatâ, hetus'inyatwa, nishprayojanatâ*. [jak.

CÂUSE'LY, *n.* one who causes—*Mijid, bâni, fâ'il*—*Kartâ, kârak, janak, utpâdak, prayo-*

CÂUS'EY, CÂUSE'WAY, *n.* (*Fr. chaussée*) a way raised and paved—*Bând*—*Bândh*.

CÂUTER-Y, *n.* (*Gr. kairo*) a burning by a hot iron, a searing—*Gosht ko garm lohe se dâgnâ, gul d.*—*Tapt lohe se mâns ko dagdh k.*

CÂUTER-IZE, *v.* to burn, to sear—*Dâg d., gul d.*—*Tapt lohe se jalânâ, dagdha k.*

CÂUTER-ISM, *n.* the application of cautery—*Dâg d., gul d.*—*Tapt lohe se dagdh k.*

CÂUTER-I-Z'ATION, *n.* the act of cauterizing—*Garm lohe se gosht ko dâgnâ, gul*—*Tapt lohe se mâns ko dagdh k.* [khâ-lene w.

CÂUS'TIC, CÂUS'TI-CAL, *a.* burning, corroding—*Jâlâne w<sup>h</sup>, khâ-jâne w<sup>h</sup>*—*Dâhak*.

CÂUS'TIC, *n.* a corroding application—*Muqarrih, mukriq tez âb*—*Dâhak aushadh, dâhak pralep*.

CÂUTION, *n.* (*L. cautum*) prudence, care, security, warning ; *v.* to warn—*Hazar, ihtiyât, hosh-yâri, zâminî, kafûlat, tumbh, nasihat* ; *v.* *âgâh k., khabar-dâr k.*—*Vichâr, vivechanâ, chintâ, sâvadhânî, soch, rakshâ, bandhak, pratyâdeś, chetaunî, agrasoch, chetanî* ; *v.* *chitânâ, jatânâ*.

CÂUTION-ARY, *a.* given as a pledge, warning—*Girvi kiyâ gayâ, kafûlat meñ rakkhâ gayâ, nasihat-âmeh, âgâh k. w., khabar-dâr k. w.*—*Sabandhak, pratyîdeśak, chitâne w.* jatâne w. [bedâr—Suchet, sâvadhân, satark, chaukas.

CÂUTIONOUS, *a.* wary, watchful—*Hosh-yâr, khabar-dâr, dîr-andesh, âqibat-andesh*.

CÂUTIONOUS-LY, *ad.* warily, prudently—*Khabar-dâri se, hosh-yâri se, dîr-andeshî se, âqibat-andeshî se*—*Sâvadhânî se, chaukasâi se, agrasoch se*.

CÂUTIONOUS-NESS, *n.* carefulness, watchfulness—*Khabar-dâri, hosh-yâri, ihtiyât, bedâri*—*Sâvadhânatâ, chaukasâi, sâvadhânî*.

CÂUTEL-OUS, *a.* cautious, cunning—*Khabar-dâr, hosh-yâr, dîr-andesh, bedâr, firatî, makkâr, hila-bâz*—*Satark, sâvadhân, chaukas, suchet, dhurt, sayânâ*.

CÂUTEL-OUS-LY, *ad.* cautiously, cunningly—*Khabar-dâri se, hosh-yâri se, dîr-andeshî se, bedâri se, firatî se, makkâr se, hila-bâzi se*—*Sâvadhânî se, chaukasâi se, dhurtâi se, dhurtâi se, sayânepan se*. [charhe, yuddhasambandhî ghurobarhe, aswârohî sainya.

CÂVAL-RY, *n.* (*L. caballus*) horse troops—*Savâr, turk-savâr, risâla*—*Lurâñke ghur-*

CÂV-AL-CÂDE, *n.* a procession on horseback—*Savâron ki savâri yâ jilau*—*Ghurchar-*

hon ki chalti sreni wâ pañkti.

CÂV-AL-LIÈR, *n.* a horseman, a knight, a gay military man ; *a.* gay, brave, haughty—*Savâr, mumtâz savâr, ek khush-tab' sipâhî* ; *a.* *khush-tab', khush-dîl, diler, magrûr*—*Ghurcharhâ, pratîhthit ghurcharhâ, kulinasâdî, rangilâ yoddhâ* ; *a.* *rasik, sâhasî, dhîthâ, ahankârî, ghamandî*.

CÂV-AL-LIÈR-LY, *ad.* haughtily, disdainfully—*Gurûr se, shekhi se, higârat se, ihânât se*—*Ghamand se, ahankâr se, ghripâpûrvak, ghin se, avamânâpûrvak, anâdar se*.

CÂVE, *n.* (*L. caverna*) a hole under ground, a cell, a den ; *v.* to dwell in a cave, to make

hollow—*Kahaf, mugāra, gār*; v. *gār meñ rahnā, kahaf banānā, gār banānā*—Khop, khoh, guphā, guhā, dahak, garāhā; v. khoh meñ basanā, guphā meñ rahnā, guphā banānā, khoh banānā.

CAVERN, n. a hollow place in the ground—*Gār, kahaf*—Khop, guphā.

CAVERNED, a. full of caverns, hollow, living in a cavern—*Gār-dār, pur-kahaf, mujaw-waf, nichā<sup>b</sup>, gār sā bunā huā, gār kā ruhne v.*—Kohamay, gahwarī, gahwaravisht, guphā ke sadris banā huā, gahirā, khālā, guphāvāsi, khohāvāsi, gahwarāvāsi.

CAVERN-NOUS, a. full of caverns—*Pur-gār, gār-dār*—Gahwaramay, gahwarī, guphāmāy.

CAVITY, n. hollownness, a hollow place—*Juuf, gār*—Gahirā, khāl, garahā, garbarā, khokhrā, kandarā wā kandalā.

CAVE-AT, n. (L.) intimation of caution—*Khabar-dār hone ke liye āgāhi*—Sāvadhnā hone ke nimitta chatānā, sain, pratyādes. [Machhli kō achār<sup>b</sup>.

CA-VIARE', ca-vār', n. the roe of the sturgeon and other large fish salted—

CAVIL, v. (L. cavillor) to raise captious objections; n. a false or frivolous objection—*Nukta-chmā k., harf-giri k., itirāz-i-lā-hāsil k., nā-haqq 'aib pakaynā, takrār k., be-jā 'uzr k.*; n. *nukta-chmā, harf-giri, nā-haqq 'aib-joī, be-jā 'uzr, be-hūda 'uzr, khurda-giri, itirāz-i-lā-hāsil*—Nirarthak dosh nikālā, jhūthī pay lagānā, mithyā vivād k., vitandā k., vyarth dūshān d.; n. *mithyā vivād, vyarth doshagrahān, vitandā, mithyāpatti*.

CAVIL-LATION, n. the practice of objecting—*Nā-haqq 'uzr yā takrār karne kī 'ādat, itirāz-i-lā-hāsil karne kī 'ādat*—Vitandā karne kī bān, mithyāpatti karne kī bān.

CAVIL-LEER, n. a captious disputant—*'Aib-joī, harf-gir, nukta-chmā, khurda-gir, hujjati, takrārī, mutā'ariz*—Doshagrāhak, mithyāpatti k. w., vitandākārī, mithyāvivādī.

CAVIL-LING, n. frivolous disputation—*Nā-haqq takrār, be-hūda hujjāt*—Mithyāpatti, vitandā, mithyāvivād.

CAVIL-LOUS, a. full of vexatious objections—*Itirāz-i-lā-hāsil se bharā huā, be-jā 'uzr se pur*—Mithyāpattimay, mithyāvivād se bharā huā, vitandāmāy.

CAVIL-LOUS-LY, ad. in a cavillous manner—*Itirāz-i-lā-hāsil ke rū se, be-jā 'uzr ke taur se*—Mithyāpattipūrvak, vitandā ke anusār.

CÄW, v. to cry as a rook—*Kān-kān k.<sup>b</sup>, kauwe-si bolī bolnā<sup>b</sup>*. [khiyā.

CA-ZIQUE', n. an American chief—*Amerika kā ek sar-dār*—Amerika des kā ek mu-

CEASE, v. (L. cessum) to leave off, to stop, to fail, to be at an end—*Bāz-rahnā, dast-bar-dār k., ruknā<sup>b</sup>, mauqūf k., mauqūf k., tark k., jātā rahnā<sup>b</sup>, ākhir k., tamām k.*—Thambhnā, thābarnā, hāth uṭhānā, chhūtnā, sānt h., sānt k., chhōjnā, chuknā, uṭh jānā, śesh h. [antar, avirat, anivritta, nitya, anantar, anavarat.

CEASELESS, a. without stop, continual—*Bagair rukāv, lagātār, dāim, mudāmi*—Nir-

CEASELESS-LY, ad. perpetually, continually—*Dāim, lagātār*—Nirantar, nitya, anantar, avirat, anavarat. [thabrāv, nivritti, viśrām, virām, vichchhed.

CESSATION, n. a stop, a rest, a pause—*Tawāqūf, waqfa, muhlat, jarāgāt*—Rok, rukāv, ROK-CE-ITY, n. (L. cecus) blindness—*Nā-bināi, āndhlāi<sup>b</sup>, āndhlā pan<sup>b</sup>, kori*—Andhāi, dīrshīhinātā, adīrshī.

CECUTIEN-CY, n. dimness of sight—*Dhūndhlāi<sup>b</sup>, tēragi, kam-bināi, nā-bināi*—Timir, [tinur, āndhlāpan, dluṇdh, durdarātwa.

CEDAR, n. (L. cedrus) a large tree—*Sanaubar*—Devadāru. [sambandhī.

CEDARN, CE'DRINE, a. belonging to the cedar—*Sanaubar se nisbat-dār*—Devadāru

CEDRY, a. of the colour of cedar—*Sanaubar ke rang kā*—Devadāruvarnā.

CEDE, v. (L. cedo) to yield, to give up—*Hawāla k., de-dālnā<sup>b</sup>*—Swādhīkār de dālnā, samarpan k., saṁpna. [de dālnā.

CESSION, n. act of yielding, surrender—*Hawāla, taslim, tafwiz*—Samarpan, prādān,

CESSIBLE, a. yielding, easy to give way—*Dabbū<sup>b</sup>, dabne w.<sup>b</sup>, chappū<sup>b</sup>, chapne w.<sup>b</sup>*

CESSIBILITY, n. quality of giving way—*Dabbū-pan<sup>b</sup>, chappū-pan<sup>b</sup>*.

CEIL, v. (L. celum) to overlay the inner roof of a building or room—*Bhitari chhat banānā yā maynā<sup>b</sup>, pātan ke tale kī or banānā<sup>b</sup>*.

CEILING, n. the inner roof—*Bhitari chhat<sup>b</sup>, pātan ke tale kī or kī chhat<sup>b</sup>, saqf*.

CELESTURE, n. (L. celo) the art of engraving, the thing engraved—*Naqqāshi, jis shai par naqqāshi kī gayi ho so*—Takshanākarmavidyā, jis vastu par takshanākarm huā ho so.

CELEBRATE, v. (L. celebri) to praise, to extol, to honour, to make famous, to distinguish by solemn rites—*Tārīf k., hamd k., tausif k., ta'zim k., mashhūr k., mubārak jānnā, mutabarrak jānnā, khushi ke sāth k., barāi k.<sup>b</sup>*—Sarāhnā, prasaṁsā k., pratish-ṭhā k., prasāddha k., kirtimān k., vikhyāt k., mānnā, yathāvidhī harsh se karnā, vidhipūrvak koī bāt harsh se karnā.

CELEBRATION, n. the act of celebrating, praise, renown—*Rusūmāt ke sāth 'amal meñ lānā, tā'rīf, āfrīn, sanā, nām-varī*—Vidhiyat ācharān, prasaṁsā, śruti, kirtī, yās.

CELEBRATOR, n. one who celebrates—*Rusūmāt ke sāth 'amal meñ kāne w., sanā k. w., tā'rīf k. w., nām-var k. w.*—Vidhipūrvak ācharān k. w., mānne w., prasaṁsak, kirtimān k. w., yāsī k. w.



- CE-LEB'RITY**, *n.* fame, renown, distinction—*Nām-wari, shukrat, ta'zim*—*Kirti, yaś, prasiddhi, khyāti, pratishthā*. [sighragati.]  
**CE-LER'ITY**, *n.* (L. *celer*) swiftness—*Shitābī, tez-ravī, subuk-ravī*—*Sighratā, veg*.  
**CE-LER-Y**, *n.* a species of parsley—*Ajwāyan khurāsāni*. [Swargiy, nabhahsth.]  
**CE-LESTIAL**, *a.* (L. *cælum*) heavenly—*Bikishtī, jannatī, falakī, firdausī, āsmānī*.  
**CE-LI-AC**, *a.* (Gr. *kōilia*) pertaining to the lower belly—*Peṛī ke mutā'alliq, tal-pet ke matā'alliq*—*Peṛī wā talpet sambandhī*. [—*Kuārpan, avivāhāvasthā*.]  
**CEL-TBA-ÇY**, *n.* (L. *cælebs*) single life, unmarried state—*Mujarradī, tajrid, tajarrud*.  
**CEL'T-BATE**, *n.* single life—*Tajrid, tajarrud*—*Avivāhāvasthā, kuārpan*.  
**CELL**, *n.* (L. *cella*) a small close apartment, a cavity, a cave—*Chhōṭī band kōthri, garahā<sup>h</sup>, khok<sup>h</sup>, gepkhā<sup>h</sup>*.  
**CEL'LAR**, *n.* a place under ground for stores—*Sharāb waḡaira chizon ke rakhne kā tah-khāna*—*Madirā ādi sāmagri rakhne kā talghar wā bhuīnghar*.  
**CEL'LAR-AGE**, *n.* cellars, space for cellars—*Tah-khāne, tah-khāne ke liye jagah*—*Talghar, bhuīnghar, talghar ke nimitta jagah*.  
**CEL'LAR-ER**, *n.* one who has charge of a cellar—*Tah-khāne-dār, tah-khāne kā muhāfiz*—*Talghar wā bhuīnghar kā bhandāri*. [pūrā madhukoshākār.]  
**CEL'LU-LAR**, *a.* consisting of little cells—*Khāna-dār, khāna-khāna*—*Sūkshmarandhra*.  
**CEL'S-TUDE**, *n.* (L. *celsus*) height—*Bulandī*—*Unchāi*.  
**CE-M'ENT**, *n.* (L. *cementum*) a substance which makes bodies unite, mortar—*Wah skai jis se do chizon ko bāham jorte haiñ jaise sirish waḡaira, lei<sup>h</sup>, rekhta*—*Wah dravya jis se do vastuon ko jorte haiñ jaise gond ityadi, let, gira*.  
**CE-M'ENT**, *v.* to unite, to cohere—*Paivand k., wasl k., paivand h., wasl k.*—*Chiptānā, joṇā, milnā, gūṇṇā, sāṭnā, lesnā, jūṇā, sāṭnā*.  
**CE-M-EN-TA'TION**, *n.* the act of cementing—*Jurāw<sup>h</sup>, jutāw<sup>h</sup>, satāw<sup>h</sup>, chipkāw<sup>h</sup>*.  
**CE-M'ENT'ER**, *n.* one that cements—*Jorñe w<sup>h</sup>, sāṭne w<sup>h</sup>, milāne w<sup>h</sup>, chiptāne w<sup>h</sup>*.  
**CE-M'E-TER-Y**, *n.* (Gr. *kōimeterion*) a place where the dead are buried—*Rauza, maqbara maḡar-gāh, gor-istān*—*Loth girne ki jagah, maritāsār girne kā sthān*.  
**CE-M-I-T'E'R-IAL**, *a.* relating to a cemetery—*Gor-istān ke mutā'alliq*—*Loth arthāt maron ke gārne ke sthān kā sambandhī, śavasānasambandhī*.  
**CE-NA'TION**, *n.* (L. *cæna*) the act of supping, a meeting for supper—*Byālū k<sup>h</sup>, biyāri k<sup>h</sup>, byālū karne ke liye jamā'urā<sup>h</sup>*.  
**CEN'A-TO-RT**, *a.* relating to supper—*Byālū kā<sup>h</sup> biyāri kā<sup>h</sup>*.  
**CEN'O-BY**, *n.* (Gr. *koinos*, bios) a place where persons live in community—*Ek jagah jahān bahut se log ekatthe rahte haiñ<sup>h</sup>, akhārā<sup>h</sup>, sangat<sup>h</sup>*. [w<sup>h</sup>.]  
**CEN'O-BITE**, *n.* one who lives in community—*Sangat meñ rahne w<sup>h</sup>, akhāre meñ rahne*.  
**CEN-O-BIT'CAL**, *a.* living in community—*Sangat meñ rahne w<sup>h</sup>, bairāgiyon ke akhāre meñ rahne w<sup>h</sup>*.  
**CEN'O-TAPH**, *n.* (Gr. *kenos*, taphos) a monument for one buried elsewhere—*Rauza jisko faqat yād-gāri ke wāste banāte haiñ, aur us meñ koi madfūn nahīñ rahtā, jiski yād-gāri ke wāste banāte haiñ wah aur hi kahīñ madfūn hotā hai*—*Aur hīkahīñ mare hue kā smaranārth mandir wā stambh jo śunya hotā hai*. [kānā.]  
**CENSE**, *v.* (L. *candeo*) to perfume—*Mu'attar k., khash-bū-dār k.*—*Sugandhī k., mah-*  
**CEN'SER**, *n.* a vessel for burning perfumes—*Bakhūr-dān, lakhlakhā, 'ūd-soz, dhūp-dān<sup>h</sup>*—*Dhūpādhār, dhūpapatra*.  
**CEN'SOR**, *n.* (L.) an officer at Rome whose business was to register persons and property and to correct manners, one who finds fault, a scrutinizer—*Sābiq meñ Rom kā ek 'uhda-dār jiskā yah kām thā ki logon kā nām aur unkā māl-o-asbāb ek daftar meñ likh rakkhe aur unke atwār durust kare, muhtasib, nukta-chīn, 'aib-jo, khūb āzmāish k. w., mumtāhin*—*Prāchinakāl meñ Rom kā ek adhikārī jiskā yah kām thā ki logon kā nām aur dhan likhe aur unke ācharan aur vyavahār sudhāre, dosh nikālne w., dosh dekhne w., chhidra dhūñrhne w., bhālī bhāntī jāñchne w., parikshak*.  
**CEN-SO'R-IAL**, *a.* full of censure, severe—*'Aib-jo, 'aib-go, harf-gir, khurda-gir, sakhtī*—*Nindak, paradoshak, apavādak, doshagrāhī, karā*.  
**CEN-SO'R-IAN**, *a.* relating to a censor—*Rom ke us 'uhda-dār ke mutā'alliq jiskā yah kām thā ki logon kā nām aur māl-o-asbāb likhe aur unke atwār durust kare, muhtasib se nisbat-dār, mumtāhin ke mutā'alliq*—*Rom ke us adhikārī kā sambandhī jiskā yah kām thā ki logon kā nām aur dhan likhe aur unke ācharan sudhāre, parikshakasambandhī, bhālī bhāntī jāñchnewālē kā vishayak*.  
**CEN-SO'R-IOUS**, *a.* addicted to censure, severe—*Harf-gir, 'aib-jo, nukta-chīn, sakhtī*—*Doshānweshī, nindā<sup>h</sup>, apavādak, chhidra dhūñrhne w., doshagrāhī, agunavādī, karā*.  
**CEN-SO'R-IOUS-LY**, *ad.* in a censorious manner—*'Aib-jot ke taur, harf-giri ke taur, nukta-chīn ki tarāh, sakhtī se*—*Nindāpūrvak, apavādapūrvak, dosh nikālne ki riti se, chhidra dhūñrhne ki riti se*. [giri—*Nindakatā, apavādasīlatwa*.]  
**CEN-SO'R-IOUS-NESS**, *n.* disposition to find fault—*'Aib-jot, harf-giri, nukta-chīn, nukta-*  
**CEN'SOR-SHIP**, *n.* the office of a censor—*Rom ke us 'uhda-dār kā 'uhda jiskā yah*

kām thā ki logon kā nām aur māl-asbāb likh le aur unki chāl-o-chalan durust karē, muhtasib kā 'uhda, mumahin kā 'uhda—Rom ke us adhkārī kā pad jiskā yah kām thā ki logon kā nām aur dhan likh le aur unke ācharan sudhārē, āchāradrashāpad, parikshak kā pad, jānchne wālē kā pad.

ČEN'SURE, *n.* blame, judgment, judicial sentence; *v.* to blame, to condemn—*Malāmat, ilzām, gila, shikwa, shikāyat, hākim kī tajwiz, faisala, fatwā, hukm*; *v.* ilzām d., mulzim k., muḡrim thahrānā, kharāb thahrānā, nā-jūz thahrānā, nā-manzūr k.—Nindā, apavād, kalañk, nyāyādhipati ki vyavasthā wā nirnay; *v.* nindā k., doṣh d., doṣh laḡanā, burā thahrānā, doṣhī k., aparādhī k., agrahya k.

ČEN'SU-RA-BLE, *a.* deserving censure, blamable—*Ilzām ke lāiq, malāmat ke gābil, mulzim—Dūshaniy, nindaniy, aparādhī.* [Nindyatā, nindaniyatā, sēparādhātā.

ČEN'SU-RA-BLE-NFSS, *n.* fitness to be censured—*Qābiliyat-i-ilzām, kiyāyat-i-malāmat—*

ČEN'SU-RER, *n.* one who censures—*Ilzām d. w., shāki, 'aib-go, gila-guzār—Nindak, apavādak, doṣh d. w., dokhwaiyā.*

ČEN'SU-RING, *n.* blame, reproach—*Ilzām, shikwa, gila, shikāyat, dūsh-nām, malāmat—Nindā, apavād, kalañk, tiraskār, durvākya, ghrinā.*

ČEN'SR, *n.* a public rate, a tax, rank—*Mahsūl, darja, hālat—Kar, rājakar, pad.*

ČEN'SUB, *n.* an official enumeration of the inhabitants of a country—*Mardum-shumārī, khāna-shumārī—Log-ginti, janasañkhyā.*

ČEN'SU-AL, *a.* relating to the census—*Mardum-shumārī ke mutā'alliq, khāna-shumārī ke mutā'alliq—Janasañkhyāsambandhī.*

ČENT, *n.* (L. centum) a hundred, an American copper coin—*Sad, Amerika ke mulk kī paisā—Sau, Amerika deś kā ek paisā.*

ČENT'AGE, *n.* rate by the cent or hundred—*Saikarā kī hisāb—Saikarā kā lekhhā.*

ČENT'EN-ARY, *n.* the number of a hundred—*Sau kā 'adad, sadi—Śatak, sau.*

ČEN-TEN'NT-AL, *a.* consisting of a hundred years—*Sad-sāla, sau-sāla—Sau baras kā, śatavarsh, śatābd.*

ČEN-TEN'T-MAL, *a.* the hundredth—*Saurāñh.* [gunā kathopakathan, saugunī bāchhit.

ČEN-TILO-QUY, *n.* a hundred fold discourse—*Sau pech kā bayān, sau-gūna bayān—Sau-*

ČEN-TI-PEDE, *n.* a poisonous insect—*Kankhajūr<sup>h</sup>, gojer<sup>h</sup>.* [*v.* sau-gunā k<sup>h</sup>.

ČEN-TU-PLE, *a.* a hundred fold; *v.* to multiply a hundred fold—*Sau-gunā<sup>h</sup>, sad-chand;*

ČEN-TU'PLI-CATE, *v.* to make a hundred fold—*Sau-gunā k<sup>h</sup>.*

ČEN-TU'R-I-A-TOR. ČEN-TU-RIST, *n.* a historian who distinguishes time by centuries—*Wah muwarrikh jo zamāne ko sau sau sāl meñ tafriq kartā hai—Wah itihāsavettī jo samay ko sau sau baras meñ vibhakt kartā hai.*

ČEN-TU'RION, *n.* a Roman military officer who commanded a hundred men—*Rom kī āfsar jiske tābi sau javān the—Rom kī senāpati jiske adhin sau yoddhā the, śatayoddhādhipati.*

ČEN-TU-RY, *n.* a period of a hundred years—*Sad-sāl, sadi—Sau baras, śatak, śatavarsh.*

ČEN'TAUR, *n.* (Gr. kentoe, tauros) a fabulous being half man half horse—*Qantūras, ek aise wujūd kī nām jiskā jism nisf insān aur nisf asp hotā hai—Narāśwa.*

ČEN'TO, *n.* (L.) a composition formed of passages from various authors—*Wah navishta jisko mukhtaliḡ kitābon se ḡqre lekar banāte haiñ, intikhāb, tālif—Prakirpā-kāvya, nānāgranthasāngrihitakāvya.*

ČEN'TRE, *n.* (Gr. kentron) the middle point; *v.* to place on a centre, to collect in a point—*Markaz, madār, nāf; v. markaz par qāim k., ek jā jam' k., dar-miyān meñ qāim h., ek jā mujtami' h.—Kendra, madhya, bich; v. kendra par thahrānā, madhya meñ ekatra k., bich meñ thaharnā, ek sthān meñ milnā.*

ČEN'TRAL, *a.* relating to the centre—*Markaz ke mutā'alliq, dar-miyāni—Kendrasambandhī, madhya, madhyavartī, bich kā. [hone kī hālat—Madhyatwa, madhyasthatā.*

ČEN'TRAL'I-TY, *n.* the state of being central—*Markaz par hone kī hālat, dar-miyān meñ*

ČEN'TRAL-LY, *adv.* with regard to the centre—*Bichonbich<sup>h</sup>, bichobich<sup>h</sup>.*

ČEN'TRIC, ČEN'TRI-CAL, *a.* placed in the centre—*Mutawassit, dar-miyāni, dar-miyān meñ qāim—Madhyasthāyi, madhyavartī, garbhasth, bich kā.*

ČEN'TRI-CAL-LY, *adv.* in a central situation—*Bichonbich<sup>h</sup>, bichobich<sup>h</sup>.*

ČEN'TRI'FUGAL, *a.* flying from the centre—*Markaz se bhāgne w., gurezanda-az-markaz—Kendra wā madhya se bhāgne w., kendraṭyāgi, madhyatyaḡi.*

ČEN'TRI'F'E-TAL, *a.* tending to the centre—*Markaz kī taraf māvīl, māvīl-ba-markaz—Kendrābhigāmi, kendraḡbhīsārī, madhyābhigāmi, madhyābhīsārī.*

ČE-PHAL'IC, *a.* (Gr. kephale) pertaining to the head—*Sar ke mutā'alliq, mutā'alliq-i-sar—Mastakasambandhī, mastakī.*

ČE-RAS'TEŚ, *n.* (Gr.) a serpent having horns—*Sing-dār sānp—Śrīngī sarp.*

ČERE, *v.* (L. cera) to cover with wax; *n.* the naked skin on a hawk's bill—*Mom laḡanā yā chuparnā; n. bāz kī thonth par kī khāl—Sikh chuparnā; n. syen kī thonth par kī khāl.*

ČE-RATE, *n.* an ointment of wax oil, &c.—*Marham, mom-rauḡan—Sikh ādi kā pralep.*

CEREMENT, CER'CLÖTH, *n.* cloth dipped in wax or glutinous matter—*Mom-jāma, momī kaprā*—Sikth men dubāyā huā kaprā.

CERE-OUS, *a.* waxen, like wax—*Momī, mom kā, mom sā*—Saikthik. sikthakasadriā.

CER-Ū'MEN, *n.* the wax of the ear—*Kān kā khūnt<sup>h</sup>, kān kā mail<sup>h</sup>*. [Dhānyasambandhi.

CER-E-AL'IOUS, *a.* (L. *ceres*) pertaining to corn—*Anāj yā galle ke muta'alliq*—

CERE BRUM, *n.* (L.) the brain—*Magz, dimāg*—Bhejā, mastishk.

CER'E-BRAI, *a.* pertaining to the brain—*Magz ke muta'alliq, magzi, dimāg se nisbat-dār*—Mastishkasambandhi. [mastishk kā ek aṅś.

CER'E BEL, *n.* part of the brain—*Magz kā hissa, dimog kā hissa*—Mastishkabhāg.

CER'E-MO-NY, *n.* (L. *ceremonia*) outward form in religion state or civility—*Rasm, adab, rukn, zāhir-dāri shart, takalluf*—Kriyā, riti, chal, vidhi, negchār, śishtāchāra-vidhi, ādaropachār, ādarasatkār.

CER-E-MŌ'NI-AL, *a.* relating to ceremony; *n.* outward form or rite—*Zāhiri tariqon ke muta'alliq, zāhiri tariq aur rasmiyat ki taraf māil, takalluf-mizāj, zāhir-dāri-parast*; *n. rasm, zāhir-dāri, adab, rukn*—Vaidhik, naiyamik, āchārik, vyāvahārik; *n. riti, chāl, dhūrā, vidhi, negchār, śishtāchāra-vidhi*.

CER-E-MŌ'NI-AL-LY, *ad.* according to ceremony—*Hasb-ul-rasm, adab ke mutābiq, ba-dastūr, takalluf ke sātḥ, zāhir-dāri se, ba-takalluf*—Riti ke anusār, vidhivat, vidhi ke anusār, śishtāchār ke anusār.

CER-E-MŌ'NI-OUS, *a.* full of ceremony, formal—*Zāhir-dār, takalluf-mizāj, zāhir tariq aur rasmiyat ki taraf māil, zāhir-dāri-parast*—Śishtāchāri, lokāchāri, atisabhyā, sabhyacharasevi, ādaropachāraśil, ādarasatkāraśil.

CER-E-MŌ'NI-OUS-LY, *ad.* formally—*Ba-zāhir-dāri, ba-takalluf, adab ke mutābiq, hasb-ul-rasm, ba-dastūr*—Śishtāchārapūrvak, bare ādar se, bare sanmān se, lokachār ke anusār, vidhivat.

CERRUS, *n.* (L.) the bitter oak—*Ek qism kā karuā shāh-balūt*—Sindūravrikshabhed.

CERRI-AL, *a.* relating to the cerrus—*Ek qism ke shāh-balūt ke muta'alliq*—Sindūravrikshabhedasambandhi.

CERTAIN, *a.* (L. *certus*) surē, resolved, undoubting, unfailing, regular, some—*Yaqinī, salāh, tahqiqī, mutayyaqqin, muqarrar, yaqin janne w., hukmi, kār-gar, muasir, mu'ayyan, muta'ayyan, ba'z, yā ba'z, fulān*—Dhruv, sunīschit, niśchit, niśhapanna, nihsandeh, asandighd, sach mānne w., achhik, amogh, kāri, niyat, koi.

CERTAIN-LY, *ad.* without doubt, without fail—*Be-shakk, olbatta, zurūr, khwāh-makhwāh*—Sachmuch, sachsach, nihsandeh, avasāya.

CERTAIN-TY, *n.* exemption from doubt or failure, that which is real, truth, fact—*Yaqin, tāsir, muasiri, qunwat-i-asar, ta'ayyun, jo shai muqarrar aur sach hai, tayyaqqun, tahagguq, haqiqat*—Nīschayajñān, asandighatā, guṇakāri, jo sach hai, sachchī hāt, satya, yatharthatā, diihapramāṇ. [dhruv, nihsandeh.

CERTES, *ad.* certainly, in truth—*Pi-l-haqiqat, be-shakk*—Sachmuch, nīschayarūp se,

CERT-IF-Y, *v.* to give certain information of—*Muttalī k., āgāh k., tahqiq k., muqarrar bayān k.*—Nīschayarūp se janānā, samāchār denā, pramāṇi k., pramāṇ denā. [patra.

CERTIFI-CATE, *n.* a testimony in writing—*Sunad, dast āwez*—Pramāṇapatra, nirṇaya-

CERTIFI-CATION, *n.* the act of certifying—*Muqarrar bayān k., itilā'-dāhī*—Nīschayarūp se janānā, pramāṇikaran. [asandighatā.

CERTITUDE, *n.* freedom from doubt—*Yaqin, tahagguq*—Nīschay, nihsandehatwa,

CERULE-AN, CERULE-OUS, *a.* (L. *caeruleus*) blue, sky-coloured—*Nil-gūn, ābi, āsmā-nī rang*—Nīlavarn, nilā, ākāśavarn. [nilā rang utpanna k. w.

CER-ULYIC, *a.* producing a blue colour—*Nilā rang paidā k. w.*—Nīlavarnotpīdak,

CERUSE, *n.* (L. *cerussa*) white lead—*Safedā yā safedā, sufed sisā*—Śwet sisā, śwet sisā kā chūrn.

CERUSED, *a.* washed with white lead—*Sufed sise se dhoyā gayā, safede se dhoyā huā*—Śwet sise se dhoyā huā, śwet sise ke chūrn se dhoyā huā. [ghinch kā sambandhi.

CERVICAL, *a.* (L. *cervix*) belonging to the neck—*Gardan se nisbat-dār*—Grāiva,

CESARE-AN, *a.* (L. *Cæsar*) the Cæsarean operation is the act of cutting the child out of the womb—*Pet chāk karke larkā nikālne ke muta'alliq*—Garbhchochhedan-asambandhi, pet phār kar larkā nikālne kā vishayak.

CES-PI-TIOUS, *a.* (L. *cepes*) made of turf—*Dūb-chaure yā chakte k. banā huā<sup>h</sup>*.

CRESS, *n.* (assess ?) a rate; *v.* to rate—*Bāchh<sup>h</sup>, dāmāsāhī<sup>h</sup>, bīrh<sup>h</sup>*; *v. bāchh lagānā<sup>h</sup>, bīhri lagānā<sup>h</sup>, dāmāsāhī k<sup>h</sup>*.

CRESSOR, *n.* a taxer, an assessor—*Mahsūl lagāne w., kharāj lagāne w., takhmina-kunand, tashkhis k. w.*—Kār lagāne w., aṅkwaiyā, kūtne w.

CES-SATION. See under CEASE.

CES'SION. See under CEDE.

CESTUS, *n.* (L.) the girdle of Venus—*Ratī kā patkā<sup>h</sup>, shādī kā kamar-band*—Ratime-

CESURE. See CÆSURA. [Samudrī sab se bare jantu ki jāti kā.

CETACEOUS, *a.* (L. *cete*) of the whale kind—*Daryāi sab se bare janwar ki qism k.*

**CHÁFE**, *v.* (Fr. *chauffer*) to warm by rubbing, to fret, to make angry; *n.* a fret, a rage — *Málish se garin k., malke garm k., khafa k., khafa h., gusse h., khashm-nák k.*; *n.* *josh, garmi, ztiráb, khafagi, gussa* — Ragarkar wá ghieske tapáná, khijháná, rúthná, krudhha h., krodh k., prakopit h., chirhna, rúthana, krudhha k.; *n.* chher, chirh, krodh, kop. [barosi.]

**CHÁF'ING-DISH**, *n.* a portable grate for coals — *Ángethi, majmir, álash-dán* — Borsi,

**CHÁF'ER**, *n.* (S. *ceafur*) a sort of beetle — *Gubrautá<sup>h</sup>, gubrilá<sup>h</sup>.*

**CHAFF**, *n.* (S. *ceaf*) the husks of grain — *Bhúsi<sup>h</sup>, chokur<sup>h</sup>, kan<sup>h</sup>, phokar<sup>h</sup>.*

**CHÁFF'LESS**, *a.* without chaff — *Biná bhúsi ká<sup>h</sup>, biná chokar ká<sup>h</sup>.*

**CHÁFF'Y**, *a.* full of chaff, like chaff — *Bhúsi se bhará<sup>h</sup>, chokar-bhará<sup>h</sup>, chokar sá<sup>h</sup>.*

**CHÁF'FINCH**, *n.* a bird said to like chaff — *Ek chhoṭi chiriyá jisko log kahte hain ki bhúsi yá chokur akehkhá laglá hai<sup>h</sup>.*

**CHÁF'FER**, *v.* (S. *ceafian*?) to treat about a bargain, to haggle, to buy, to exchange — *Kharid-farokht ki guft-gú k., kharid-farokht meñ takrár k., kharidná, mubádala k., addá-baull k.* — Krayavikray ki bítchit k., bháw tháhrána, lenden meñ ragar-jhagar macháná, kinná, besabná, kray k., erápheri k. [jya, vyápar, krayavikray.]

**CHÁF'FER-Y**, *n.* traffic, buying and selling — *Tijárat, saudá-gari, kharid-farokht* — Bápí-CHA-GRIN', sha-grin', *n.* (Fr. *chagrin*) ill humour, vexation; *v.* to vex, to tease — *Bad-mizáji, bar-hamé, ná-khushi, ranjilagi, ázurdagi*. *v.* *bar-ham k., ázurda k., diqq k., maq-mum k.* — Kshobh, jhánjh jhunjháhat, kufhan, asantosh, óok, vyathá; *v.* kufhána, jhunjháná, satána, khujhána.

**CHAIN**, *n.* (L. *catena*) a series of connected links or rings, a bond, a fetter; *v.* to fasten or bind with a chain, to enslave, to unite — *Zanjir, silsila; v. zanjir se bándh-ná, hulga-ga-gosh k., gulum k., tibi<sup>h</sup> k., silsila-wár k., ba-silsila k., miláná<sup>h</sup>* — Sírúkhál, síkari, srepi, berí; *v.* síkari se bándhná, bándhuá k., adhin k., jorna. [kal.]

**CHÁIN'PUMP**, *n.* a pump used in large ships — *Baye bore jaházon meñ páni utháne ki* — **CHÁIN'SHOT**, *n.* bullets fastened by a chain — *Zanjiri-gole, zanjir meñ bándhe hue gole* — Síkari meñ bandhe hue gole, síkari meñ nathe hue gole.

**CHÁIN'WORK**, *n.* work with links like a chain — *Zanjir-numá kám, ek kám jis meñ zanjir ki kariyon ke mánind bich bich meñ jagah chhút jati hai* — Síkari ke sadris kám, ek kám jismeñ síkari ki kariyon ke sadris bich bich meñ jagah chhút jati hai.

**CHÁIK**, *n.* (Fr. *chaire*) a moveable seat, a seat of justice or authority, a sedan — *Kursi, hákim ká nishast-gáh, munsif ká nishast, pálkí<sup>h</sup>, nálkí<sup>h</sup>* — Chauki, dharmásan, nyáyásan, vicharásan, chaupálá wá chaupáhlá, sukhasan, khaikhariyá.

**CHÁIR'MAN**, *n.* the president of an assembly, one who carries a sedan — *Mir-majlis, kahárí, chauki yá pálkí dhone w.<sup>h</sup>* — Sabhápáti, gohr, sukhasan dhone w.

**CHÁISE**, sház, *n.* (Fr.) a light carriage — *Halki gári<sup>h</sup>.*

**CHAL'VE-DÖ-NY**, *n.* (Chalcedon) a precious stone — *Jauhar* — Mani, ratna.

**CHAL'COG'RAPHY**, *n.* (Gr. *chalkos, grapho*) the art of engraving on brass — *Pital par ki naqqáshí* — Pital par khodne ki silpavidyá. [dhi.]

**CHAL'DÉE**, *a.* relating to Chaldea — *Kaldia ke mulk ke muta'alliq* — Kaldiadesasamban-

**CHAL'DRON**, chá'dron, *n.* (Fr. *chaudron*) a coal measure of thirty-six bushels — *Putthar ke koyle ká ek páimána jismeñ attháís man battis ser ke qarib anntá hai* — Patthar ke koyle ká ek parimán jismeñ attháís man battis ser ke lagbhag samántá hai.

**CHAL'TCE**, *n.* (L. *calix*) a cup, a bowl — *Piyála, jam* — Katorá, katori, khorá.

**CHÁLT'CED**, *a.* having a cup or cell — *Piyále-dár* — Katore sahít, khorí sahít.

**CHALK**, chák, *n.* (S. *ceale*) a white calcareous earth; *v.* to rub or mark with chalk — *Khari-mitti<sup>h</sup>, chhui<sup>h</sup>, dúdhí-mitti<sup>h</sup>*; *v.* *khari-mitti se potná yá nishán k.* — *v.* Chhui se bharná wá ank k. [Chhuiyá, chhui ke sadris.]

**CHÁLK'Y**, *a.* consisting of chalk, like chalk — *Khari-mitti ká baná huá<sup>h</sup>, khari-mitti sá<sup>h</sup>* —

**CHÁLK'ÚT TER**, *n.* a man who digs chalk — *Khari-mitti ká khodne w.<sup>h</sup>, chhui khodne w.<sup>h</sup>.*

**CHÁLK'YR**, *n.* a pit in which chalk is dug — *Wah garahá jismeñ khari-mitti khodi jati*

**CHÁLK'STÖNE**, *n.* a small piece of chalk — *Khari-mitti ká ek chhoṭá tukrá<sup>h</sup>.* [hai<sup>h</sup>.]

**CHÁL'LENGE**, *v.* (L. *calumnior*?) to call to a contest, to accuse, to object, to claim; *n.* a summons to a contest, a demand — *Jang mángná, muqábala cháhná, ilzám d., tukmat lagáná, inkár k., 'uzr k., dá'wá k.*; *n.* *jang-talabí, jang-joi, dá'wá* — Larái mángná, lalkárná, dosh dená wá lagáná, ná mánná, aswikár k., apná kahkar mángná, nijaawa cháhná; *n.* lalkár, larái ki máng, yuddháhwán, apni vastu ki máng.

**CHÁL'LENGE-A-BLE**, *a.* that may be challenged — *Jis se muqábala cháh-saken, jis se jang máng-saken, jisko ilzám de-saken, jisko inkár kar-saken, jis chiz par dá'wá kur-saken* — Jis se larái máng saken, jisko lalkár saken, jisko dosh lagá saken wá de saken, jisko na mán saken, jisko apná bolkar máng saken.

**CHÁL'LEN-GER**, *n.* one who challenges — *Jang-jo, muqábala cháhne w., 'uzr k. w., inkár k. w., dá'wá k. w.* — Lalkárne w., larái mángne w., doshak, apavádak, ná mánnne w., aswikár k. w., apná kahkar mángne w.

CHA-LYB'E-AN, *a.* (Gr. *chalups*) relating to iron or steel well wrought or tempered — *Khub bamaye ya sakht kiye gaye lohe ya furlad ke muta'alliq* — Bhañi bhañti kamaye wā pakāye lohe ká sambandhi.

CHA-LYB'E-ATE, *a.* impregnated with iron — *Lohe ke zarre rakhne w., áhan-ámez* — Lohe ke rawā rakhne w., lohavisisht. [*khān* — *Túrān deś* ká rája.

CHAM, *n.* (P.) the sovereign of Tartary — *Tátár ká bádsháh, Túrān ke mulk ká bádsháh,*

CHA-MADE', sha-mād', *n.* (Fr.) the beat of the drum for a parley or a surrender — *Tambúr ki áwáz jis se shikast pánc-wále log fath-mandón ki tábi-dári qabúl-o-manzúr karte haiñ* — Dhol ká áabd jis se hárnewále apni har zur jitnewalón ke adhín hone ki apni ichchhá prakaś karte haiñ.

CHAM'BER, *n.* (L. *camera*) an apartment, a room, a cavity, a court ; *v.* to shut up as in a chamber, to be wanton — *Kamará, khána, gár, ádilát ; v. band karná jaise kamare mein, bad-mast h., áubásh ya áiyásh h.* — Koṭhri, sálá wá kuṭi, garahá wá bil, kachah-ri ; *v. munda dená jaise kisi koṭhri mein, lampat h.*

CHAM'BER-ER, *n.* a man of intrigue — *'Ashiq-tun, 'ishq-báz* — Rasiyá, lampatái ká sattá battá lagāne w., lampat.

CHAM'BER-ING, *n.* intrigue, wantonness — *'Ishq-bázi, randi-lázi* — Strigaman, lampatátá.

CHAM'BER-LAIN, *n.* an overseer of the chambers, an officer of state — *Kothriyon ká dá-roga ya názir, pádsháhi 'uhda-dár* — Koṭhriyon ká adhi-kári, ek rájasambandhi adhi-kári.

CHAM'BER-LAIN-SHIP, *n.* the office of chamberlain — *Kothriyon ká nazarat, ek pádsháhi afsar ká 'uhda* — Koṭhriyon ke adhi-kári ká pad, grih-adhi-káripad, ek rájasambandhi adhi-kári ka pad. [sabha.

CHAM'BER-COUN-CIL, *n.* private or secret council — *Diwán-i-khāss* — Gúrhāsabhá, mant-i-CHAM'BER-COUN-SEL, *n.* a counsellor who gives his opinion in private — *Jo wakil tanháí mein apni ráe detá hai* — Jo parárhavádí ekánt mein apná vichár kahtá hai. [*w<sup>h</sup>*

CHAM'BER-FEL-Low, *n.* one who sleeps in the same apartment — *Ekhi koṭhri mein sone*

CHAM'BER-Maid, *n.* a servant who has the care of bedrooms — *Ek khádimá jiske muta-'alliq khwáb-gáh ki khidmat hoti hai* — Ek dási jo śayanágároñ arth it sone ki koṭh-riyon ká kájkám kartí hai, antahpurachará.

CHAM'BER-PRAC-TICE, *n.* the business of counsellors who give their advice privately — *Un wakilon ká peshá jo apni ráe goshe mein dete haiñ aur 'adilat mein nahin házir hote* — Un parárhavádíyon ká vyavasáy jo apná vichár ekánt mein kah diyá karte haiñ aur kachahriyon mein nahin játe. [*tán<sup>h</sup>*

CHA-MÉ'LE-ON, *n.* (Gr. *chamai, leon*) an animal of the lizard kind — *Girgi<sup>h</sup>, girgi-*CHAM'FER, *v.* (Fr. *echancier*) to channel, to flute as a column, to wrinkle — *'Khayár-dár k., sitin par khayár-bázi k., shikan dálná, chin dálná* — Franálí ke sadriś khod-ná, stambh par naliyon ke sadriś lambi lambi rekhá banáná, sikroná.

CHAM'FER, CHAM'FRET, *n.* a furrow, a channel — *Kúr<sup>h</sup>, náli<sup>h</sup>.*

CHAM'MOIS, sha'mói, *n.* (Fr.) a kind of goat whose skin is made into soft leather

CHAM'O-MILE. See CAMOMILE. [called shammy — *Pahári chheri<sup>h</sup>, pahári bakri.*

CHAMP, *v.* (Gr. *kapto* ?) to bite with much action, to bite frequently, to chew, to devour — *Chabáná<sup>h</sup>, chabáná<sup>h</sup>, dánt se phúr-kháná ya halak-lená<sup>h</sup>, dánt se kuchalná<sup>h</sup>, bhakosná<sup>h</sup>, habak-kar kháná<sup>h</sup>.* [*kutarne w<sup>h</sup>*

CHAMP'ER, *n.* a biter, a nibbler — *Dánt se kátne w<sup>h</sup>, khutharne w<sup>h</sup>, khutakne w<sup>h</sup>,*

CHAM-PAGNE', sha-pān', *n.* a kind of wine from Champagne in France — *Ek tarah ki angúri sharáb jo Fráns ke mulk ke Shāmpen zú<sup>l</sup> se áti hai* — Ek prakár ki drá-shá-madira jo Fráns deś ke Shāmpen pradేశakhand se áti hai.

CHAM'PAIGN, chām'pān, *n.* (L. *campus*) a flat open country ; *a.* open, flat — *Maidún ; a. khulá<sup>h</sup>, chauras<sup>h</sup>, chaplá<sup>h</sup>* — Patpar, samán bhūmí ká pradēs, samapradēs, samasthal.

CHAM'PER-TY, *n.* (L. *campus, pare*) maintenance of a man in his suit on condition of having part of the thing if recovered — *Qimár-bázi, kisi shakhs ke muqaddame mein zar se madad is shart par karná ki agar wah jite to jiti hui shai mein se kuchh apne madad-gár ko dewe* — Arthavivád mein kisi ki saháyatá is bandhej se karná ki jo wah jite tau jiti hui vastu mein se kuchh apne saháyak ko dewe.

CHAM'PER-TOR, *n.* one guilty of champerty — *Qimár-bázi ká mujrim, kisi shakhs ke muqaddame mein is shart par zar se madad k. w. ki jo agar wah shakhs muqaddame ko jite to jiti hui shai mein se kuchh us madad-gár ko de* — Kisi ke arthavivád mein is bandhej se saháyatá k. w. ki jo wah jan apne arthavivád ko jite to jiti hui vastu mein se kuchh apne saháyak ko de.

CHAM-PIG'ON, sham-pín'yón, *n.* (Fr.) a kind of mushroom — *Ek qism ká kukraundhá* — Ek prakár ká dharti ká phúl, kukraundhá, chhátá.

CHAM'PI-ON, *n.* (L. *campus*) one who fights in single combat, a warrior, a hero ; *v.* to challenge — *Ek pahalwán jo akeli-akela lartá hai, súr<sup>h</sup>, búr<sup>h</sup> ; v. laráí mángná<sup>h</sup>, lalkárná<sup>h</sup>* — Vir, bhaṭ jo akeli akela lartá hai.

CHAM'PI-ON-ESS, *n.* a female warrior — *Pahalwánin, súrín<sup>h</sup>, búrín<sup>h</sup>.*

**CHANCE**, *n.* (L. *caso*) casual event, accident, fortune; *a.* happening by chance; *v.* to happen — *Uflad, ittifāq, qamat, nasib*; *a.* *ittifāqī, nāghānī*; *v.* *vāqī' h., nāzil h., ittifāq h.* — *Daivayog, daivaghatana, daivagati, bhavi, bhāgya*; *a.* *ākasmik, daivāgat, daivik, āgantuk*; *v.* *ā parna, ā jāna, bitna.*

**CHANCE'ABLE**, *a.* accidental, fortuitous — *Ittīfāqī, nāghānī, 'arizi* — *Ākasnik, āgantuk.*  
**CHANCE-MEN'LEY**, *n.* the killing of a person by chance — *Ittīfāqan kisi ko mār-dānā* — *Hatat kisi ko mār dānā.*

**CHANCE'CEL**, *n.* (L. *cancelli*) the eastern part of a church where the altar stands — *Girje ki shuryi taraf jismeñ wah mez ruhti hai ki jis par log Hazrat 'Isā ki taslīb ki gūt meñ roti khāte aur sharāb pite haiñ* — *Isai bhajanāsila ka purvi bhāg jismeñ wah bhojanamāñch rahtā hai ki jis par log 'Isā ki inrityu ke smaranārth roti khāte aur madira pite haiñ.*

**CHANCE'CEL-LOR**, *n.* (L. *cancelli*) a judge or other officer who presides over a court — *Inglistān kā mīr-munsif, kisi 'adālat kā sab se barī hakim* — *Ingland kā pradhānanyāyādhipati, kisi kachahri kā pradhān jan.*

**CHANCE'CEL-LORSHIP**, *n.* the office of chancellor — *Inglistān ki mīr-munsafi, kisi 'adālat ke sab se barī hakim kā 'ukda* — *Ingland ke pradhānanyāyādhipati kā pad, kisi kachahri ke pradhān vyakti kā pad.*

**CHANCE'CEL-Y**, *n.* the high court of equity — *Inglistān ki sab se barī 'adālat* — *Ingland ki sab se barī kachahri, mahāvicharasthān.* [Galitakshat. ualivran.]

**CHANCE'CRE**, *shānk'er, n.* (Fr.) a venereal ulcer — *Tāñkī<sup>h</sup>, chañ<sup>h</sup>, garmi kā ghāw* — *CHANCE'ROUS*, *a.* ulcerous — *Nāsūri* — *Ghawelā, ghanbā, pirkiyāha.*

**CHAND'LER**, *n.* (L. *candelo*) one who makes and sells candles, a dealer — *Sham'-sāz, sham'-faroosh, shammū<sup>h</sup>, batti-sāz, batti-faroosh, kār-bārī, saudā-gar, baqqāl* — *Batti banāne w., batti beñchne w., vyavasāyī, vyāpārī, baniyā.*

**CHAND-DE-LIER**, *shan-de-liēr', n.* a branch for candles — *Battiyōñ kā jhār<sup>h</sup>.*

**CHAND'LER-LY**, *a.* like a chandler — *Kār-bārī yā saudā-gar w., batti-faroosh ke mānind, batti-sāz ke mānind, sham'-faroosh ke mānind, sham'-sāz ke mānind* — *Batti banāne wālō wā beñchne wālō ke sadris, vyavasāyī ke sadris.*

**CHAND'LER-Y**, *n.* the articles sold by a chandler — *Jo chizñ batti-sāz yā batti-faroosh beñchtā hai* — *Jo padarth batti banāne w. wā batti beñchne w. beñchtā hai.*

**CHAND'RY**, *n.* a place where candles are kept — *Batti-khāna* — *Battiyōñ kā ghar, jis jagah meñ batti dhari jāti haiñ.*

**CHANGE**, *v.* (Fr. *changer*) to put one thing in place of another, to alter, to make different; *n.* alteration, novelty, small money — *Tabdil k., 'iwaz-mu'āwaza k., adlā-badlī k., badalnā, badlānā, badal jānā, mutagaiyar k.*; *n.* *tabdil, tagaiyar, 'inqilāb, nayāpan<sup>h</sup>, nau-tarzi, thorā paīsā-kaurī<sup>h</sup>, kuchh zar* — *Palā k., palātnā, parivartan k., palāt jānā, phir jānā, pherna, erāphori k., rūpāntar k.*; *n.* *vikriti, vikar, parlatan k., rūpāntarabhāv, vaichitrya, vibhed, navinatā, alpadhan.*

**CHANGE'ABLE**, *a.* subject to change, fickle — *Tubdil-pazīr, mutazalzal, gair-mustaqill, mutalawwin* — *Parivartaniya, pilte jāne ke yogya, vikārya, adh r. asthir, asthāyī.*

**CHANGE'ABLE-NESS**, *n.* inconstancy, fickleness — *Be-sabūti, talawwun, mutazalzali* — *Asthiratā, adhiratā, chāñchalatā, chālachittatā.*

**CHANGE'FUL**, *a.* full of change, inconstant — *Mutagaiyar, mutazalzal, mutalawwin, talawwin-tab* — *Vikāramay, vikritimay, anitya, asthir, adhir.* [sthir, atal, achal.]

**CHANGE'LESS**, *a.* without change, constant — *Gair-tabdil, tā-tabdil, mustaqill* — *Bina vikar*  
**CHANGE'LING**, *n.* a child left or taken in place of another, an idiot, one apt to change — *Ek larke ke badle meñ dūsrā larkā jo chhor jate haiñ yā le jāte haiñ, ohmaq, gawed<sup>h</sup>, talawwin-tab* shakhs, *mutazalzal shakhs* — *Ek larke ke palte meñ dūsrā larkā jo chhor jāte haiñ wā le jāte haiñ, bhakuā, asthir adhir wā chāñchal jan.*

**CHANG'ER**, *n.* one who alters, a money-changer — *Tabdil k. w., mutagaiyar k. w., sarraf, khurāyā* — *Palāne w., parivartak, hunḍikāpatrasavarparurupādiparivartak.*

**CHANCE'NEL**, *n.* (L. *canalis*) the hollow bed of running waters, a long cavity, a strait, a furrow; *v.* to cut in channels — *Daryā yā nālē ki zamin jiske upar pāñi bahātā hai, nālā, āb-nāī, kūñ<sup>h</sup>, khāyār-sāzi*; *v.* *khāyār-dār k.* — *Nadigarbh, aadi kī wah bhūmī jis par se pāñi buhtī hai, pranālī, nār, nār, jalālamarumadhya, khambhe par jo lambī lambī rekhā nālī ke sadris rahtī haiñ.*

**CHANT**, *v.* (L. *canto*) to sing, to sing the church-service; *n.* a song, a part of the church-service — *Gānā<sup>h</sup>, bhajan gānā<sup>h</sup>; n.* *gi<sup>h</sup>, gān<sup>h</sup>, bhajan<sup>h</sup>.*

**CHANT'ER**, *n.* one who chants, a singer — *Gawāyā<sup>h</sup>, gāne w<sup>h</sup>, gā-kar parhne w<sup>h</sup>.*

**CHANT'RESS**, *n.* a female singer — *Gāne wālī<sup>h</sup>, gā-kar parhne wālī<sup>h</sup>.*

**CHANT'RY**, *n.* a chapel for priests to sing mass in — *Ek chhotā gurjā jismeñ mardon ke haqq meñ pādri dū'ā māngte haiñ* — *Ek chhotā bhujanabhawan jismeñ maron ke nimitta purohit ārdhanā karte haiñ.* [kā barā śabd k. w.]

**CHANT'OLEER**, *n.* a cock, a loud crower — *Murg, zor se būng d. w.* — *Kukkuṭ, kukkuṭ*  
**CHA'OS**, *n.* (Gr.) a confused mass, confusion — *Be-tartīb majma', hayulā i-awwalī,*

*be-tartibi* - Astavyast dheri, ekārnav, apāñchikritabhūtasthiti, bhūtasañkar, garbar, astavyastatā.

CHĀ-ŌTIC, *a.* resembling chaos, confused - *Hayulā-i-awwalī ke mānind, be-tartib, dar-ham-barham* - Bhūtasañkarasadriś, astavyast, ekārnavibhūt, garbar.

CHĀP, *chōp*, *v.* (*S. ge-ypan* ?) to cleave, to split, to crack; *n.* a cleft, a chink, a gap - *Phārnā<sup>h</sup>, chirnā<sup>h</sup>, tarānā<sup>h</sup>, darkānā<sup>h</sup>, taraknā<sup>h</sup>, daraknā<sup>h</sup>, phatnā<sup>h</sup>, karaknā<sup>h</sup>; n. darz, shikāf yā shigāf, rakhna* - *n.* Darār, chir, phāñk. [*gal-pharā<sup>h</sup>, gal-phay<sup>h</sup>*]

CHĀP *chōp*, *n.* (*S. ceal* ?) the upper or under parts of a beast's mouth - *Jabrā<sup>h</sup>*, CHĀP'LESS, *a.* without flesh about the mouth - *Kam gosk. kā muñh w., ba-gair gosht kā muñh w., khushk-rū, sūkhe kalle kā* - Chuchuke muñh kā, sūkhā muñh, jiske muñh meñ māns na ho.

CHĀP'FALLEN, *a.* having the mouth shruok - *Chuchuke muñh kā<sup>h</sup>, sūkure muñh kā<sup>h</sup>, muñh lafkā huā<sup>h</sup>, sūkhe muñh kā<sup>h</sup>, khushk-rū* - Mānavadan, malīnamukh, śushkamukh.

CHĀPE, *n.* (*Fr.*) a catch, a hook, a tip - *Baksue kā kūtā<sup>h</sup>, āñkrā<sup>h</sup>, kañṭiyā yā āñkai<sup>h</sup>, kothī<sup>h</sup>*.

CHĀPE'LESS, *a.* wanting a chape - *Binā kothī kā<sup>h</sup>, binā āñkre kā<sup>h</sup>, binā kante kā<sup>h</sup>*.

CHĀPE'L, *n.* (*L. capella*) a place of worship; *v.* to deposit in a chapel, to enshrine - *'Ibādat-khāna, girjā; v. 'ibādat-khāne meñ rakhnā, pāk jān-kar mahfūze rakhnā* - Devālay, devagar, pūjasālā, bhajansā<sup>h</sup>hawan; *v.* devālay meñ dharnā, pavitra samajhkar dhar rakhnā. [bhawan kā adhikār.]

CHĀPE'EL-RY, *n.* the jurisdiction of a chapel - *'Ibādat-khāne kā 'alāqa* - Bhajana.

CHĀPE'LAIN, *n.* one who performs divine service in the army or navy or in a family - *Fauj bahr yā kisi khāndān kā pādri* - Senā naukāsamūh wā kisi ke ghar kā āchārya.

CHĀPE'LAIN-QY, CHĀPE'LAIN-SHĪR, *n.* the office or business of a chaplain - *Lashkari bahri yā kisike khāndānī pādri kā 'uhda yā kām* - Senā ke wā naukāsamūh ke wā kisike ghar ke āchārya kā pad wā kām. [devālay, chhotā bhajanasālā.]

CHĀPE'LET, *n.* a small chapel or shrine - *Chhotā girjā, chhotā 'ibādat-khāna* - Chhotā

CHĀPE'RON, shāpe-rong, *n.* (*Fr.*) a kind of hood or cap; *v.* to attend on a lady in public - *Ek qism kā sar-posh yā topi; v. majlis-i-amm meñ kisi bibi ke sāth h.* - Ek prakār kā top; *v. sabhī meñ kisi stri ke sāth jānā.*

CHĀPE'TER, *n.* (*L. caput*) the upper part or capital of a pillar - *Khambhe kī choṭī yā choṭī<sup>h</sup>*. [raṭṭā hai<sup>h</sup>.]

CHĀPE'TREL, *n.* a capital which supports a pillar - *Khambhe kī choṭī jis se wah kharā*

CHĀPE'LET, *n.* a garland or wreath for the head, a string of beads, a moulding - *Sihra<sup>h</sup>, tasbiḥ, diwār wagairon meñ lambī ubhārī hui lakir* - Pushpamālā, phūl kī mālā, japamālā, jāp kī mālā, bhīt ityādī par lambī uñchi rekhā.

CHĀPE'TER, *n.* a division of a book, an assembly of the clergy of a cathedral, a decretal epistle; *v.* to tax, to correct - *Bāb, fasl, bare girje ke 'alāqe ke pādriyon kī jamā'at, shar' ruq'a, ānī khattī; v. chashm-numāi k., sar-zanish k., malāmat k., saza d. - Adhyāy, kāṇḍ, sarg, parv, skandh, mahābhajanamandir meñ pradhān purohiton kī sabha, vyavasthasambandhi chitīhī; v. dāitnā, tāranā k., dand d.*

CHĀPE'MAN, *n.* (*S. ceap, man*) a dealer - *Kār-bāri, kharidar, mushṭari* - Vyavasāyi, vyāpārī, besahne w., bechne w.

CHĀR, *n.* a kind of fish - *Ek qism kī machhli* - Ek jāti kī machhli.

CHĀR, *v.* (*S. cerran* ?) to burn to a cinder - *Jalā-kar koylā banānā<sup>h</sup>*.

CHĀR'ŌAL, *n.* coal made by burning wood - *Lakri ke jalāne se jo koylā banē<sup>h</sup>*.

CHĀRK, *v.* to burn to a black cinder - *Jalā-kar kalā koylā banānā<sup>h</sup>*.

CHĀR, *n.* (*S. cer*) work done by the day; *v.* to work at another's house by the day - *Thike par din ko jo kām ho<sup>h</sup>; v. dūre ke ghar par din ko thike par kām k<sup>h</sup>*.

CHĀR'WOM-AN, *n.* a woman who does charwork - *Thike par din ko kām karne-wālī<sup>h</sup>*.

CHĀR'AC-TER, *n.* (*Gr.*) a mark, a personage, personal qualities, reputation; *v.* to inscribe, to describe - *Nishān, harf, shakhs, jauhar, wasf, sifat, khāsiyat, khaslat, māhiyat, ābrū, hurmat, martaba, mansab, shān, nām<sup>h</sup>, nām-wārī; v. kanda k., naqsh k., tārif k., ḍayān k.* - Āñk, lakshan, chihna, akshar, varṇ, vyakti, jan, bhāv, swabhāv, prakriti, gun, charitra, maryādā, yās, kirti, gaurav; *v.* khodnā, varṇan k., bakhānā.

CHĀR'AC-TERISM, *n.* distinction of character - *Jauhar-shināsī, khāsiyat kī tamiz* - Gun wā charitra kā bilgāw wā pahichān, gunavibhed, charitravivek.

CHĀR'AC-TER-ISTIC, *n.* that which marks the character - *Nishān, 'alāmat, khāsiyat* - Lakshan, visesh lakshan, līng, chihn, swabhāv.

CHĀR'AC-TER-ISTIC, CHĀR'AC-TER-ISTICAL, *a.* constituting or marking the character - *Khāsiyat zāhir k. w., mushakkkhas k. w.* - Gunaprakāsak, lakshanik, lakshanyā.

CHĀR'AC-TER-ISTICAL-LY, *ad.* in a manner that distinguishes the character - *Khāsiyat zāhir karne ke taur se* - Gunaprakāsak riti se, lakshanik prakār se.

CHĀR'AC-TER-ISTICAL-NESS, *n.* the quality of being peculiar to character - *Khāsiyat* - Viśeshatā. \*

CHĀR'AC-TER-IZE, *v.* to give a character, to engrave or imprint, to mark with a stamp or token — [*Chāsiyat bayān k., kanda k., naqsh k., muhar k., nishān k., mushakkhkhas k.* — Lakshan kahna, gunaprakāś k., gun augun bakhānnā, khodnā, chhāpnā, chhāp chārhanā, chinha dālnā, chihn k., līngi wā ankī k. [*maryādāhin, lakshanāhin.*]

CHĀR'AC-TER-LESS, *a.* without a character — *Be-nām-o-nishān, be-khāsiyat* — Alākshānik, CHA-RADE', sha-rād', *n.* a kind of riddle — *Ek qism kā mu'ammā, chistān* — Paheli, bujhauwal.

CHARGE, *v.* (*Fr. charger*) to intrust, to impute as a debt, to accuse, to command, to enjoin, to load, to make an onset; *n.* care, precept, mandate, trust, accusation, imputation, expense, cost, onset — *Harwāla k., tā'ināt k., zimma k., mahmūl k., kharch meñ likhnā, hisāb pur chārhanā, 'illat meñ mākhūz k., ilzām k., hukm k., tākid k., taqaiyud k., bharnā, hamla k.; n. harwāla, hifāzat, ihtimām, talqin, tākid, taqaiyud, hukm, amr, amānat, takwīl, zimma, nālīsh, 'illat, dā'wā, ilzām, kharch, lāgat, qimat, hamla* — Sauṇpnā, thāhrānā, lagānā, nām likhnā, apavād k., dosh lagānā, ājnā k., ādeś k., samjhānā, thāsnā, chārhaī k.; *n.* raksha, rakshan, upadeś, samjhāwan, ājnā, ādeś, nikshap, bhār, apavād, kalaṅk, doshārop, doshakalpan, vyay, mol, mūlya, chārhaī, ākramān.

CHARGE'ABLE, *a.* imputable, expensive, costly — *Muhtamal, qābil-i-mākhūzi, zimma-wār, mansūb hone ke qābil, qimatī, besh-bahā* — Arorāniya, doshī hone ke yogya, abhiyoktavya, vyayakārī, bahumūlya, baro mol kā.

CHARGE'ABLE-NESS, *n.* expense, cost — *Kharch, lāgat, qimat* — Vyay, mol.

CHARGE'ABLELY, *ad.* expensively, at great cost — *Baro kharch se, bhārī qimat se* — Bahu vyay se, barī lāgat se, baro mol par.

CHARGE'LESS, *a.* cheap, unexpensive — *Kam-bahā, arzān* — Sastā, mandā.

CHARGE'N, *n.* a large dish, a war horse — *Qāb, tush, mashqūb, tabag, jangi ghorā* — Thāl, parāt, yuddhāsāwa, yuddha kā ghorā.

CHĀRI-LY. See under CHARY.

[—*Gārī, ghur-bahal, rath.*]

CHĀRI-OT, *n.* (*L. carrus*) a carriage of pleasure or state, a car formerly used in war

CHĀRI-OT-EE'R, *n.* one who drives a chariot — *Sārathi, bahal-wān, rath hāṅwne w.*

CHĀRI-OT-RACE, *n.* a race with chariots — *Rathon ki durf, rath-durf.*

CHĀRI-TY, *n.* (*L. carus*) kindness, love, good will, liberality to the poor, alms — *Luft, mihr bāni, muhabbat, nek-andeshī, khair-khwāhī, khairāt, faiyāzi, zakāt, sadqa* — Kripā, anugrah, prem, chāh, pyār, hitechchhā, paropakāraśīlatā, darīdrapalan, darīdraposhan, dīnaśīlatā, dan, bhikshā, bhikṣu, punya.

CHĀRI-TA-BLE, *a.* kind, benevolent, liberal — *Mihr-bān, karīm, nek-andesh, khair-khwāh, mukhtayir, faiyāz* — Kripālū, dayālū, hitechchhuk, paropakārī, darīdrapālak, darīdraposhak, puṇyātānā, dānaśīl, dātā. [*Dātavya, dānaśīlatī, paropakāraśīlatī.*]

CHĀRI-TA-BLE-NESS, *n.* disposition to charity — *Nek-andeshī, faiyāzi, khair-khwāhī* —

CHĀRI-TA-BLY, *ad.* kindly, benevolently — *Mihr-bāni se, nek-andeshī se, faiyāzi se* — Kripāpūrvak, anugrah se, hitechchhāpūrvak, paropakāraśīl se. [*Dayāwant.*]

CHĀRI-TA-TIVE, *a.* disposed to tenderness — *Mihr-bāni ki taraf māl, shafi, Kripāśīl* —

CHAR'LA-TAN, shār'la-tan, *n.* (*Fr.*) a quack, a mountebank, an empiric — *Jhūthā tabīb, bazāri-tabīb, thag-hakīm, nīm-hakīm* — Jhūthāvaidya, mithyāchikitsak, thagavaidya.

CHAR'LA-TAN'T-CAL, *a.* quackish, ignorant — *Nīm-hakīmī k. w., bazāri tabābat k. w., jāhū, be-wuqūf* — Jhūthī vaidagī k. w., mithyāchikitsāsambaudhī, thagavaidagī k. w., jar

CHAR'LA-TAN-RY, *n.* wheedling, deceit — *Dagā-bāzi, fareb* — Phuslāwā, thagūā, thagāmī, chhal, kapāt, dhokhā. [*Bear—Dubb-i-akbar—Saptarishi.*]

CHARLES'S WAIN', *n.* (*S. carles, wain*) the northern constellation called the Great

CHARM, *n.* (*L. carmen*) a spell, something to gain the affections; *v.* to bewitch, to delight, to subdue — *Afsūn, sihr, tilism, jādū, farefta karne ki shas; v. afsūn k., jādū k., farefta k., khush k., moh lenā* — Tōnā, totkā, latkā, mantravidyā, pralobhan, lubhānewālī vastu; *v.* totkā k., tōnā k., mantra phūṅkī, jhārnā, lubhānā, mohit k., mohānī, anand denā, harshit k., vasībhūt k., vas meñ k.

CHARMED, *p. a.* enchanted, fortified by charms — *Farefta, jādū se muassar kiya gayā, mahzi, khush, jādū se muzbūt kiya gayā* — Mantra ke dwārā vasībhūt, mohit, lubhā huā, mantra se porhā kiya gayā, abhimantrit.

CHARMER, *n.* one who charms, an enchanter — *Farefta k. w., dil-bar, jādugar, sāhir* — Manmohan, manohar, mohini, mugdhā, abhichārī, tōnhā, totkā k. w.

CHARM'FUL, *a.* abounding with charms — *Ahsan, dil-āwez, pur-afsūn, pasandida* — Ramya, kāntimay, abhichāramantramay.

CHARM'ING, *p. a.* pleasing in the highest degree — *Dil-rubā, dil-chasp, khātir-fareb, pasandida* — Manohar, atisundar, ramanīya, kamanīya, sohāwānā, manbhāwnā.

CHARM'ING-LY, *ad.* in a highly pleasing manner — *Dil-rubāi se, dil-chaspi se, dil-farebī se, bahut hi pasandida taur se* — Ramanīyatā se, kamanīyatā se, ramanīya prakār se, manohar prakār se. [*pūrn.*]

CHAR'NEL, *a.* (*L. caro*) containing flesh — *Pur-gosht, gosht-dār* — Māṇsamay, mānsa-



- CHÂN'NEL-HÖŮSE**, *n.* a place for the bones of the dead—*Murdon ki haddiyon ke rakhne ki jagah*—Maron ki haddiyon ke dharne ká sthân; asthisāṇchaysthān.
- CHART**, *kārt, n.* (L. *charta*) a delineation of coasts, a map—*Daryā ke kināre ká naqsha, bahr ke sūhil ká naqsha, naqsha*—Samudra ke tir ká likhā huā paṭ, samudri taṭ ká likhā paṭ, deśālekhyaṭra, deśachitra.
- CHARTER**, *n.* a writing bestowing privileges; *v.* to establish by charter, to let or hire a ship by contract—*Sanad*; *v. sanad ke rú se gāim k.*, *sar-khat ke rú se koi jahāz kirāye ko lenā yā d.*—Rājājñāṭra, adhikāraṭra; *v.* adhikāraṭra ke dwārā puṣhṭ k., thike meñ koi naukā lenā wā denā.
- CHARTERED**, *p. a.* granted by charter, hired or let—*Sanad ke rú se bakhshū gayā, kirāye par liyā gayā yā diyā gayā*—Adhikāraṭra ke dwārā diyā gayā, bhāre par liyā gayā wā diyā gayā.
- CHARTULARY**. See CARTULARY. [Adhikāraṭra ke dwārā jo bhūmi ho.
- CHARTER-LAND**, *n.* land held by charter—*Sanadī zamin, sanad ke rú se jo zamin ho*—
- CHARTER-PARTY**, *n.* a contract respecting the hire and freight of a ship—*Jahāz ke kirāye aur bojhai ká iqār-nāma*—Naukā ke bhāre aur bojhai ká niyamaṭra.
- CHARY**, *a.* (S. *ceuriḡ*) careful, cautious—*Khābar-dār, hosh-yār*—Sāvadhān, chaukas, suchet, vichakṣhaṇ, avahit.
- CHARYLY**, *ad.* warily, frugally—*Ho-h-yārī se, kifūyat se, juz-rasī se*—Sāvadhānī se, chaukasi se, alpawāy se, parimitavyayapūrvak. [chaukasi, sūkṣhmāṭ.
- CHART-NESS**, *n.* caution, nicety—*Hosh-yārī, khabar-dārī, bārīk-bīnī*—Sāvadhānī,
- CHASE**, *v.* (Fr. *chasser*) to hunt, to pursue, to drive away; *n.* hunting, pursuit, ground where beasts are hunted, bore of a gun—*Shikār k.*, *ta'āqub k.*, *khader-nā<sup>h</sup>*, *bhagānā<sup>h</sup>*, *hānkānā<sup>h</sup>*; *n.* *khader<sup>h</sup>*, *shikār*, *ta'āqub*, *shikār-gāh*, *ramna*, *nāl<sup>h</sup>*—Ahernā, ākhet k., pichhā k., pichherā k., ragēdnā, khēdnā, rapetnā, dūr k.; *n.* rapet, ragēd, ākhet, aher, pichherā, pichhā, mrigayābhūmi, mrigayāsthān, agnyastra kī nālī.
- CHASE-ABLE**, *a.* fit for the chase—*Shikār ke lūg*—Ākhet ke yogyā, mrigavyayogya.
- CHASER**, *n.* one who chases, a pursuer—*Shikārī, ta'āqub k. w.*, *mutā'āqib*—Ākhetī, aherī, ākhetak, aher k. w., pachherī, khaderī.
- CHASE-GUN**, *n.* a gun in the fore part or stern of a ship—*Ek top jo jahāz par agārī yā pichhārī ki taraf rakhi hai*—Agyastra jo naukā par agārī wā pichhārī kī or rakhtā hai.
- CHASM**, *n.* (Gr. *chasma*) a cleft, a gap—*Darz, shikāf, shigāf*—Darār, sandhi, chhidra, phāñk. [sandhimay.
- CHASMED**, *a.* having gaps or openings—*Shigāf-dār, shikāf-dār, darz-dār*—Darāramay,
- CHASTE**, *a.* (L. *castus*) pure, uncorrupt—*Pākiza, pāk, shusta, pāk-dāman, 'afifa*—Yatendriya, avyabhichārī, dharmachārī, jitendriya, nirmal, sūddha.
- CHASTE'LY**, *ad.* in a chaste manner, purely—*Pākizagī se, safāī se, shustagī se, pāk-dāmanī se*—Jitendriya bhāv se, dharmachārī rūp se, avyabhichārī rīti se, sūddhatā se, nirmalarūp se. [driyatwa, indriyanigrah, brahmacharya, satitwa, avyabhichār.
- CHASTE'NESS**, *n.* purity, chastity—*Pākizagī, shustagī, pāk-dāmanī*—Sūddhatā, jiten-
- CHAS'TI-TY**, *n.* purity, freedom from obscenity—*Shustagī, pākizagī, 'ifāt, pāk-dāmanī*—Sūddhatā, swachchhatā, parishkār, avyabhichār, jitendriyatwa, indriyanigrah, satitwa.
- CHASTEN**, *chās'n, v.* (L. *castigo*) to correct, to punish, to mortify—*Tambīh k.*, *tādīb k.*, *gosh-mālī k.*, *sazā d.*, *taklif d.*—Tāranā k., dand denā, pirā denā, kashṭ denā.
- CHASTEN-ER**, *n.* one who corrects—*Sazā k. w.*, *tambīh k. w.*—Tāranā k. w., dand dene w.
- CHAS-TISE'**, *v.* to correct by punishment—*Sazā d.*, *tambīh k.*—Dand denā, tāranā k.
- CHAS'TISE-MENT**, *n.* correction, punishment—*Tambīh, sazā*—Tāranā, dand.
- CHAS-TISE'ER**, *n.* one who chastises—*Tambīh k. w.*, *chasm-numāī k. w.*, *sazā d. w.*—Tāranā k. w., dand dene w.
- CHĀT**, *v.* (Fr. *caqueter*) to prate, to talk idly, to converse at ease; *n.* idle or familiar talk—*Baknā<sup>h</sup>, be-hūda guṣṭ-gū k.*, *be-takalluf guṣṭ-gū k.*; *n.* *be-hūda-goi, be-takalluf ki guṣṭ-gū*—Barbarānā, charbar k., gap k., gharbārī kī nāin bāteñ k.; *n.* gap, bakwād, gharbārī kī nāin bāteñ.
- CHĀT'TY**, *a.* full of prate, conversing freely—*Bakbakiyā<sup>h</sup>, be-hūda-go, be-takalluf guṣṭ-gū k. w.*—Barbariyā, bakwādī, gharāū ke sadrīs bāteñ k. w.
- CHĀT'TER**, *v.* to make a noise like birds or with the teeth, to talk idly or carelessly; *n.* noise of birds, idle prate—*Teñ-teñ k<sup>h</sup>*, *cheñ-cheñ k<sup>h</sup>*, *kāñ-kāñ k<sup>h</sup>*, *charcharānā<sup>h</sup>*, *rañ-nā<sup>h</sup>*, *katkatānā<sup>h</sup>*, *dagdagānā<sup>h</sup>*, *bakbakānā<sup>h</sup>*, *bak-bak k<sup>h</sup>*, *kilkilānā<sup>h</sup>*, *kichkikānā<sup>h</sup>*, *bar-barānā<sup>h</sup>*; *n.* *teñ-teñ<sup>h</sup>*, *cheñ-cheñ<sup>h</sup>*, *bak-bak<sup>h</sup>*, *bakwād<sup>h</sup>*, *bar-bar<sup>h</sup>*, *kilkilāhā<sup>h</sup>*, *kichkikāhā<sup>h</sup>*.
- CHĀT'TER-ER**, *n.* an idle talker, a prattler—*Barbariyā<sup>h</sup>, bachechī<sup>h</sup>, baklī<sup>h</sup>*.
- CHĀT'TER-ING**, *n.* idle or unprofitable talk—*Bak-bak<sup>h</sup>, bar-barāhā<sup>h</sup>*.
- CHĀT'TER-BÖX**, *n.* an incessant talker—*Bāv-jhakki<sup>h</sup>, bāteñ kī dhun lagāne w<sup>h</sup>*, *bāteñ kī jhāṭ lagāne w<sup>h</sup>*.

CHAT'EAU, shā't'ō, *n.* (Fr.) a castle—*Qal'a*—*Kot*, *garh*, *garhi*.

CHĀTEL-LA-NY, *n.* the district of a castle—*Qal'a kā tā'alluqā*—*Kot ke adhin bhūmi*, *garh ke adhin piades*. [*sa, māl-o-matī*—*Asthāwaradhan, sāmagri*.

CHĀTEL, *n.* (L. *capitalia* ?) any moveable property—*Māl-i-manqūla*, *chiz-bast*, *asā*.

CHĀVEN-DER, *n.* the chub, a fish—*Ek qism ki machhlī*—*Ek prakār ki machhlī*.

CHĀW, *v.* (S. *ceowan*) to masticate, to chew; *n.* the chap—*Chābnā<sup>h</sup>*, *chabānā<sup>h</sup>*; *n. jab-rā<sup>h</sup>*, *galphar<sup>h</sup>*, *galpharā<sup>h</sup>*.

CHĒAP, *a.* (S. *ceap*) bearing a low price, of small value, easy to be had—*Kam qimat kā*, *kam-bahā*, *be-qadar*, *āi zān*—*Alpamūlya*, *sastā*, *mandā*, *sādhāraṇ*, *sulabh*.

CHĒAP'EN, *v.* to attempt to buy, to lessen value—*Kharidne ki koshish k.*, *qimat k.*, *qimat ghatānā*—*Kinne ki cheshtā k.*, *besahne kā udyog k.*, *mol k.*, *mol ghatānā*.

CHĒAPLY, *ad.* at a small price—*Kam qimat par*, *kam-bahā*, *arzān*—*Sasta*, *mandā*.

CHĒAPNESS, *n.* lowness of price—*Kam-qimatī*, *arzānī*—*Mandī*, *sastī*.

CHĒAT, *v.* (S. *ceat*) to defraud, to impose upon; *n.* a fraud, a trick, a deceiver—*Dagā-bāzi k.*, *fareb d.*, *filrat larānī*; *n. dagā bāzi*, *fareb*, *makt*, *dagā-bāz*, *farebī*, *makkār*—*Thagnā*, *chhalnī*, *pravañchanā k.*, *dhokha denā*, *dahlānā*; *n. thagāi*, *kapaṭ*, *chhal*, *dhokhā*, *chhalī*, *thag*, *vañchak*. [*yata*, *pratāramyata*.

CHĒAT-A-BLE-NESS, *n.* liability to be cheated—*Fareb meñ āne ki qābīliyat*—*Vañchani*.

CHĒAT'ER, *n.* one who practises fraud—*Dagā-āz*, *makkār*, *farebī*—*Chhalī*, *kapaṭī*, *thag*, *vañchak*.

CHĒCK, *v.* (Fr. *echec*) to repress, to curb, to reprove, to stop; *n.* stop, restraint, curb, reproof, a term in chess—*Dabānā<sup>h</sup>*, *zabt k.*, *sar-zanish k.*, *mauqūf k.*, *band k.*, *roknā<sup>h</sup>*, *kisht d.*, *shah d.*, *māt k.*, *band k.*, *ruknā<sup>h</sup>*; *n. rukāwat<sup>h</sup>*, *roki<sup>h</sup>*, *zabt*, *sar-zanish*, *malūmat*, *chah*, *kishi*—*Haṭīnā*, *sāsan k.*, *daman k.*, *tāranā k.*, *ārnā*, *aṭkānā*, *arnā*; *n. aṭkāw*, *ār*, *bādhā*, *pratirodh*, *nigrah*, *nivāraṇ*, *tārapā*, *parājay*.

CHĒCK, CHĒQUE, *n.* an order for money—*Tip<sup>h</sup>*, *hundī<sup>h</sup>*.

CHĒCK'ER, *n.* one who checks—*Dabīne w<sup>h</sup>*, *zabt k. w.*, *sar-zanish k. w.*, *band k. w.*, *roknē w<sup>h</sup>*, *kisht dene w.*, *shah dene w.*—*Haṭāne w.*, *sāsan k. w.*, *tāranā k. w.*, *aṭkāne w.*

CHĒCK'LESS, *a.* uncontrollable, violent—*Be-zabt*, *be-qaid*, *shad d.*, *tund*—*Ādamya*, *anivārya*, *abādhaniya*, *prachand*.

CHĒCK'MATE, *n.* a movement on a chess-board; *v.* to finish—*Māt*, *shah-māt*, *bisāt-i-shatranj par ki ek chāl*; *v. tamām k.*, *khatm k.*—*v. Chaturāṅgapaṭṭā wā śarīphalak par ki ek chāl*; *v. purā k.*, *samāpt k.* [*rang-rang ke chaur kor ghar bane rahite hañ<sup>h</sup>*.

CHĒCK, *n.* (Fr. *echec*) cloth woven in squares of different colours—*Kapṛā jismēñ*.

CHĒCK'ER, CHĒQU'ER, *v.* to variegate, to diversify; *n.* a board for chess or draughts—*Muraqqa' k.*, *giñā d-giñē k.*, *rang-ā-rang k.*, *tarah tarah kā k.*; *n. bisāt*, *bisāt-i-shatranj*—*Chitravichitra k.*, *nānāraṅgi k.*; *n. chaturāṅgapaṭṭā*.

CHĒCK'ER-WORK, *n.* variegated work—*Muraqqa'a-sāzi*—*Chitravichitra kām*. [*kapol*.

CHĒEK, *n.* (S. *ceac*) the side of the face below the eye—*Rukhsār*, *āriz*, *uzār*—*Gāl*.

CHĒEKED, *a.* brought near the cheek—*Rukhsār ke nazdik lāyā gayā*—*Gāl ke samip lāyā gayā*.

CHĒEK BONE, *n.* the bone of the cheek—*Gāl ki hadḍī<sup>h</sup>*.

CHĒEK'TOOTH, *n.* the hinder tooth or tusk—*Dārḥ<sup>h</sup>*.

CHĒER, *v.* (Gr. *chairo* ?) to encourage, to comfort, to gladden, to applaud; *n.* shout of applause, gaiety, entertainment—*Himmat d.*, *himmat bandhānā*, *tar-o-tāza k.*, *dīl-burī k.*, *dīl-dārī k.*, *taskin d.*, *tashaffī d.*, *tasallī k.*, *khush k.*, *khush h.*, *āfrīn k.*, *shābāshī d.*; *n. shābāsh*, *khushī ki āwāz*, *masarrat*, *khurramī*, *'aish* 'ishrat, *ziyāfat*—*Dhārhas denā*, *sāhas denā*, *dīlāsī denā*, *dhīraj denā*, *ānand denā*, *hulsānnā*, *barīī k.*; *n. barāī*, *sārāhnā*, *jayadhwani*, *ānand*, *chuhāl*, *āhlād*, *harsh*, *utsāh kā bhojan*, *āharasāmagri*.

CHĒER'ER, *n.* one who cheers—*Taskin-bakhsh*, *ārām-bakhsh*, *farah-bakhsh*, *rāhat-bakhsh*, *himmat d. w.*—*Dhārhas dene w.*, *dīlāsī dene w.*, *ānand dene w.*, *āśwāsak*, *praharshak*. [*fir*, *khush*—*Rusik*, *vilāsī*, *harshit*, *pulkīt*, *praphullachitta*.

CHĒER'FUL, *a.* lively, gay, moderately joyful—*Khush-mizāj*, *khush-dīl*, *khanda-rā*, *mas*.

CHĒER'FUL-LY, *ad.* in a cheerful manner—*Shauq-zauq se*, *dīl-dīhī se*, *khushī se*—*Harsha-pūrvak*, *ānand se*, *man se*.

CHĒER'FUL-NESS, *n.* animation, gaiety, alacrity—*Zinda-dīlī*, *khush-mizājī*, *khush-tab'ī*, *khushī*, *masarrat*, *khurramī*, *zauq-shauq*, *shauq-zauq*—*Chanchalatī*, *harsh*, *ānand*, *sphūrtī*, *phūrtī*, *ullās*. [*nand*, *bin chuhāl*, *harsharāhit*.

CHĒER'LESS, *a.* without gaiety or gladness—*Nā-khush*, *be-dīl*, *be-ravnaq*—*Udās*, *nirā*.

CHĒER'LY, *a.* gay, brisk; *ad.* briskly—*Khanda-rā*, *khanda-peshānī*, *khush-tab'*, *khush-mizāj*, *zinda-dīl*, *chālāk*, *chust-o-chālāk*; *ad. chālāki se*, *chusti-o-chālāki se*—*Praphullachitta*, *pulkīt*, *harshit*, *ullāsīt*, *rasik*, *phurtīlā*, *chatakāwāḥ*; *ad. phūrtī se*, *chatak-wāī se*.

CHĒER'Y, *a.* gay, sprightly, making gay—*Khush-tab'*, *khush-mizāj*, *zinda-dīl*, *chust-o-chālāk*, *khush k. w.*, *masrūr k. w.*—*Praphullachitta*, *rasik*, *ullāsī*, *vilāsī*, *harshit*,

- pulkit, phurtilā, sphūrtimān, chaṭakwāh, pulkāne w., hulāsne w., harshak, harshakar. [chitta se, prasannamañ se, harsh se.
- CHĒER'Y-LY, *ad.* in good spirits—*Zinda-dili se, dil-dihī se, khurrāmī se*—Prasanna-
- CHĒĒSE, *n.* (S. *cyse*) a kind of food made by pressing the curd of milk—*Panir*—*Ek prakār ki kshiravikriti.* [kritigunavisht.
- CHĒĒ'SY, *a.* having the nature of cheese—*Panir sū*—Kshiravikriti ke sadriś, kshiravi-
- CHĒĒSE'ĀRE, *n.* cake made of curds, sugar, &c.—*Phaṭe hue dūdḥ aur chini aur makhan ki banī hui ek mithāi<sup>h</sup>.*
- CHĒĒSE'MON-GER, *n.* one who deals in cheese—*Panir-farosh, panir ká kár-bár k. w.*—Kshiravikriti beñchne w., kshiravikriti ká vyápār k. w. [vikriti ki sūṛhī wā kataran
- CHĒĒSE'PAR-ING, *n.* the rind or paring of cheese—*Panir ki sūṛhī yā kataran*—Kshira-
- CHĒĒSE'PRESS, *n.* a machine for pressing curds—*Panir banāne ká shikanyā*—Kshiravikriti banāne ki kal, panir banāne ke hīc wah kal jis se dahī dabāyā jātā hai.
- CHĒĒSE'VAT, *n.* a wooden case for curds—*Panir ká sūrchā, lakṛi ká sūrchā jismēn dahī dabāne ke liye dhārī jātā hai<sup>h</sup>.* [karkatānakḥ.
- CHĒ'LY, *n.* (Gr. *chelē*) the claw of a shell-fish—*Keṅkre ká nākhūn*,—*Keṅkre ká nakh,*
- CHE-MISE, *she-mīse*, *n.* (Fr.) a shift—*'Auratōn ká bhātārī kurtā*—Striyōn ká bhītārī jhulā
- CHEM'IS-TRY, *kīm'is-try, n.* (Ar. *kimīā*) the science which shows the nature and properties of bodies—*Kimiyā, 'ilm-i-kimiyā, uah 'ilm jis se aṣhyā ki khāsiyat ma'lūm hotī hai, aṣhyā ki khāsiyat daryāft karne ká 'ilm*—Rasāyanavidyā, wah vidyā jis se dravyagun jānā jātā hai.
- CHEM'IC, CHEM'I-CAL, *a.* pertaining to chemistry, made by chemistry—*Kimiyāi, us 'ilm ke mutā'alliq jis se chizōn ki khāsiyat ma'lūm hotī hai, kimiyā se banā huā, us 'ilm ke rū se banā huā jis se aṣhyā ki khāsiyat ma'lūm hotī hai*—Rasāyanavidyā-sambandhī, rasāyan se banā huā, rasāyanāj.
- CHEM'I-CAL-LY, *ad.* by a chemical process—*Kimiyā ke rū se, kimiyā-garī se*—Rasāyanavidyānusār se, rasāyanakriyā se [daryāft k. w.—Rasāyani, rasājna, rasāyanavidyājña.
- CHEM'IST, *n.* one versed in chemistry—*Kimiyā-gar, kimiyā-sāz, aṣhyā ki khāsiyat*
- CHE-MIS'TI-CAL, *a.* relating to chemistry—*Kimiyā, us 'ilm ke mutā'alliq jis se chizōn ki khāsiyat ma'lūm hotī hai*—Rasāyanavidyāsambandhī, rasāyanavishayak.
- CHEQU'EB, *chēck'er.* See under CHECK.
- CHE-QUIN' See ZECHIN.
- CHĒR'ISH, *v.* (L. *carus*) to treat with tenderness, to nurse, to support, to shelter—*Nawāzish k., pālānā<sup>h</sup>, parwarish k., khabar-girī k.*—Lāp'yār k., chāhnā, sneh k., poshan k., poshanā, pratipālān k., nibāhnā, āsray denā.
- CHĒR'ISHER, *n.* one who cherishes—*Himī, murabbī, parwarish k. w.*—Poshak, pratipālak, pālak, dhairya dene w., dhārhas dene w.
- CHĒR'ISH-ING, *n.* support, encouragement—*Parwarish, khabar-girī, taqwiyat, himāyat*—Pālan, poshan, dilāsi, dhārhas, āswās.
- CHĒRRY, *n.* (L. *cerasus*) a small stone fruit; *a.* pertaining to a cherry, like a cherry, ruddy—*Ālu-bālū, shāh-dāna, kikanj, vilāyati makoy, a. ālu-bālū yā shāh dāne ke mutā'alliq, ālu-bālū yā shāh-dāne ke minind, surkh, lāl*—Yuropiyā makoy ki ek jāti, *a.* cheri phal ká vishayak, cheri phal ke sadriś, raktavarn
- CHĒRRY-PIT, *n.* a child's play—*Ek bhānt ká larkē ká khel<sup>h</sup>.*
- CHĒR'SO-NĒSE, *n.* (Gr. *chersos, nesos*) a peninsula—*Jazīra-numā*—Prāyadwīp
- CHĒRT, *n.* (Ger. *quarz*) a kind of flint—*Chakmākh ki ek qism ká pathhar, chaqmaq ki ek qism ká pathhar*—Agniprastar wā arāni ki ek jāti.
- CHĒRT'Y, *a.* like chert, flinty—*Chaqmaq ke nānind, chaqmaqi*—Arāni ki nānī, agni-prastaramay.
- CHĒR'UB, *n.* (H.) a celestial spirit, an angel: *pl.* CHĒR'UBS or CHER'U-BIM—*Firishta, karṛubī yā karūbī*—Swargiyadūt, swargadūt, swargiyajan, kirāv.
- CHE-RU'IC, CHE-RU'BI-CAL, *a.* pertaining to cherubs—*Firishta-sirat, karṛubiyōn ke mutā'alliq, firishton se nisbat-dār*—Swargadūtasambandhī, swargiyajanavishayak, swargiy.
- CHĒR'U-BIN, *n.* an angel; *a.* angelical—*Firishta; a. firishta-sirat, firishte se nisbat-dār*—Swargiyadūt, īswaridūt; *a.* Swargiyadūtasambandhī, īswaridūtavishayak.
- CHĒ'RUP, *v.* (*chirp*) to make a cheerful noise like a bird—*Chūn-chūn k.<sup>h</sup>, churagnā<sup>h</sup>, kūnā<sup>h</sup>, chahchahanā<sup>h</sup>.*
- CHĒSS, *n.* (Fr. *echec*) a game—*Shatranj, sadranj*—Chaturāṅg.
- CHĒSS'BOARD, *n.* a board for playing chess—*Bisāt, shatranj ki bisāt, bisāt-i-shatranj*—Chaturāṅgapaṭṭa, śūripḥalak, ashtāpād.
- CHĒSS'MAN, *n.* a puppet for chess—*Got<sup>h</sup>, goti<sup>h</sup>.*
- CHĒSS'PLAY-ER, *n.* one who plays at chess—*Shātir, shatranj-bāz*—Chaturāṅg ká khelārī.
- CHĒSS'OM, *n.* mellow earth—*Nam-dār mittī, narm mittī*—Pīpīli mittī, komal mrittikā.
- CHĒST, *n.* (S. *cyst*) a large box, the thorax; *v.* to lay up in a chest, to place in a

coffin—*Sandūq*, *chhātī*<sup>h</sup>; v. *sandūq meñ rakhnā*, *sandūq meñ jam* k.—*Peṭī*, *peṭārā*, *vakshasthī*, *ur*, *vaksh*; v. *peṭī meñ dharnā*.

CHĒST'ED, a. having a chest—*Sandūq-dār*—*Peṭiyukt*, *peṭisahit*.

CHEST'NUT, *chēs'nūt*, n. (L. *castanea*) a tree, a nut; a. of a bright brown colour—*Shāh-bulūt*, *jauz*; n. *bhūrā<sup>h</sup> khuirā<sup>h</sup>*—*Ek* *peṭ*, *supārī*.

CHEV-A-LIER, *shēv-a-lēr*, n. (Fr.) a knight, a gallant man—*Mumtāz savār*, *bahādur*, *dīlēr shakhs*—*Pratishṭhit* *ghurcharhā*, *kulīnasadī*, *mahārath*, *mahāvīr*.

CHEV'ER-IL, n. (L. *caper*) a kid, kid-leather—*Bakrūtā<sup>h</sup>*, *memnā<sup>h</sup>*, *bakrī kā chamrā<sup>h</sup>*.

CHEVRON, *shēv'ion*, n. (Fr.) an honourable ordinary in heraldry representing two rafters meeting at the top—*Amīrōn ke khāndān kī 'alāmat-dār dhāl waqū'ra par aisi do kānriyōn kī sūrat jo ūpar jākar milī hoī*—*Vaṇ'samaryyādālakshapāpatra kā wah bhāg jo saral wā anyā rekhāōn ke madhya meñ hotī hai aur us meñ ūpar kī or ek vindu meñ nullī hai do kānriyōn kā ākār iṣṭā hai*.

CHĒV'RONED, a. shaped like a chevron—*Shevran kī sūrat kā*—*Shevran ke ākār kā*.

CHEW, *chū*, v. (S. *ceowan*) to crush with the teeth, to masticate, to ruminate—*Chabānā<sup>h</sup>*, *chābnā<sup>h</sup>*, *dānt se kuchalnā<sup>h</sup>*, *chablānā<sup>h</sup>*, *pagurānā<sup>h</sup>*.

CHEW'ING, n. mastication—*Chabā<sup>h</sup>*, *chubrā<sup>h</sup>*, *kuchlā<sup>h</sup>*.

CHI-CANE', *shī-cāne'*, n. (Fr.) trick in law proceedings, artifice; v. to prolong a contest by tricks—*Lait-o-lā'al*, *hila-hawāla*, *hila-sāzī*, *batole-bāzī*: v. *lait-o-lā'al k.*, *hila-hawāla k.*, *batole-bāzī k.*, *hila-sāzī k.*—*Tālmūṭāl*, *satarpātār*, *kapāt*, *chhadma*, *chhal*; v. *tālmūṭol k.*, *satarpātār k.*, *chhal se dhillamdhālī k.*

CHI-CĀ'NER, n. one guilty of chicanery—*Taqrīrī*, *hujjatī*, *hila-sāz*, *furebī*—*Mithyāvī-vādī*, *mithyātārīkī*, *chharvāk*, *kapātī*, *chhalī*.

CHI-CĀ'NER-Y, n. trickery, mean artifice—*Jhūthī hujjat*, *nā-haqq taqrīr*, *hilo*, *fureb*, *dagā-bāzī*—*Chhal*, *chhadma*, *kapāt*, *mithyāvīvādī*, *mithyātārīk*.

CHICK, *chīck'en*, n. (S. *cren*) the young of a bird particularly of a hen—*Chīrīye kā bachcha*, *chūza*, *murgī kā bachcha*—*Chūgnā*, *kukkūt kā bachchā*.

CHICK'EN-HEART'ED, a. timorous, cowardly—*Buz dīl*, *kūdar<sup>h</sup>*—*Darpoknā*, *kachche jī kā*.

CHICK'EN-PÖX, n. an eruptive disease—*Kodavā<sup>h</sup>*, *pūsā<sup>h</sup>*, *motiyā sītī<sup>h</sup>*.

CHICK'WEEB, n. the name of a plant—*Ek paundhe kā nām<sup>h</sup>*.

CHIDE, v. (S. *cidan*) to reprove, to scold, to find fault p. t. *CHID* or *CHÖDE*, p. p. *CHID* or *CHID'DEN*—*Sar-zanish k.*, *dhamkānā<sup>h</sup>*, *jhīraknā<sup>h</sup>*, *mukta-chīnī k.*, *āib-joi k.*, *harf-girī k.*—*Tārānā k.*, *dāntnā*, *ghupaknā*, *ānkhi dikhānā*, *jhūṃhlānā*, *dosh denā*, *doshān-weshay k.*, *dosh pakaynā*. [kalarav, kalaswar, mandaswar.

CHIDE, n. murmur, gentle noise—*Narm-āwāz*, *kulkulāhat<sup>h</sup>*, *dhīnī āwāz*—*Marinar*,

CHID'ER, n. one who chides—*Sar-zanish k. w.*, *gūla k. w.*, *shakara k. w.*, *jhīrakne w.<sup>h</sup>*—*Dāntne w.*, *ghurakne w.*, *nindak*.

CHID'ING, n. scolding, rebuke, contention—*Ghurkī<sup>h</sup>*, *dhamkī<sup>h</sup>*, *jhīrkī<sup>h</sup>*, *haqqrā<sup>h</sup>*, *tantā<sup>h</sup>*.

CHID'ING-LY, ad. in a reproving manner—*Ghurkī se<sup>h</sup>*, *dhamkī se<sup>h</sup>*, *jhīrkī se<sup>h</sup>*.

CHIEF, a. (Fr. *chef*) principal, most eminent; n. a commander, a leader, the principal part; ad. principally—*Khāss*, *awwal*, *savlr*, *mujaddam afzal*, *bartar*; n. *mīr*, *peshwā*, *sar-dār*, *sar-khail*, *khāss-hissa*; ad. *khāss-kārke*—*Pradhān*, *sreshṭh*, *agragan-ya*; n. *nāyak*, *mukhiyā*, *pālī*, *śirovartī*, *ganapati*, *viśesh bhāg*; ad. *viśeshakarke*, *pradhānyapūrvak*.

CHIEF'LESS, a. without a chief—*Be-sar-dār*—*Bīn-mukhiyā*, *anāyak*.

CHIEF'LY, ad. principally, eminently—*Khāss-kārke*, *khāssāsan*, *awwalan*—*Viśeshakarke*, *mukhiyakarke*, *pradhānyapūrvak*. [nāyak, ganapati.

CHIEF'TAIN, n. a leader, the head of a clan—*Sar-dār*, *sar-khail*, *sar-guroh*—*Mukhiyā*,

CHIEF'TAIN-RY, CHIEF'TAIN-SHIP, n. headship—*Sar-dārī*, *sar-khailī*, *sar-gurohī*—*Mukhiyāī*, *pradhānatā*, *ganapatya*. [pichhe kar, prativyakti par kar.

CHIEF'AGE, CHÉVAGE, n. a tribute by the head—*Pī shakhs pichhe khīrāj*—*Prativyakti*

CHIEF'RIE, n. a small feudal rent—*Thorā khīrāj jo bare zamīn-dār ko dāyā jātā hai*—*Thorī kar jo kōī chhotā apne bare thākūr ko detā hai*.

CHIL'BLAIN, n. (*chill*, *blain*) a swelling or sore caused by frost—*Bīwāī<sup>h</sup>*.

CHILD, n. (S. *cidā*) an infant, a very young person, a descendant: pl. *CHYR'DREN*—*Shīr-khōra*, *larkā<sup>h</sup>*, *tīf*, *farzand*, *betā<sup>h</sup>*, *betī<sup>h</sup>*—*Bālāk*, *śīśu*, *bachchā*, *dhōṭā*, *santān*, *santānī*. [būlyāvasthā, larkāī, bālapan.

CHILD'HOOD, n. the state of children—*Tufūliyat*, *tīfī*, *bachchagī*—*Bachapan*, *larakpan*,

CHILD'ISH, a. like a child, trifling—*Tīflānā*, *tīf-mīzāj*, *ochhā<sup>h</sup>*, *sabuk yā subuk*—*Larkē kā sā*, *bālāk kī nāīn*, *halkā*, *chībāwlā*, *chhuluhlā*.

CHILD'ISH-LY, ad. in a childish manner—*Tīflānā*, *larak-pan se<sup>h</sup>*—*Larkāī se*, *bālarūp se*, *ochhepan se*, *halkāī se*. [larakpan, chībāwlāpan, chhuluhlāpan, chībīllāpan.

CHILD'ISH-NESS, n. puerility, triflingness—*Tīflī*, *tīf-mīzājī*, *chhīchhor-pan<sup>h</sup>*—*Larkāī*,

CHILD'LESS, a. without children—*Lā-walud*, *be-aulād*, *be-farzand*—*Asantān*, *mīhsantān*, *nīshputra*, *aputra*, *nirvāṇś*. [prasav, savan, garbhatyāg.

CHILD'BEAR'ING, n. the act of bearing children—*Larkā jannā<sup>h</sup>*, *jannā<sup>h</sup>*—*Prasavakriya*,

CHILD'BĒD, *n.* state of a woman in labour — *Janne ki hālat*, — *Prasavāvasthā*, *prasavakāl*, *prasavavedanā*, *garbhavedanāvasthā*.

CHILD'BIRTH, *n.* the act of bringing forth — *Zachagi*, *zāchagi*, *larkā jannū*<sup>h</sup> — *Prasav*, *prasūtī*, *sūtī*, *janan*. [adris, bālak ki nāin, bālayogya.]

CHILD'LIKE, *a.* like or becoming a child — *Tiflāna*, *kodakī*, *larke ká sá*<sup>h</sup> — *Bāleya*, *bālas*.

CHILD-ER-MAS-DĀY', *n.* the day which commemorates the slaying of the children by Herod — *Sāl ká wah roz jismēn Hirōd's nām Yuhūdi yādshāh ne hazrat 'Isā ke shuh-e se larkeṁ ko qatl kiyā thū wah din sāl-lā-sāl mānā jātā hai* — *Wah din jismēn Hirōd nām Yihūdi rājā ne Isā ki bhrāntī se larkeṁ ko mār-dālā thū yah parv prati varsh mānā jātā hai*.

CHILD-AD, *n.* (Gr. *chiliās*) a thousand — *Hazāra*, *hazāra* — *Sahasra*, *sahasrī*. [kshetra.

CHILD-A-HĒ'DRON, *n.* a figure of a thousand sides — *Hazār-pahlū shakl* — *Sahasrabhujā*.

CHIEF-ARCH, *n.* a commander of a thousand — *Hazār sipāhiyōn ká sar-dār*, *hazārī* — *Sahasra jan ki senā ká pati*, *sahasrasainyādhipati*. [senā.]

CHIEF-AR-CHY, *n.* a body of a thousand men — *Hazār jawān ki fawj* — *Sahasra jan ki*

CHIEF-AST, *n.* a millenarian — *Wah shukhs jiskā yah qaul hai ki hazrat 'Isā samin par phir ākar hazār baras tak saltanat karēge* — *Wah Isā jiskā yah mat hai ki Isā prithwī par phir ākar sahasra varsh paryant rājya karēge*.

CHILD-FACTION. See under CHY'E.

CHILL, *a.* (S. *cele*) cold, dull, depressed; *n.* cold, a shivering; *v.* to make cold, to depress — *Sard*, *khunuk*, *būrid*, *phukāb*, *afsurdā*, *sir-faro*, *azurdā*; *n.* *sardi*, *kaip-kap*<sup>h</sup>; *v.* *sard k.*, *afsurdā k.*, *azurdā k.* — *Thandhā*, *śital*, *rūkhā*, *udās*, *adhomukh*, *mūnhatkā*; *n.* *thandhā*, *thandhak*, *śitalatā*, *phurahri*, *tharthari*; *v.* *thandhā k.*, *śital k.*, *siranā*, *udās k.*, *nūlān k.*

CHILTY, *a.* somewhat cold; *ad.* coldly — *Thorā thandhā*<sup>h</sup>; *ad.* *thandak yā thandhak se*<sup>h</sup>.

CHILD-NESS, CHIL'NESS, *n.* coldness, shivering — *Thandak yā thandhak*<sup>h</sup>, *thandh*<sup>h</sup>, *juravaniyā*<sup>h</sup>, *phurahri*<sup>h</sup>, *kaipkap*<sup>h</sup>, *tharthari*<sup>h</sup>.

CHIME, *n.* (L. *clamo*) sound of bells in harmony, concord of sound; *v.* to sound in harmony, to agree — *Thunāk*<sup>h</sup>, *thandhā*<sup>h</sup>, *gajar*<sup>h</sup>, *tāl*<sup>h</sup>, *tāl-mē*<sup>h</sup>; *v.* *ek tāl h.*, *ham-ālang h.*, *yak-sān h.*, *barābar h.*, *mūwārij h.* — *v.* *Sannātāl h.*, *mūlnā*, *amurūp h.*, *sadrīs h.*, *samān h.*

CHIMĒRA, *n.* (Gr. *chimaira*) a wild fancy — *Khiyālī lā tūl*, *wahm*, *'unqā*, *khām-khi-yālī* — *Amūlak kalpanā*, *asambhav chintā*, *anarthakāvanā*, *tarāng*.

CHIMĒT-CAL, *a.* imaginary, fanciful — *Wahmī*, *khām-khiyāl*, *khiyālī* — *Kalpit*, *vāsanā-kalpit*, *amūlak*.

CHIMĒRE', *shimōre'*. See CYMAR.

CHIMNEY, *n.* (L. *caminus*) a passage for the ascent of smoke, a fireplace — *Dūd-kash*, *dūd-dān*, *bukhārī*, *gul-khan*, *ātash-dān*, *ātash-kudā* — *Dhūnārā*, *dhumapath*, *chūlā*, *agnikund*.

CHIMNEY-CORNER, *n.* the fireside — *Ātash-kade ki atrāf aur ātash ke bīch meṁ jo jagah raftī hai* — *Agnikund ki alāuf aur āg ke bīch meṁ jo sthān raftā hai*.

CHIMNEY-PIECE, *n.* a shelf over the fire place — *Ātash kade ke upar ká tukhta*, *ektakhṭa jo zināt ke waste ātash-kade ke girā lagāte haiṁ* — *Angēthī ke upar ká patārā wā patiyā*, *lakarī wā patthar jo sobhārth angēthī ki chāon or lagāte haiṁ*.

CHIMNEY-SWEEPER, *n.* a cleaner of chimneys — *Dūd-kash sāf k.*, *v.*, *dūd-dān sāf k.*, *w.*, — *Dhūnārā jhārne pōchhne w.*, *dhumapathanān jak*, *dhumārā dhone w.* [vuk.]

CHIN, *n.* (S. *cyū*) the lowest part of the face — *Zunākḥ*, *zagan* — *Thuddī*, *thorhi*, *chichined*, *a.* having a chin — *Zunākḥ-dār*, *zagan-dār* — *Chivukayukt*, *thorhi sahī*.

CHINA, *n.* porcelain, a species of earthenware made in China — *Chīni bartan*<sup>h</sup>.

CHINESE, *n.* the language or people of China — *Chīni zabān*, *Chīn ke log*<sup>h</sup> — *Chīn des ki bhāshā*, *Chīn ke desījan*.

CHIN'COUGH, *ghū'cof*, *n.* (D. *kind*, *kuch*) the whooping cough — *Dābā*<sup>h</sup>, *habbā-dabbā*<sup>h</sup>.

CHINE, *n.* (Fr. *chine*) the back-bone or spine; *v.* to cut into chines or pieces — *Rīgh*<sup>h</sup>, *kaingro*<sup>h</sup>; *v.* *tukre tukre k.*

CHINED, *a.* relating to the back — *Pusht ke mutā'alliq* — *Prishthasambandhī*, *pīth ká*.

CHINK, *n.* (S. *cina*) a crack, a gap, an opening; *v.* to crack, to open — *Darz*, *shikāf*, *shigāf*, *sūrākh*, *raḥna*; *v.* *taraknā*<sup>h</sup>, *karaknā*<sup>h</sup>, *daraknā*<sup>h</sup>, *phūṛnā*<sup>h</sup>, *khul jānā*<sup>h</sup>, *bol jānā*<sup>h</sup> — *Darār*, *sandhi*, *chhed*, *randhra*, *chhidra*.

CHINKY, *a.* opening in narrow clefts, gaping — *Darz-dār*, *shigāf-dār*, *taṛkā huā*<sup>h</sup> — *Chhidrit*, *chhidrapūrn*, *phatā*, *darkā*.

CHINK, *v.* to make a sharp sound — *Khankhanānā*<sup>h</sup>, *chhanchhanānā*<sup>h</sup>, *jhanjhanānā*<sup>h</sup>.

CHINTZ, *n.* printed cotton cloth — *Chhīṭ*<sup>h</sup>.

CHIO-PINE', *n.* (Sp. *chapin*) a high shoe — *Ūachi jūtī*<sup>h</sup>.

CHIP, *v.* (D. *kappen*) to cut into small pieces; *n.* a small piece cut or broken off — *Tukrā tukrā k.*; *n.* *tukrā*<sup>h</sup>, *chālī*<sup>h</sup>, *chhīlan*<sup>h</sup>.

CHIPPING, *n.* a fragment cut off — *Chālī*<sup>h</sup>, *tukrā*<sup>h</sup>, *tūk*<sup>h</sup>.

- CHI RĀGRI-CAL**, *a* (Gr. *cheir, agra*) having gout in the hand—*Jiske hāth meñ nūgris ká marz ho*—*Jiske hāth meñ vātarog ho, vatarogihast*.
- CHĪ'RO-GRAPH**, *n* (Gr. *cheir, grapho*) a writing, a deed, a fine—*Nawāshā, dast-āwēz, kisi mīlār-bānī yā ikhtiyār hōsāl karne ke liye jurmāna*—*Hastalekh, pramānapatra, kisi āngūthī wā ādhikār pāne ke nimitta āthadān*.
- CHI-RŌU'KA-PHLĀ**, *n*, a writer, an officer who engrosses fines—*Muharrir, jurmāna-nawis*—*Lekhāk, hastā-lekhāk, dhānādandalekhāk*.
- CHI-RŌG'RA PHIST**, *n*, one who tells fortunes by the hand—*Dast-shinās, hāth dekhkar qismat batlāne w*—*Sāmudhikavettā, hastarekhā dekhkar jo burā bhala honewālā hai uskā batlāne w*.
- CHI-RŌI'Ō GY**, *n* (Gr. *cheir, logos*) talking by manual signs—*Dastī guft-gū, hāth ke ishāre se guft-gū*—*Hastā-sanketavārtā, hāth ke sāñket ki bātechit*.
- CHĪ'RO-MAN-CY**, *n* (Gr. *cheir, manteia*) the art of foretelling by inspecting the hand—*Hāth dekhkar qismat ká hāl zāhir karne ká 'ilm, 'ilm-i kufī*—*Hastā-sāmudrik, hastarekhāvidyā*.
- CHĪ'RO-MĀN CER**, *n*, one who foretells by inspecting the hand—*Dast-shinās, hāth dekhkar qismat ká hāl zāhir k. w*—*Sāmudhikavettā, hāth dekhkar honhār ká batlāne w*, *hastarekhājñātā*.
- CHIRP**, *v* (Ger. *zirpen*) to make a noise like a bird; *n*, the voice of birds—*Chūñ-chūñ k<sup>h</sup>, chūñ-chūñ k<sup>h</sup>, chiragūnā<sup>h</sup> chūñ-chūñ k<sup>h</sup>, chahchahānā<sup>h</sup>, kīgūnā<sup>h</sup>, n. chū-v-gūñ kī āwāz*—*n. chūyon kī chahchahāhat, chūyon kī dhwan*.
- CHIRPING**, *n*, the gentle noise of birds—*Chūpīgūñ kī dhwan āwāz yā chahchahāhat*—*Chūyon kī mīnd chahchahāhat wā dhwan*.
- CHI-RŪR'QEON**, *n* (Fr. *cheir, ergon*) one who cures ailments by external applications, a surgeon—*Jarrāh*—*Astrachikitsak, śāstrāvaidyā*.
- CHIRUR'GERY**, *n* the art of curing by external applications, surgery—*Jarrāhī*—*Astrachikitsā, śāstrāvaidyāk*.
- CHI-RŪR'GIC**, **CHI-RŪR'GIC-AL**, *a* relating to the art of healing by external applications, surgical—*Jarrāhī*—*Astrachikitsāsambandhī, śāstrāvaidyākāmasambandhī*.
- CHISEL**, *n* (L. *scissum*) an instrument for paring wood or stone, *v* to cut with a chisel—*Rakhānā<sup>h</sup>, tāñkī<sup>h</sup>, chhurā<sup>h</sup>, v. rukhān tāñkī yā chhenī se kātānā<sup>h</sup>, tāñkī mārānā<sup>h</sup>*.
- CHIT**, *n* (S. *cith*) a sprout, a shoot, a child, *v* to sprout, to shoot—*Killā<sup>h</sup>, kulbā<sup>h</sup>, āikurā<sup>h</sup>, āikurā<sup>h</sup>, gābhā<sup>h</sup>, gābhā<sup>h</sup>, kōnpā<sup>h</sup>, larkā<sup>h</sup>, bālāk*. *v. panāpnā<sup>h</sup>, ugnā<sup>h</sup>, āñkūñ phātānā<sup>h</sup>, nīkūñānā<sup>h</sup>*.
- CHIT-CHĀT**, *n* (*chat*) idle talk, prattle—*Bātā<sup>h</sup>, bāt-chīt<sup>h</sup>, gup shap<sup>h</sup>, bol-chāl<sup>h</sup>*.
- CHITTER LINGS**, *n* pl. (Gen. *luttel*) the howls of an eatable animal—*Halāl jāñ-wēr kī rōdā*—*Bhakhāñīyā jāñtū kī āñtēñ*.
- CHIVAL'RY**, *n* (Fr. *cheval*) knighthood, valour, the body or order of knights—*Bahādūrī, dilerī, muntāz sarārōñ kā darjā*—*Mahārāthātwa, kolīnāsādhpad, vīratā, śūrātā, suvikram, kolīnāsādh vārg āthāt pratishthit ghūñghāñhon kā vārg*.
- CHIV'AL ROIS**, *a*, relating to chivalry, knightly, gallant, warlike, adventurous—*Muntāz sarārōñ kemutā'allīq, bahādūrānā, diler, jungī, razm-pushā, jāñ-bāz*—*Pratishthit ghūñghāñhon kā sambandhī, mahārāthāvishayak, suvikrānt, mahāvīryā, lajāñkā, yuddhāyogyā, kathamakarmayavāsīyī, kathamakarmakāri*.
- CHIVES**, *n*, pl. the filaments in flowers—*Phūlōñ ke sūñ yā jhōthrē<sup>h</sup>*.
- CHLO-RO'SIS**, *n* (Gr. *chloros*) green sickness—*Ek marz jo 'auratōñ ko hotā hai jis-mēñ post sarīl gīt sabz ho jātā hai aur zūf hotā hai aur dil dharkā kartā hai*—*Ek rog jo strīyon ko hotā hai jis-mēñ sarīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dharaktā rahatā hai*.
- CHLO-RŌT'IC**, *a*, affected by chlorosis—*Aise marz ke mutā'allīq jo 'auratōñ ko hotā hai aur jis-mēñ post sarīl gīt sabz ho jātā hai aur zūf hotā hai aur dil dharkā kartā hai*—*Aise rog kī sambandhī jo strīyon ko hotā hai aur jis-mēñ sarīr pilā ho jātā hai aur śaktī hīn hotī hai aur hriday dharaktā rahatā hai*.
- CHOCO-LATE**, *n* (Fr. *chocolat*) a preparation of the cocoa-nut—*Nāriyāl kī gārī ko aur chhōñ kī sāth mīlākar jo shai banātē haiñ aur jisko garm pāñi meñ gholkar pītē haiñ, āwāq-i-nāriyāl*—*Nāriyāl kī gārī ko aur dravyōñ ke sāth mīlākar jo vastu banātē haiñ aur jisko tapt pāñi meñ gholke pītē haiñ*.
- CHOICE** See under CHOOSE.
- CHOIR**, kwī, *n* (L. *chorus*) a band of singers, the part of a church where the singers are placed—*Gāñc-wālōñ kā tāñfā, girje kī wāh jagah jehāñ gāñc-wālē baithē haiñ*—*Gāyakachakra, gāyakasānuh, gawāiyōñ kā dal, Isāibhājāñāsālī kā wāh bhāg jehāñ gāyakachakra baithētā hai*.
- CHŌ'RUS**, *n*, a number of singers, verses of a song in which the company join the singer—*Gāñc-wālōñ kā tāñfā, gīt kā wāh maqām jehāñ sab gāñc-wālē mīlke gātē haiñ, upaj<sup>h</sup>*—*Gāyakachakra, āvāñtanīyāslok, parivartakāslok*.

- CHÓ'RAL**, *a.* belonging to or composing a choir—*Gáne-wálon ke táife ke muta'alliq, gáne-wálon ká táife banáne w.*—*Gáyakaganasambandhi, gáyakasamúhákári.*
- CHÓ'RAL-LY**, *ad.* in the manner of a chorus—*Gáne-wálon ke táife ke taur se, gít ke us maqam ke taur se jahán sab gáne-wále milke gáte hatn, upaj ki bhánt se*—*Gáyakaganapúrva, ávarttaníyaslok ki riti se.*
- CHÓ'RIST**, **CHÓ'RIS-TER**, *n.* a singer in a choir—*Táife meñ gáne v., gáne-wálon ke táife ká ek gawaiyá*—*Gáyakagan ká ek jan, gáyakachakra meñ gáne w.*
- CHO-RA'GUS**, *n.* the superintendent of the ancient chorus—*Zamána-i-salaf meñ kalín-waton yá 'atáiyon ke táife ká dároga yá názir*—*Práchinagáyakaganádhyaresh, púrva-kálinagáthakasamúhádhi-kári.*
- CHÓKE**, *v.* (S. *acecan*) to suffocate, to stop up, to obstruct, to suppress—*Nareti dáb-ná<sup>h</sup>, galá ghoitná<sup>h</sup>, galá phánsná<sup>h</sup>, band k., chunwána yá chunána<sup>h</sup>, táy-lená<sup>h</sup>, táy-dená<sup>h</sup>, ápná<sup>h</sup>, rokná<sup>h</sup>, ríndhná<sup>h</sup>, dabána<sup>h</sup>.*
- CHÓKE'FÚLL**, *a.* as full as possible—*Nake-nak<sup>h</sup>, ná-k-o-nák<sup>h</sup>, munhá-munh<sup>h</sup>, dhar-púr<sup>h</sup>.*
- CHÓL'ER**, *n.* (Gr. *cholē*) bile, anger, rage—*Safrá, khufagi, gussa, taish, gazab*—*Pitta,*
- CHÓL'ER-A**, *n.* a disease from bile—*Sítras<sup>h</sup>, haiza.* [krodh, mahákop.
- CHÓL'ER-IC**, *a.* full of choler, irascible—*Safrái, safrái-mizáj, zúd-ranj, ádash-mizáj, gussa-war, khashm-gút*—*Pittapúr, pittavegi, krodhi, chirchirá, kopi.*
- CHÓL'ER-IC-NESS**, *n.* anger, irascibility—*Gussa, khafagi, ádash-mizáj, zúd-ranj*—*Krodh, kop, chirchiráhat, krodhasíatá, prachandata.*
- CHÓÓŠE**, *v.* (S. *ceosan*) to take by preference, to pick out, to select; *p. t.* **CHÓŠE**, *p.*
- CHÓŠEN**—*Pasand k., chun lená<sup>h</sup>, muntakhab k.*—*Cháhná, ruchná, chhánt lená, bachh lená, baráy lená, chug lená, bin lená, ubel lená.*
- CHÓŠ'ER**, *n.* one who chooses—*Pasand k. w., chunne w<sup>h</sup>, muntakhab k. w.*—*Cháhne w., bará lene w., chhánt lene w., bachh lene w.* [táw, bachháw.
- CHÓŠ'ING**, *n.* election, choice—*Pasand, chunáwa<sup>h</sup>, intikháb*—*Cháh, bachhná, chhánt*
- CHÓŠ'ING**, *n.* the act or power of choosing, the thing chosen; *a.* select, precious, careful—*Pasand, pasand kurne ká ikhtiyár, chun-lene ká ikhtiyár, chunáwa<sup>h</sup>, muntakhab shai, huni gai chiz; a. nádír, tuhfa, pasandida, nafis, khása, besh-qímat, mushkil-pasand, hosh-yár*—*Varan, bachháw, chhántáw, baráw, vikalp, chhántne ká adhi-kár, baráne ká adhi-kár, varan ki adhi-kár, baráí gai vastu, chhántkar lí hui vastu; a. baráyá huá, sarvottam, suthrá, chokhá, anúthá, bare mol ká, bahumúlya, sávdhán, chaukas.*
- CHÓŠ'E'LESS**, *a.* without power to choose—*Pasand ká ikhtiyár na rakhne w., pasand karne ke ikhtiyár ba-gair*—*Bará lene wá cháhne ká adhi-kár na rakhne w., baráw wá cháh ke adhi-kár bin, avikalp, avakálpik.*
- CHÓŠ'E'LY**, *ad.* with great care, curiously—*Barí hosh-yári se, ihtiyát se, tuhfagi se, khúbi se, nádír-pan se*—*Barí sávdhání se, anokhí riti se, uttam prakír se, visishtá-rúp se.*
- CHÓŠ'E'NESS**, *n.* nicety, particular value—*Nafásat, báriki, khúbi, tuhfagi, lutf, besh-qímat*—*Utkrishatá, visishtatá, uttamata, bahumúlyatá.*
- CHÓŠ'E'DRÁWN**, *a.* selected with great care—*Barí ihtiyát se muntakhab kiyá gayá, barí hosh-yári se pasand kiyá gayá*—*Barí sávdhání se baráyá gayá.*
- CHÓP**, *v.* (D. *kappen*) to cut with a quick blow, to tear into small pieces; *n.* a piece chopped off, a small piece of meat—*Ek choi se kát dálná<sup>h</sup>, ek kát se utír dálná<sup>h</sup>, tukra-tukrá k<sup>h</sup>, ták-ták k<sup>h</sup>, boti-boti k.; n. tukrá<sup>h</sup>, dali<sup>h</sup>, boti<sup>h</sup>, máns ká lothrá yá tukrá<sup>h</sup>, máns ki chhoti boti<sup>h</sup>.*
- CHÓP'HÓUSE**, *n.* a house of entertainment—*Wah ghar jismeñ paká gosht biktá hai, nán-bái ki dukan, ziyáfat-khána*—*Bhojanaghar, paká máns bechné ká sthán, páka-sála, pakwamánsavikrayasthán.*
- CHÓP**, *v.* (S. *ceap*) to barter, to exchange, to bargain, to bandy—*Mu'ávaza k., mubá-dala k., kharíd-farokht k., radd-badal k.*—*Palta k., bechábechi k., kahákahi k., jaise ke sáth waisá k., munhámunhí k.*
- CHÓP'PING**, *n.* act of bartering, altercation—*Mu'ávaza, mubádala, badlá, adlá-badlá, radd-o-kadd, jidd-o-kadd, bahsá-bahsi, chakhá-chakhí, takrár*—*Palta, tantá, kahákahi, rár, pahpat, raindhá, khatápati.*
- CHÓP**, *n.* (chap) a crack, a cleft—*Shikáf, shigáf, darz*—*Dará, chír, sandhi.* [sandhimay.
- CHÓP'PY**, *a.* full of cracks or clefts—*Shigáfta, darz-dár*—*Tarká, phatá huá, darká huá,*
- CHÓP'PING**, *a.* stout, lusty, plump—*Farbíh, táza, phúlá<sup>h</sup>*—*Moá, hrishtapushít, sthúl.*
- CHÓPS**, *n. pl.* (chaps) the jaws—*Jabrá<sup>h</sup>, chauhar<sup>h</sup>.*
- CHÓP'FÁLLEN**, *a.* dejected, dispirited—*Shikasta-díl, shikasta-khátir*—*Udá, dínaman, nistej, manamalin, mlánaman, mantutá.*
- CHÓRD**, *n.* (Gr. *choruē*) the string of a musical instrument, harmony in two or more notes, a right line drawn from one extremity of an arc to another; *v.* to string—*Tár, bóje ká tár, ham-ávazí, ek tá<sup>h</sup>, watr; v. tár charhána*—*Tánt, ek sur, samatál, purnajyá; v. tánt wá dori charhána.*

**CHO-RE-PIS'CO-PAL**, *a.* (Gr. *choros*, *epi*, *skopeo*) relating to the power of a local or suffragan bishop—*Kisi jagah ke bare pādri ke ikhtiyār ke muta'alliq*—Sthāniya-pradhānadharmādhyaksh ke adhikār kā sambandhī.

**CHO-RŌG'RA-PHY**, *n.* (Gr. *choros*, *grapho*) the art or practice of describing or forming maps of particular regions or countries—*Takht-i-bilād, khāss zil'ōn yā khāss mulkōn kā bayān k.*, *khāss zil'ōn yā khāss mulkōn ke naqsha banāne kā 'ilm*—Viśeshā-desāvārṇan, viśesh deśa-vibhāgōn wā deśōn ke chitra banāno kī vidyā.

**CHO-RŌG'RA-PHER**, *n.* one who describes particular regions or countries—*Khāss zil'ōn yā khāss mulkōn kā naqsha banāne w.*, *khāss zil'ōn yā khāss mulkōn kā bayān k. w.*—Viśesh deśa-vibhāgōn wā deśōn ke chitra banāne w., viśesh deśa-vibhāgōn wā deśōn ke vīvaran k. w. [raṇakārī, deśa-vīvaranaprasambandhī.

**CHŌ-RO-GRĀPH'I-CAL**, *a.* descriptive of countries—*Mulkōn kā bayān k. w.*—Desāviva-  
**CHŌ-RO-GRĀPH'I-CAL-LY**, *ad.* in a manner descriptive of regions or countries—*Mulkōn ke bayān karne ke taur se, zil'ōn ke bayān karne ke tariq se*—De-ōn wā deśa-vibhāgōn ke vīvaran karne kī rīti se.

**CHŌSE**, **CHŌS'EN**, *p. t.* and *p. p.* of *choose*—*Choose ke māzi aur māzi-ma'tuf'ala'i-hi yā fī'l-i-ma'tuf*—*Choose ke siminyabhit aur pūrnakriyā wā pūrvakālikakriyā.*

**CHOUGH**, **chūf**, *n.* (S. *ceo*) a sea-bird—*Kawwe ke mānind chī-tyā jo duriyā ke kinārōn par rahtī hai, samundarī chīriyā*—*Kawwe kī jāt kī chīriyā jo samudra ke karārōn meñ rahtī hai, samudrī pakshi.*

**CHŌULE**. See **JOWL**.

**CHŌUSE**, *v.* (Turk. *chiaous* ?) to cheat, to trick; *n.* one who is easily cheated, a trick—*Chhālā<sup>h</sup>, thagnā*; *n.* jo butte meñ ā jātā hai<sup>h</sup>, bhoḍā<sup>h</sup>, jo jūl yā chhakke-panje meñ ā jātā hai<sup>h</sup>, chhāl<sup>h</sup>, thagā<sup>h</sup>, kapāt<sup>h</sup>.

**CHRISM**, *n.* (Gr. *chrio*) consecrated oil—*Dinī rasmiyāt kā tel*—Dharmaritisambandhī tel.

**CHRIS'MAL**, *a.* relating to chrism—*Dinī rasmiyāt ke tel ke muta'alliq*—Dharmaritisam-  
**CHRIS'MA-TO-RY**, *n.* a vessel for chrism—*Dinī rasmiyāt ke tel kā bartan*—Dharmariti-sambandhī tel kā bāsan.

**CHRIS'OM**, *n.* a child that dies within a month after its birth, a cloth anointed with holy oil which children formerly wore till they were baptized—*Wah larkā jo apnī paidāish se ek mah ne ke andar martā hai, ek kaprā jo pāk tel meñ duboyā jātā thā aur jisko guze zamāne meñ 'Isāiyōn ke larke 'Isāi mazhab meñ dākhil hone ke peshtar tak pahinte the*—Janm ke piche ek mahine ke bhitār jo larkā mar jātā hai, ek kaprā jo pavitra tel meñ duboyā jātā thā aur jisko pūrvakāl meñ 'Isāiyōn ke larke 'Isāi dharm meñ saṅskār hone ke pahile tak pahinte the.

**CHRIST'EN**, *kris'en*, *v.* (Gr. *christos*) to baptize and name—*Istibāq d.*, *'Isāi banānā aur nām rakhnā*—Jalasaṅskār ke dwārā 'Isāi mat meñ k, jalasaṅskār se 'Isāi karnā aur nāmakaran k.

**CHRIS'TEN-ING**, *n.* the act of baptizing and naming—*Istibāq aur nām rakhnā*—Jala-saṅskār se 'Isāi mat meñ praveśan aur nāmakaran.

**CHRIS'TEN-DOM**, *n.* the countries inhabited by Christians, the whole body of Christians—*We mulk jin meñ 'Isāi rakhte hain, janī 'Isāi*—We deś jin meñ 'Isāi baste hain, sab 'Isāiyōn kā samūh, sab 'Isāi.

**CHRIST'IAN**, *n.* a believer in the religion of Christ; *a.* believing or professing the religion of Christ—*'Isāi*; *a.* *'Isāi, 'Isawi*,—Krishtiyamatāvalambī, *a.* krishtiya.

**CHRIST'IAN-ISM**, *n.* the Christian religion—*'Isawi mazhab*—'Isāimat, 'Isāidharm.

**CHRIS-TI-AN'I-TY**, *n.* the religion of Christians—*'Isawi mazhab*—'Isāimat, 'Isāidharm.

**CHRIST'IAN-IZE**, *v.* to convert to Christianity—*'Isāi k.*, *'Isāi banānā*.

**CHRIST'IAN-LIKE**, *a.* befitting a Christian—*'Isāi ke lāiq*—'Isāi ke yogya.

**CHRIST'IAN-LY**, *a.* becoming a Christian; *ad.* like a Christian—*'Isāi ke lāiq*; *ad.* *'Isāi ke mānind*—'Isāi ke yogya; *ad.* 'Isāi ke sadris

**CHRIST'IAN-NAME**, *n.* name given at baptism—*'Isāi kā wah nām jo istibāq ke waqt rakhtā jātā hai*—Wah nām jo 'Isāi ko jalasaṅskār ke samay meñ diyā jātā hai.

**CHRIST'MAS**, *n.* the festival of Christ's nativity 25th December—*Haazat 'Isā kī paidāish kī khushi kā roz jo har sāl māh-i-Disambar kī pachiswīn tarikh ko hotā hai*—'Isā kī janmapary, 'Isā ke janm kā barā utsav, 'Isāiyōn kā barā dīn, Disambar mahine kā pachiswān dīn. [dīhish—'Isā ke janmaparv kā pārtoshik wā bhēnt.

**CHRIST'MAS-BŌX**, *n.* a Christmas present—*'Isāiyōn ke bare dīn kī nazr 'ināyat yā dād.*

**CHRO-MAT'IC**, *a.* (Gr. *chroma*) relating to colour, relating to music—*Rang se nisbat-dār, mūsīqī ke muta'alliq*—Vārṇasambandhī, raṅgasambandhī, saṅgitavidyāsambandhī.

**CHRON'IC**, **CHRON'I-CAL**, *a.* (Gr. *chronos*) relating to time, continuing a long time—*Waqt ke muta'alliq, muzmin, der-pā, surī'u'l-mī'd, dāimi*—Kālasambandhī, kālik, dīrghakālik, dīrghakālīn.

**CHRON'I-CLE**, *n.* (Gr. *chironos*) a register of events in the order of time, a history; *v.* to record in a chronicle, to register—*Waqt ke silsile ke mutābiq tawārīkh, tawā.*



*rikkh*; v. *tawárikh* meñ *likhná*, *daftar* meñ *likh lená*—Kálánupúrvak itihás, purávit-tavivarau. v. *kálánupúrvak* itihás meñ *likhná*, *yathákrām* vrittavivarau k.

CHRON'ICLER, n. a writer of a chronicle—*Ráwí*, *muarrikh*—Itihásarachak, purávit-tarachak.

CHRON'O-GRAM, n. (Gr. *chronos*, *gramma*) an inscription in which the date is expressed by numeral letters—*Ek kitāba jismeñ koi tārīkh yā san waqitra abjad ke hisāb se likhā rakhtā hai*, *kitāba jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—Pāsh-pālekh jiske aksharon kī sañkhyā se sañvat mahinā aur dīn jāne jāte haiñ, pāshānālekh wā mudritālekh jismeñ añkaprakāsak aksharon ke dwārā tithi wā kāl kā bodh hotā hai.

CHRON'O-GRAM-MAT'ICAL, a. belonging to or containing a chronogram—*Aise kitābe ke mutā'allig yā aīsā kitāba rakhne w. jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—Aise pāshānālekh kī sambandhī wā aise pāshānālekh se yukt jiske aksharon kī sañkhyā se sañvat mahinā aur dīn jāne jāte haiñ.

CHRON'O-GRAM-MA-TIST, n. a writer of chronograms—*Aise kitābe kī nawīs jiske hurūf ke 'ādād se sāl-o-tārīkh ma'lūm ho*—Aise pāshānālekh kī lekhak jiske aksharon kī sañkhyā se sañvat mahinā aur dīn jāne jāte haiñ.

CHRONO'GRAPH-PHY, n. (Gr. *chronos*, *grapho*) the description of past time—*Guzre zamāne kī tawārikh*—Vyatit kāl kī itihās. [tit kāl kī itihāsavettī.

CHRONO'GRAPH-PHER, n. one who writes of past time—*Guzre zamāne kī muarrikh*—Vya-

CHRONO'LOG'Y, n. (Gr. *chronos*, *logos*) the science of computing dates or periods of time—*'Ilm-i-tārīkh*, *wāridāt kī tārīkh daryāft-karne aur guzre auqāt shumār-karne kī 'ilm*—Kālānirūpanāvidyā, kālānirpāyavidyā, kālāganānāvidyā.

CHRONO'LOG'YER, CHRONO'LOG'Y-GIST, n. one who studies or explains chronology—*Tārīkh-dāñ*, *wāridāt kī tārīkh daryāft-karne w. aur guzre auqāt shumār k. w.*—Gatak dānirpetā, kālāganānāvidyājñā, vrittakālānirūpak.

CHRONO'LOG'IC, CHRONO'LOG'ICAL, a. relating to chronology, according to the order of time—*Mutā'allig-i-tārīkh*, *wāridāt kī tārīkh daryāft-karne aur guzre auqāt shumār-karne ke 'ilm ke mutā'allig, waqt ke silsile ke mutābiq, waqt kī tartīb ke mutābiq*—Kālāganānāvidyāvishayak, kālānirūpanāvidyāsambandhī, kālmušārī.

CHRONO'LOG'ICAL-LY, ad. in the order of time—*Be-tartīb-i-waqt, waqt kī tartīb se*—Kālākramānusār, kāl ke kram se.

CHRONOM'E-TER, n. (Gr. *chronos*, *metron*) an instrument for measuring time—*Waqt ke andāza karne kī ālu*, *gharḥ*<sup>b</sup>, *ghantā*<sup>b</sup>—Kālāparimāpārthayantra.

CHRY'SA-LIS, n. (Gr. *chrysoi*) aurelia or the form of certain insects before they become winged—*Bādīmā*, *kīre kī pahla tagāiyur*—Gutikā, koshakār, kośavāsī, kośasth.

CHRY'SO-LITE, n. (Gr. *chrysoi*, *lithos*) a precious stone—*Lahsanīyā*<sup>b</sup>, *ek qīm kī sabz yā zard nagīna*—Haritāśm, pītamāni.

CHRY'SO-PRASE, CHRY-SOPRA-SUS, n. (Gr. *chrysoi*, *prason*) a precious stone—*Ek qīm kī besh-qīmānī nagīna*—Ek prakār kī bahumūlyā māñi, nag.

CHUB, n. a river fish—*Nadi kī ek bhāñt kī machhli*<sup>b</sup>. [aur motā<sup>b</sup>.

CHUBBY, a. like a chub, short and thick—*Nadi kī chab nām ek machhli sā<sup>b</sup>, chhoṭā*

CHUB'FACED, a. having a plump round face—*Gal-phulā*<sup>b</sup>, *thothal mothāl*<sup>b</sup>.

CHUCK, v. to make the noise of a hen, to call as a hen; n. the noise of a hen—*Kut-kulānā*<sup>b</sup>, *kurkulanā*<sup>b</sup>; n. *kutkut*<sup>b</sup>, *kurkulanā*<sup>b</sup>.

CHUCKLE, v. to call as a hen, to fondle, to laugh convulsively, to laugh inwardly in triumph—*Murgi kī āwāz d.*, *murgi kī tarah se bulānā*, *nāz bardārī k.*, *lār-pyār k.*<sup>b</sup>, *gaḥgaḥā mārñā*, *dīl meñ hañsnā*—*Kutkulanā*, *kukkuti kī nāñ bulānā*, *dulārānā*, *dulār k.*, *khilkhilākar hañsnā*, *khilkhilānā*, *man meñ kālōl k.*

CHUCK, v. (Fr. *choquer*) to strike gently, to throw with quick motion; n. a gentle blow—*Dhīre se mārñā*<sup>b</sup>, *jaldī phekñā*; n. *ek halkā ghūnsā*<sup>b</sup>, *ek dhīmā ghūnsā*<sup>b</sup>—*Thapthapānā*, *dhīme mārñā*, *śīhragatī se phekñā*.

CHUCK'FAR-THING, n. a game—*Ek khel*<sup>b</sup>.

CHUFF, n. (S. *cyf*) a coarse blunt clown—*Angarḥ*<sup>b</sup>, *gañwār*<sup>b</sup>. [motā.

CHUFFY, a. blunt, surly, fat—*Be-tamiz*, *talkh-mizāj*, *farbūh*—*Angarḥ*, *gañwār*, *rūkhā*.

CHUFFY-LY, ad. in a rough surly manner—*Be-tamizī aur tallhī se*—*Gañwārpan* aur *rūkhāī se*. [kothrī kī rahne w.

CHUM, n. (*chōmer*) a chamberfellow—*Ham-hujra*, *ham-khāna*—*Sahavāsī*, *sañsargī*, *ek*

CHUMP, n. a thick heavy piece of wood—*Kunda*, *chailā*<sup>b</sup>.

CHURCH, n. (Gr. *kurios*, *oikos*) a place of Christian worship, the collective body of Christians, a particular body of Christians, the body of the clergy, ecclesiastical authority; v. to return thanks in church—*Girjā*, *'Isāiyōñ kī 'ibādat-gūh*, *jumla-i-'Isāi*, *'Isāiyōñ kī ek khāss firqa*, *jumla-i-pādri*, *dīnī ikhtiyār*; v. *girje meñ shukr-guzārī k.*—*'Isāiyōñ* kī bhajanabhavan, *'Isāiyōñ* kī bhajanagriha, *sab 'Isāiyōñ* kī māndalī, *sampūrñ 'Isāiyōñ* kī *samāj*, *'Isāiyōñ* kī ek viśesh māndalī wā *jāti*, *'Isāipurohitassamūh*, *'Isāidharmasambandhī adbhikār*; v. *'Isāiyōñ* ke bhajanagriha meñ dhanyavād k.

CHŪRCH'ING, *n.* thanksgiving in church—*Girje meñ shukr-guzāri karnā*—Ísāiyōñ ke bhajanagriha meñ dhanyavād k.

CHŪRCH'DOM, *n.* the authority of the church—*Dinī ikhtiyār, mazhabī hukumat*—Ísāi-dharmasambandhi adhikār, Ísāidharmasambandhi rājatwa wā prabandh.

CHŪRCH'LIKE, *a.* becoming the church—*Girje ke láiq, 'Ísai mazhab ke láiq, pādriyōñ ke láiq*—Ísāibhajanagriha ke yogya, Ísāidharm ke yogya, Ísāi purohitōñ ke yogya.

CHŪRCH'MAN, *n.* an ecclesiastic, an adherent of the church, an episcopalian—*Pādri, 'Ísāiyōñ ki dīn-dāri ke intizām ká mu'taqil yā pairaw, bare pādri ká pairaw*—Purohit, Ísāiprabandh ká anugāmi wā pakshapātī, pradhānadharmādhyaksh ká anugāmi.

CHŪRCH'SHIP, *n.* institution of the church—*'Ísai mazhab ká intizām yā tuqarrur*—Ísāidharm ká prabandh wā sañsthāpan.

CHŪRCH'ALE, *n.* a wake or feast to commemorate the dedication of a church—*Kisi girje ke tashakkhūs ki yād-gāri ká tyohār*—Kisi Ísāibhajanagriha ki pratishthā ke smaran ke liye parv. [liq ho—Purohitasamūhasambandhi bhūmi.

CHŪRCH'LAND, *n.* land vested in an ecclesiastical body—*Jo zamīn pādriyōñ ke muta'al-*

CHŪRCH-MŪ'RO, *n.* music suited to church service—*Girje ke láiq mūsiqu*—Ísāibhajanabhavan ke yogya sañgīt wā gānābjānā.

CHŪRCH-PRE-FER-MENT, *n.* a benefice in the church—*Girje ke muta'alliq rozī*—Ísāibhajanagrihasambandhi vritti.

CHŪRCH'WARDEN, *n.* an officer appointed as guardian of the concerns of the church and representative of the parish—*Girje ká muhāfiz, girje ke kār-bār ká nigah-bān*—Ísāibhajanagriha ká rakshak, Ísāipūjāsālā ká adhyaksh.

CHŪRCH'YARD, *n.* the burial ground of a church—*Girje ke muta'alliq magbara, goristāñ jo girje meñ hotā hai*—Ísāibhajanagrih ke samip marōñ ke gārñe ká sthān.

CHŪRL, *n.* (*S. cōrri*) a rustic, a surly man, a miser, a niggard—*Dihgāñi, be-tamiz shakhs, bakhil, sūm*—Gañwār, rūkhā manushya, kuśil purush, kripan, kañjus.

CHŪRL'ISH, *a.* rude, harsh, avaricious—*Be-lihāz, be-tamiz, durusht, talkh-mizāj, saht, bakhil, khasī*—Aśisht, krūrāchār, durāchār, dushpraktirī, lālachi, lobhi, kripan.

CHŪRL'ISH-LY, *ad.* rudely, brutally—*Be-tamizi se, be-lihāzi se, durushti se, sang-dil se, be-rahmj se*—Asabhyatā se, gañwārpan se, krūrāchār se, durāchār se, kathoratā se.

CHŪRL'ISH-NESS, *n.* rudeness, niggardliness—*Be-lihāz, gustākhi, be-tamizi, karaktagi, sukhī, bakhilī, bukhī*—Asabhyatā, kuśilatā, aśishtatā, kañjusi, kripanatā.

CHURN, *n.* (*S. ciern*) a vessel used in making butter; *v.* to make butter, to shake or agitate—*Matlane ki nāñdī<sup>h</sup>, nāñdī jismeñ makkhan mathkar nikālū jātā hai<sup>h</sup>; v. makkhan banānā<sup>h</sup>, nainū nikālū<sup>h</sup>, mathanā<sup>h</sup>, mahnā<sup>h</sup>.*

CHURN'ING, *n.* the act of making butter—*Makkhan banānā<sup>h</sup>, nainū nikālū<sup>h</sup>.*

CHURN'STAFF, *n.* the staff used in churning—*Mathāñi<sup>h</sup>, mathni<sup>h</sup>.* [Annaras, annasār.

CHYLE, *n.* (*Gr. chulos*) a milky juice formed in the stomach by digestion—*Kailūs*—CHYL'ACEOUS, *a.* consisting of chyle—*Kailūsi*—Annarasasambandhi, annasārasambandhi.

CHYL-I-FAC'TION, *n.* the act of making chyle—*Kailūs banānā, kailūs ki banāwat*—Annaras ká utpādan. [nc v.—Annarasotpādak.

CHYL-I-FAC'TIVE, CHYL-O-PO-ET'IC, *a.* having the power of making chyle—*Kailūs banā-*

CHYL'LOUS, *a.* consisting of chyle—*Kailūs ká, kailūs ká banā huā*—Annaras ká, annaras ká banā huā.

CHYME, *n.* (*Gr. chumos*) food after it has undergone the action of the stomach—*Kaimūs*—Jāthar meñ paripāk ke pašchāt jo dasā bhojan ki hotī hai, jāthar meñ paripākwa anna ki dasā.

CHEMIS'TRY. See CHEMISTRY.

CIC'A-TRICE, *n.* (*L. cicatrice*) a scar—*Zakhm ká nishāñ*—Ghāw ká chilāñ.

CIC'A-TRIZE, *v.* to heal a wound by inducing a skin, to skin over—*Zakhm par gosht lāñā, chamariyāñā<sup>h</sup>*—Ghāw bharñā, ghāw purāñā, ghāw chañgā k., jhiliyāñā, ghāw sukū āñā. [kā bharāw.

CIC-A-TRI-ZA'TION, *n.* the act of healing a wound—*Zakhm ká sukhnāñ yā sukhnā*—Ghāw

CICE-RO'NE, CICE-RO'NE, *n.* (*It.*) a guide, one who explains curiosities—*Rah-numā, jo shakhs nādir chizēñ samjhātā hai*—Pathadarsak, jo jan anūthi vastuōñ ká vrittānta hai. [Sisiro ke sadris suvakā.

CICE-RO'NI-AN, *a.* resembling Cicero—*Sisiro ke mánind khush-taqir yā fasih*—

CICE-RO'NI-AN-ISM, *n.* imitation of Cicero—*Sisiro ká tatabbū'*—Sisiro ká anukaran.

CIC-U-RATE, *v.* (*L. cicur*) to tame—*Hilāñā<sup>h</sup>, sadhnā<sup>h</sup>, sidhā k., rackhāñā<sup>h</sup>.*

CIC-U-RATION, *n.* the act of taming—*Hilāw<sup>h</sup>, rackāw<sup>h</sup>, sadkāw<sup>h</sup>.* [Sev kī madirā.

CIDER, *n.* (*Fr. cidre*) the juice of apples expressed and fermented—*Sib kī shurāb*—

CIDER-IST, *n.* a maker of cider—*Seb kī shurāb banāñe w.*—Sev kī madirā banāñe w.

CIDER-KIN, *n.* an inferior kind of cider—*Seb kī zabīñ shurāb*—Sev kī apakrišt madirā.

CIGAR, *n.* (*Sp. cigarro*) a small roll of tobacco for smoking—*Pine ke liye tumbakū yā sūti kī pupū<sup>h</sup>.*

- CILIA-RY**, *a.* (L. *cilium*) belonging to the eyelids—*Papote ke muta'allig*—Palaka-sambandhi. [lomanay.]
- CILICIOUS**, *a.* (L. *cilicium*) made of hair—*Būloh kā banā huā<sup>h</sup>*—Lomanirinit, lomias,
- CIMETER**. See SCIMITAR.
- CIMMERIAN**, *a.* (L. *Cimmerii*) extremely dark—*Bahut andherā<sup>h</sup>*.
- CINCTURE**, *n.* (L. *cinctum*) a band, a belt, a girdle, an inclosure—*Band, kamar-band, gherā<sup>h</sup>*—Mekhalā, patukā, peti, kaṭibandhi, bandhan, kaṭisūtra.
- CINDER**, *n.* (S. *sinder*) matter remaining after combustion, a hot coal that has ceased to flame—*Koylā<sup>h</sup>, aīgārā<sup>h</sup>, aṅgar<sup>h</sup>*.
- CINDER-WENCH**, **CINDER-WOMAN**, *n.* a woman who rakes ashes for cinders—*Ek randi jo koyloh ya aīgārōn ke liye rākh batortī hai<sup>h</sup>*. [ke rang kā<sup>h</sup>.]
- CINEREOUS**, *a.* (L. *cinis*) like ashes, having the colour of ashes—*Rākh sā<sup>h</sup>, rākh*
- CINERITIOUS**, *a.* having the form of ashes—*Khākistār sā, khākistārī, khāk kī surat kā*—Bhasmarup.
- CINNABAR**, *n.* (Gr. *kinnabari*) an ore of quicksilver—*Shangarf*—Ingur, rasasindūr.
- CINNAMON**, *n.* (Gr. *kinnamomon*) the spicy bark of a tree—*Dār-chini, dāl-chini*—Sugandhatwak, gandlavalkal.
- CINQUE**, *n.* (Fr.) the number five—*Panja*—Pañchak, pañchatwa, pāñch.
- CINQUEPÈCE**, *n.* a dance—*Ek nāch<sup>h</sup>*.
- CIPON**. See SCION.
- CIPHER**, *n.* (Fr. *chiffre*) an arithmetical figure (0), an intertexture of letters as the initials of a name, a secret manner of writing; *v.* to practise arithmetic, to write in occult characters, to designate—*Sifr, nām kā pahilā harf, ramz-navisi, kam-salā; v. hisāb karnā, kam-salā likhnā, ramz-navisi k., kisi kī khāsiyat bayān k., nishān k.*—Sunnā, sūnya, vindu, nām kā pratham akshar, vijākshar, vij, saṅket kī khāwat; *v. aṅkavidyā kā abhyās k., vijākshar meṅ likhnā, saṅket meṅ likhnā, lakshay k., chiln k.*
- CIRC**, **CIRQUE**, **CIRCUS**, *n.* (L. *circus*) an area for sports with seats around for the spectators—*Tamāshe kā gol-ghar jismēh tamāsha dekhne-wāloh ke liye gird-ā-gird chaukiyān yā takhte bichhe rakhte haiṅ*—Golakrīrārang, golakrīrāngan.
- CIRCENSIAN**, *a.* relating to the circus—*Tamāshe ke gol-ghar ke muta'allig*—Golakrīrāngasambandhi, golakrīrānganavishayak.
- CIRCLE**, *n.* (L. *circus*) a line continued till it ends where it began having all its parts equidistant from a common centre, the space included in a circular line, a round body, an orb, compass, a surrounding company; *v.* to move round any thing, to inclose, to surround—*Dāira, halqa, gol shai, kura, ihāta, loṅh kā dāira; v. kisi ke gird ghūmnā, dāura k., dāir h., muhāsara k., gher lenā<sup>h</sup>*—Vartul, vritta, kuṇḍal, golākāravastu, chakra, gol jagah, loṅh kī maṇḍali, loṅh kā maṇḍal; *v. kisi ko garernā, kisi kī chārōn or ghūmnā, chakkar mārṇā, garernā, garer lenā, gherṇā*. [chakrākār.]
- CIRCLED**, *a.* having the form of a circle—*Dāira-numā, dāire kī surat kā*—Maṇḍalākār,
- CIRCLET**, *n.* a little circle, an orb—*Chhoṭā dāira, chhoṭā halqa yā kura*—Chhoṭā vartul, chhoṭā vritta wā maṇḍal. [pariveshtak.]
- CIRCLING**, *p. a.* round, surrounding, inclosing—*Gird, ghere hue<sup>h</sup>*—Or pās, chārōn or,
- CIRCULAR**, *a.* round like a circle, moving round, addressed to a number of persons having a common interest; *n.* a letter or notice addressed to a number—*Dāire ke mánind mudawwar, halqa-dār, gird-āwarī k. w., kisi jamā'at ke loṅh ko likhā yā bhejā gayā; n. gashtī khatt yā ishtihār*—Gol, varttulākār, vrittākār, garerkar ghūmne w., chakkar mārṇe w., kisi maṇḍali ko likhā wā bhejā gayā; *n. patra wā vijāpanapatra jo loṅh ko bhejā jāta hai*.
- CIRCULARITY**, *n.* a circular form—*Golā<sup>h</sup>, gird-ā-girdi*—Golākārātwa, chakrākārātā.
- CIRCULARLY**, *ad.* in form of a circle—*Gird-ba-gird, tadwirāna, dāire kī surat par*—Chakkararup se, chakkravat, vartul rūp se. [hone w.]
- CIRCULARITY**, *a.* ending in itself—*Apne hī par khatm hone w.*—Apne hī par samāpt
- CIRCULATE**, *v.* to move round, to spread—*Ghumānā<sup>h</sup>, ghumā denā<sup>h</sup>, ghūmnā<sup>h</sup>, phirānā<sup>h</sup>, phirā-lānā<sup>h</sup>, phirnā<sup>h</sup>, daṛnā<sup>h</sup>, chalnā<sup>h</sup>, chakkar mārṇā<sup>h</sup>, phailānā<sup>h</sup>*.
- CIRCULATION**, *n.* a moving round, currency—*Gardish, jirā*—Ghumāw, pher, chalan.
- CIRCULARITIOUS**, *a.* travelling in a circle—*Dāire meṅ safar yā dāura k. w.*—Chakkar meṅ bhramān k. w., varttulabhramapakārī.
- CIRCULARITY**, *a.* moving round, circular—*Dāura k. w., gardish k. w., dāire ke mánind mudawwar*—Chakkar mārṇe w., chakkar meṅ ghūmne w., gol, varttulākār.
- CIRCUIT**, *n.* (L. *cir* *us*, *itum*) the act of moving round, the space inclosed in a circle, extent, a ring, visitation of judges, the tract of country visited by judges; *v.* to move round—*Gardish, gol jagah<sup>h</sup>, wos'at, dāira, halqa, hākimoṅ kā dāura, jis diyār meṅ hukkam dāura kartē haiṅ; v. gardish k.*—Ghumāw, pher, varttul kā garbh, varttul ke bhitār kī jagah, phailāw, vistār, maṇḍal, dharmādhyakshabhramān, dharmā-

dbhyaksh ká pherá, jis pradeś meñ dharmádhyaksh bhraman karte haiñ, jis desāvibhāg meñ dharmádhyaksh pherá karte haiñ; *v.* ghūmnā, chakkār mārñā. [kar phirne w.  
CIR-CUR-ĒER', *n.* one who travels a circuit—*Daura k. w.*—Pherá *k. w.*, ghūmghūm—  
CIR-CU-Y'ION, *n.* a going round, compass—*Daura, gardish, ihāta*—Pherá, pherí,  
ghumáw, gherá, gheráw.

CIR-CŪ'L-TOUS, *a.* round about, not direct—*Ghūmā huā<sup>h</sup>, pher khūyā huā<sup>h</sup>, sthāh nahīñ<sup>h</sup>.*

CIR-CŪ'L-TOUS-LY, *ad.* in a circuitous manner—*Ghumáw se<sup>h</sup>, pher khā-ker<sup>h</sup>.*

CIR-CUM-AM-BLENT, *a.* (L. *circum, am, eo*) surrounding, encompassing—*Muhit, girā-i-girā*—Pariveshtak, ghere hue, parigat. [gaman.

CIR-CUM-AM-BI-EN-GY, *n.* act of encompassing—*Gheráw<sup>h</sup>, ihāta k.*—Pariveshtan, pari-

CIR-CUM-AMBU-LATE, *v.* (L. *circum, ambulo*) to walk round about—*Gird-āwari k., gird phirñā*—Ghūmghām *k.*, parikramā *k.*, chārōñ or idhar udhar ghūmnā.

CIR-CUM-CISE, *v.* (L. *circum, caesum*) to cut off the prepuce or foreskin of males—*Khatna k., sunnat k.*—Musalmāñi *k.*

CIR-CUM-CIS-ER, *n.* one who circumcises—*Khatna k. w., sunnat k. w.*—Musalmāñi *k. w.*

CIR-CUM-CIS-ION, *n.* the act or rite of cutting off the foreskin—*Khatna, sunnat*—Musalmāñi. [Vyarth *k.*, lupt *k.*, rahit *k.*, nishphal *k.*

CIR-CUM-DUCT', *v.* (L. *circum, ductum*) to contravene, to nullify—*Bātil k., radd k.*—

CIR-CUM-DŪC'TION, *n.* a leading about, an annulling—*Sāth lekar phirñā<sup>h</sup>, mansūkhī, mauqifi, radd*—Sāth lekar ghūmnā wā ghūmnā, lop, mitāw, vyarth *k.*

CIR-CUM-FER-ENCE, *n.* (L. *circum, fero*) measure round about, the line that bounds a circle—*Gird, ihāta, nuhit*—Gherā, gherghumāw, mañḍal, pariṇāh, paridhi.

CIR-CUM-FE-RĒN'TIAL, *a.* relating to the circumference, that surrounds, circular—*Muhit se nisbat-dūr, gird-ā-gird, dāire ke māñind mudawwar*—Paridhisambandhī, pariveshtak, ghomewālā, varttulākār, gōl.

CIR-CUM-FLEX, *n.* (L. *circum, flexum*) a mark used to regulate the pronunciation of syllables—*Talaffuz ká nishāñ, us talaffuz ká nishāñ jo na bahut zor se na dh re adī kiñā fātā hai*—Swarit, tritīy uechhārañachihñ. [tā huā—Gherkar bahtā huā.

CIR-CUM-FLU-ENT, CIR-CUM-FLU-OUS, *a.* (L. *circum, fluo*) flowing round—*Gird bah-*

CIR-CUM-FO-RĀ-NE-AN, CIR-CUM-FO-RĀ-NE-OUS, *a.* (L. *circum, fores*) travelling about, wandering from house to house—*Idhar-udhar ghūmtā huā<sup>h</sup>, ghar-ghar ghūmtā huā<sup>h</sup>.*

CIR-CUM-FŪSE', *v.* (L. *circum, fusum*) to pour round, to spread every way—*Gird dhāñā, chārōñ taraf phailāñā*—Chārōñ or dhāñā wā phailāñā.

CIR-CUM-FŪ-SILE, *a.* that may be poured round—*Gird dhāle jāne ke qābil*—Chārōñ or dhāle jāne ke yogya.

CIR-CUM-FŪ-SION, *n.* the act of pouring round—*Chārōñ or dhālāw yā phailāw<sup>h</sup>.*

CIR-CUM-GES-TĀTION, *n.* (L. *circum, gestum*) the act of carrying about—*Sāth liye liye phirñā<sup>h</sup>.*

CIR-CUM-GYRE', CIR-CUM-GY-RATE, *v.* (L. *circum, gyrus*) to roll or turn round—*Dhulkāñā<sup>h</sup>, lufhkāñā<sup>h</sup>, dhangāñāñā<sup>h</sup>, dhangāñā<sup>h</sup>, ghūmnāñā<sup>h</sup>, phirāñāñā<sup>h</sup>.*

CIR-CUM-GY-RĀ-TION, *n.* a rolling or turning round—*Dhulkāw<sup>h</sup>, lufhkāw<sup>h</sup>, dhangāw<sup>h</sup>, ghūmāw<sup>h</sup>, phirāw<sup>h</sup>.*

CIR-CUM-JĀ-CENT', *a.* (L. *circum, jaceo*) lying round, bordering on every side—*Ghere hue<sup>h</sup>, chārōñ taraf se muttasil*—Paryantasth, chārōñ or parā huā, sāmantasth, upāntik, chārōñ or se lagā huā.

CIR-CUM-LO-CŪTION, *n.* (L. *circum, locutum*) a circuit of words, the use of indirect expressions—*Gurdish-i-lafzi, tūl-i-kalāmi, pechida kalām*—Vākyaabhūlya, vākprapñeh, bahuvākya, atisāyokti, vakrokti, vyajokti. [vistirñavākya.

CIR-CUM-LŌC-U-TO-RY, *a.* using many words—*Tūl-i-kalām, tūl-tawil*—Bahuvākya,

CIR-CUM-MŪRED', *a.* (L. *circum, murus*) walled round, encompassed with a wall—*Chārōñ taraf dīwār se ghirā huā, ihāte se ghirā huā*—Chārōñ or bhit se ghirā huā.

CIR-CUM-NĀ-VI-GATE, *v.* (L. *circum, navis, ago*) to sail round—*Jahāz par gird-āwari k.*—Nāw par chārōñ or ghūmnā.

CIR-CUM-NĀ-VI-GA-BLE, *a.* that may be sailed round—*Jahāz par se jiski gird-āwari ho-sake*—Nāw par jiski chārōñ or ghūm sakeñ. [or ghūmnā.

CIR-CUM-NĀ-VI-GĀ-TION, *n.* act of sailing round—*Jahāz par gird-āwari*—Nāw par chārōñ

CIR-CUM-NĀ-VI-GĀ-TOR, *n.* one who sails round—*Jahāz par gird-āwari k. w.*—Nāw par chārōñ or ghūmnē *w.* [dik—Dhruv ki chārōñ or, dhruv ke samip.

CIR-CUM-PŌ-LAR, *a.* (L. *circum, polus*) round or near the pole—*Quib ke gird yā naz-*

CIR-CUM-PŌ-SITION, *n.* (L. *circum, positum*) the act of placing round about—*Chārōñ taraf rakñā*—Chārōñ or sthiti.

CIR-CUM-RO-TĀTION, *n.* (L. *circum, rota*) the act of whirling round—*Chārōñ taraf lī gardish*—Chārōñ or ká ghumāw, chakravart, āvritti, āvartta.

CIR-CUM-RŌ-TA-TO-RY, *a.* whirling round—*Chārōñ taraf gardish k. w., chāk ke māñind gardish k. w.*—Chakravat ghūmnē *w.*, āvarttamāñ, pahīye ke sadris phirne *w.*

- CIR-CUM-SCRIBE'**, *v.* (L. *circum, scribo*) to inclose, to bound, to limit, to confine — *Gher lenā<sup>h</sup>, hadd bāndhnā* — Chheknā, ghermā, sīmā bāndhnā. [sīmā.]
- CIR-CUM-SCRIPTION**, *n.* limitation, bound — *Hadd-bandī, sar-hadd* — Sīmā kā bāndhej,
- CIR-CUM-SCRIPTIVE**, *a.* marking the limits — *Hadd-bandī k. w., mahdūd k. w., sar-hadd bāndhne w.* — Sīmā bāndhne w. [Parimit rūp se, bāndhej se.]
- CIR-CUM-SCRIPTIVE-LY**, *ad.* in a limited manner — *Hadd bandī se, mahdūd taur se* —
- CIR-CUM-SPECT**, *a.* (L. *circum, spectrum*) watchful on all sides, cautious, prudent — *Hosh-yār, khabar-dār, ihtiyātī, zirak, dūr-andesh* — Sāvadhān, satark, suchet, dūradar-śī, chaukas, parināmadarsī. [nī, sāvadhānatā, satarkatā, chaukasī, chaukasāī.]
- CIR-CUM-SPECTION**, *n.* watchfulness, caution — *Hosh-yārī, khabar-dārī, ihtiyāt* — Sāvadhā-
- CIR-CUM-SPECTIVE**, *a.* vigilant, cautious — *Hosh-yār, khabar-dār, dūr-andesh* — Sāvadhān, satark, suchet wā sachet, parināmadarsī.
- CIR-CUM-SPECT-LY**, *ad.* watchfully, cautiously — *Hosh-yārī se, khabar-dārī se, ihtiyāt se, dūr-andeshī se* — Sāvadhānī se, chaukasāī se.
- CIR-CUM-SPE-NESS**, *n.* caution, vigilance — *Dūr-andeshī, ihtiyāt, hosh-yārī, khabar-dārī* — Chaukasāī, sāvadhānī, satarkatā, suchetawā.
- CIR-CUM-STANCE**, *n.* (L. *circum, sto*) something attending or relative to a fact, an adjunct, accident, event, condition, state of affairs — *Kisī bāt ke mutā'alliq koi shai, dūsrī chiz ke sāth lagi hui chiz, ittīfāq, waqū', kaifiyat, mājara, haqiqat, hālat, hāl, sūrat-i hāl* — Kisī kī sambandhī vastu, dūsrī vastu ke sāth lagi hui vastu, sambandhī, anubandhī, daivayog, daivagati, ghaṭanā, vrittānt, dasā, avasthā, gati, vrittī.
- CIR-CUM-STANT**, *a.* surrounding, environing — *Ghere hue<sup>h</sup>.*
- CIR-CUM-STANTIAL**, *a.* accidental, not essential, casual, particular, detailed — *Nāghānā, ittīfāqī, 'ārīzī, khāss, mufassal, tafsīl-wār* — Achāñchak, āgantuk, aprakrit, ākasmik, viśesh, vistīrṇ, savivarṇ.
- CIR-CUM-STANTIAL-LY**, *ad.* accidentally, not essentially, minutely, in every circumstance — *Ittīfāqī, 'ārīzan, mufassalan, mushrūhan, tafsīl-wār* — Daivayog se, daiva-ghaṭanā se, aprakrit rūp se, sūkshmatāpūrvak, savivarṇapūrvak.
- CIR-CUM-STANTI-ATE**, *v.* to place in particular circumstances, to describe exactly — *Kisī khāss hālat meñ rakhnā, mufassalan bayān k., mushrūhan bayān k.* — Kisī viśesh avasthā meñ rakhnā, savivarṇ varṇan k., byore ke sāth bakhān k.
- CIR-CUM-TER-RANE-OUS**, *a.* (L. *circum, terra*) around the earth — *Zamīn ke gird* — Prithwī kī chārōñ or, prithwī ke chaturdik.
- CIR-CUM-VAL-LATION**, *n.* (L. *circum, vallum*) fortification round a place — *Shahr-panāh, kisī jagah ke gird kī morcha-bandī* — Kisī sthān ke chaturdik drigh bhit, chārōñ or kī bhit aur khāī.
- CIR-CUM-VENT'**, *v.* (L. *circum, ventum*) to deceive, to cheat, to impose upon — *Fareb k., fareb d., dagā d., 'aigārī k.* — Thagnā, chhālṇā, dhokhā d.
- CIR-CUM-VEN'TION**, *n.* fraud, deception — *Fareb, dagā* — Kapat, chhāl, thagāī, dhokhā.
- CIR-CUM-VEST'**, *v.* (L. *circum, vestis*) to cover round with a garment — *Kapre se lapetnā<sup>h</sup>.* — *Ghumānā<sup>h</sup>, ghūmnā<sup>h</sup>, phirānā<sup>h</sup>.*
- CIR-CUM-VOLVE'**, *v.* (L. *circum, volvo*) to roll round, to put into a circular motion
- CIR-CUM-VO-LUTION**, *n.* a rolling round — *Ghumāwā<sup>h</sup>, gardish, phirāwā<sup>h</sup>* — Āvartan.
- CIR-CUS**. See CIRG.
- CIST**, *n.* (L. *cista*) a case, an excavation — *Peṭhā, garhā yā khokharā<sup>h</sup>* — Samput, khāt wā khokharā. [jalāsāy.]
- CIS'TERN**, *n.* a receptacle for water, a reservoir — *Hauz, chah-bachcha, āb-gir* — Kūṇḍ,
- CIT**. See under CITY.
- CITE**, *v.* (L. *cito*) to summon, to quote — *Talab k., 'ilām bhejnā, kisī 'ibārat ko naql k., yā tamsil meñ lānā, iqtibās k.* — Bulā bhejnā, bulānā, āhwān k., drishtānt wā pramān d.
- CITAL**, *n.* summons, quotation, reproof — *Talabī, kisī 'ibārat kī naql yā tamsil, iqtibās, tambīh, malāmat* — Bulāhaṭ, bulāwā, āhwān, drishtānt wā pramān jo kisī granth se liyā jāy, avatāran, upanītavachan, avatāritavākya, jhirkī, ghurkī, bhartsanā.
- CITATION**, *n.* summons, quotation, mention — *Talab, talabī, 'ilām, kisī 'ibārat kī naql yā tamsil, iqtibās, bayān, zikr* — Bulāwā, bulāhaṭ, āhwān, kisī granth se li hui lipī, avatāran, upanītavachan, avatāritavākya, varṇan, bakhān.
- CITATO-RY**, *a.* having power to cite — *Talab karne kī tāqat rakhne w., shāki* — Bulāne kā adhikārī, āhwāyak, apavādak.
- CITER**, *n.* one who cites — *Talib, 'ilām k. w., kisī 'ibārat kā naql karne w. yā tamsil meñ lāne w., iqtibās k. w., tambīh k. w., malāmat k. w.* — Bulāne w., āhwātā, kisī granth se vachan le lene w., upanētā, apavādī, nindak. [śesh, tantrī.]
- CITHERN**, *n.* (Gr. *kithara*) a kind of harp — *Bīn<sup>h</sup>, sīār, tambūrā, kīngri<sup>h</sup>* — Vināvī-
- CITRON**, *n.* (L. *citrus*) a kind of lemon — *Turunj* — Chakotārā, jambīr, khatī nībū.
- CITRINE**, *a.* lemon-coloured, of a dark yellow — *Nībū ke rang kā<sup>h</sup>, dhūmlā-pilā<sup>h</sup>.*
- CITRINATION**, *n.* a turning to a yellow colour — *Kuchh pilā-pan<sup>h</sup>.*
- CITY**, *n.* (L. *civitas*) a large town, a town corporate; *a.* relating to a city — *Shahr,*

wah shahr jiske bāshindon ko qaumī majlis mein apni taraf se mukhtār bhejne kā ikhtiyār ho : a. shahrī, muta'alliq-i-shahr - Nagar, pur, wah nagar jiske nījāsīyōn ko deśīya mahasabūhā mein apni or se pratinidhi bhejne kā adhkār ho ; a. nagarī, nagarasambandhī, nāgar, nagarasth.

CIT, n. a pert low citizen - *Gustākh nich shahrī* - Chāñchal adham nagaravāsī.

CIT'A-DEL, n. a fortress in a city - *Shahr kā qal'a* - Nagar kā garh.

CIT'-QISM, n. the manners of a citizen - *Shahrī ke atvār, ahl-i-shahr ke tarīq* - Nagar ke nivāsī ke ācharan, nagar ko nivāsī ki chālchalan. [asambandhī.]

CIT'IED, a. belonging to a city - *Shahrī, shahr ke muta'alliq* - Nagarī, nāgar, nagar.

CIT'-ZEN, n. an inhabitant of a city, a freeman - *Shahrī, ahl-i-shahr, shahr ke huqūq kā mushtarik* - Nagarajan, puravāsī, pur ke adhkār rakhne w., purādhdikārī. [kar.]

CIT'-ZEN-SHIP, n. the freedom of a city - *Shahrī huqūq* - Nagarajanādhdikār, paurādhdī.

CIV'ET, n. (Fr. civette) perfume from the civet cat - *Zabād, ek qism kī khush-bū jo mushk-bilāi se paidā hotī hai* - Ek prakār kā sugandh jo mahaktī bilāi se utpanna hotā hai, gandhamārjār kā sugandh.

CIV'IC, a. (L. civis) pertaining to a city, relating to civil affairs or honours - *Shahr ke muta'alliq, shahrī, mulki kām yā 'izāt ke muta'alliq* - Nagarasambandhī, nāgar, purasambandhī, rājavyāpārasambandhī kārya wā sanman.

CIV'IL, a. relating to the community, political, intestine, complaisant, well-bred - *Mulki, mālī, dūvānī, andarīnī, bā-murawwat, mulūmī, narm, khaqīq, sāhib-i-akhlāq, sāhib-i-sulūk* - Purasambandhī, nagarasambandhī, rājavyāpāravishayak, rājakarm-avyavāsāyasambandhī, nitisambandhī, gharībī, gharailā, deśī, milāpī, sisht, anunayi, suśīl, satkāri, sabhyā, suvinit.

CIV'IL'IAN, n. one skilled in civil law - *Ahl-i-āin, āin-dān, ahl-i-qalum, ahl-i-'adālat* - Nītijhā, vyavahāravidhihā, vyavasthākūsal, rājavyāpārī.

CIV'IL-ITY, n. politeness, courtesy - *Akhīyat, khulq, insāniyat, tamalluq, takrim-tawāzu'* - Śishtatā, sabhyatā, saujanya, suśīlatī, śishtāchār, bhalmansī, āwabhagat, āgatwāgat.

CIV'IL-IZE, v. to reclaim from barbarism, to instruct in the arts of regular life - *Ādmi banānā, insān banānā, tarbiyat k., ta'lim k., shāista k., ārasta k.* - Manushya banānā, śishtāchār sikhānā, śisht k., sabhyā k., sudhārnā, vyavasthit k.

CIV'IL-I-SATION, n. the act of civilizing, the state of being reclaimed from barbarism - *Ta'lim-dihī, tarbiyat-dihī, ādmiyat, tarbiyat, insāniyat, shāistagi* - Śishtāchār ki sikhā, sabhyakaran, sabhyatā, śishtāchārātwa, śishtatā.

CIV'IL-IZ-ER, n. one who civilizes - *Ādmi k. w., insān banāne w., ta'lim k. w., tarbiyat k. w., shāista k. w.* - Manushya banāne w., śishtakārī, sabhyakārī.

CIV'IL-LY, ad. in a civil manner, politely - *Akhīlāq se, adab se, ādāb se, bā-murawwat, shāistagi se, ādmiyat se, insāniyat se* - Suśīlatā se, śishtatāpūrvak, śishtatā se, bhalmansī se, sabhyatā se.

CLACK, v. (Fr. claqueur) to make a sharp continued noise ; n. a sharp continued noise - *Jhankārnā<sup>h</sup>, karkarānā<sup>h</sup>, kharkharānā<sup>h</sup>, jhanjhanānā<sup>h</sup>* ; n. *jhankār<sup>h</sup>, jhanjhanā<sup>h</sup>, hat<sup>h</sup>, kharkharāhat<sup>h</sup>, tantanāhat<sup>h</sup>*. [kharāne w<sup>h</sup>.]

CLACK'ER, n. one that clacks - *Jhankārne w<sup>h</sup>, jhanjhanāne w<sup>h</sup>, thanthanāne w<sup>h</sup>, khar-CLACK'ING, n. continual talking, prating - Lahlabāhat<sup>h</sup>, bakkbak<sup>h</sup>, bakkwād<sup>h</sup>.*

CLAD, p. t. and p. p. of clothe - *Clothe kā māzi aur māzi-ma'tūf* : *alai-hi yā fl-i-ma'tūf* - Clothe kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLAIM, v. (L. clamo) to demand of right, to require ; n. a demand as of right, a title - *Da'wā k., taqāzā k., talab k.* ; n. *da'wā, istihqāq* - Apnā kahke māngnā, apnā bolkar chāhnā, swaswatwa māngnā, chāhnā, māngnā ; n. swaswatwa kā māngnā, abhyarthanā, adhkār, swaswatwa.

CLAIM'ANT, CLAIM'ER, n. one who claims - *Tālib, da'wā-dār, dā'i, mudda'i* - Apnā bolkar māngne w., swaswatwa chāhne w., abhiyoktā.

CLAIM'ANT, a. crying, beseeching earnestly - *Nāla k. w., zārī k. w., 'ijz-o-inkisārī se iltijā k. w.* - Chillāne w., rone w., girgirāne w., chiriyān o bintī k. w., prarthanā k. w.

CLAM'OUR, n. outcry, noise, vociferation ; v. to make an outcry, to vociferate - *Josh-kharosh, gul, shor, gaugā* ; v. *gul k., shor k., gaugā k., chillānā<sup>h</sup>* - Chillāhat, haurā, kolāhal, chighghār, chighghār, hāñkpukār ; v. *haurā k., kolāhal k., chillānā, chighghār, pukārnā, hāñkpukār k., chichiyānā.*

CLAM'O-ROUS, a. noisy, vociferous, loud - *Shorī, shor k. w., gaugāī, dūland-āwāz* - Haurā k. w., kolāhalakārī, hāñkpukār machāne w., ūñchā bolne w., mahāsawāra.

CLAM'O-ROUS-LY, ad. in a noisy manner - *Gaugāī taur se, shor se, gul se* - Kolāhal se, hāñkpukār se, hullār se.

CLAM'OUR-ER, n. one who makes an outcry - *Gaugā k. w., gul k. w., shor machāne w.* - Hullār k. w., kolāhal k. w., chighghār mārne w., chighghārne w., chillāne w.

CLAM, v. (S. clemian) to clog with any glutinous matter, to be moist - *Lāsā lagānā<sup>h</sup>, tar h., nam h.* - Lasāsā k., chipchīpā k., ārdra h., gillā h., bhīgā h.

CLAM'NY, *a.* viscous, glutinous, sticky — *Laslasā<sup>h</sup>, lasilā<sup>h</sup>, chipchipā<sup>h</sup>.*

CLAM'NI-NESS, *n.* stickiness, tenacity — *Lasi<sup>h</sup>, laslasāhat<sup>h</sup>, chipchipāhat<sup>h</sup>.*

CLAM'BER, *v.* (*climb*) to climb with difficulty or with hands and feet — *Mushkil se charhnā, kātā pānū ke bal charhnā<sup>h</sup>* — *Kashī se charhnā.*

CLAMP, *n.* (*klamp*) a piece of wood or iron used to strengthen, any thing; *v.* to strengthen by a clamp — *Pottar<sup>h</sup>, lohe ki pottar<sup>h</sup>, lakri ki pajari<sup>h</sup>; v. pattar jarnā<sup>h</sup>, pottar lagānā<sup>h</sup>.* [mandali.]

CLAN, *n.* (*Ir. clann*) a race, a tribe — *Qaum, zāt, kheil, guroh* — *Kul, vaṇṣ, jāti, sākā,*

CLAN'NISH, *a.* like a clan, closely united — *Qaumi, khulī sī, guroh ke māmīnd, muttasil, jātā huā<sup>h</sup>* — *Jātiya, kul ke sadriś, māndali ke sadriś, milā huā, lagā huā, guthā huā.*

CLAN'SHIP, *n.* state of union as in a clan — *Guroh-bandī, qāfila bandī* — *Jāthe kā mel, gaṇthāw.*

CLAN'CU-LAR, *a.* (*L. clau*) secret, private — *Posk'da, mal'kfi* — *Chhipā, gupt, gopaniya.*

CLAN'CU-LAR-LY, *ad.* closely, privately — *Poshidagi se, chup-chāp<sup>h</sup>* — *Gupt rūp se, gopaniya riti se.* [Chhipī, gupt, aprakās, rahasya.]

CLAN-DE'STINE, *a.* secret, hidden, private — *Posk'ida, mal'kfi, khufya, nihān, pinhan* —

CLAN-DE'STINE-LY, *ad.* secretly, privately — *Poshidagi se, khufyan, khufyatan* — *Gup-chup, chhipake lukake, chupchap, gupt rūp se.*

CLANG, *n.* (*Gr. klange*) a sharp shrill sound; *n.* to make a sharp shrill sound, to strike together with a sharp sound — *Jhanjhanāhat<sup>h</sup>, tantanāhat<sup>h</sup>, jharjharāhat<sup>h</sup>, khatkhatāhat<sup>h</sup>, tātā, āhat<sup>h</sup>, dhayādhar<sup>h</sup>, tūtū<sup>h</sup>, bhōnbhōn<sup>h</sup>; v. jhanjhanānā<sup>h</sup>, tantanānā<sup>h</sup>, kha'khatānā<sup>h</sup>, dhardharānā<sup>h</sup>.* [dhayāhat<sup>h</sup>.]

CLAN'GOUR, *n.* a loud shrill sound — *Jha jhanāhat<sup>h</sup>, tantanāhat<sup>h</sup>, khatāhat<sup>h</sup>, dhay-*

CLAN'GOURS, *a.* making a clang — *Khatkhat k w<sup>h</sup>, jhanjhan k w<sup>h</sup>, tantan k w<sup>h</sup>, dhay-dhar k w<sup>h</sup>.* [jhanjhanāhat<sup>h</sup>; v. jhankārānā<sup>h</sup>, jharjhanānā<sup>h</sup>.]

CLANK, *n.* a shrill noise as of a chain; *v.* to make a sharp shrill noise — *Jhankār<sup>h</sup>,*

CLAP, *v.* (*S. clappan*) to strike together with quick motion, to applaud with the hands, to thrust suddenly, to shut hastily; *n.* a noise made by sudden collision, an explosion of thunder, an act of applause — *Palpatinā<sup>h</sup>, bajānā<sup>h</sup>, thapthapnā<sup>h</sup>, phat-phatānā<sup>h</sup>, thapknā<sup>h</sup>, thaporī bajānā<sup>h</sup>, thaporī bajākar barāī k<sup>h</sup>, eka-eki bhīrānā bhīrā lagānā<sup>h</sup> lagnā ghusnā ghusnā yā rakhnā<sup>h</sup>, jhatpat mūdānā<sup>h</sup>; n. jharākā<sup>h</sup>, dhayākā<sup>h</sup>, chametā<sup>h</sup>, tāt<sup>h</sup>, tātē<sup>h</sup>, thapor<sup>h</sup>, korak<sup>h</sup>, korakārānā<sup>h</sup>, tāli bajākar barāī<sup>h</sup>.*

CLAP'PER, *n.* one that claps — *Tāli bajākar barā k. w<sup>h</sup>, ghante ki tolak jibhi yā lori<sup>h</sup>.*

CLAP'PER-CLAW, *v.* to scold, to revile — *Jhīknā<sup>h</sup>, dhankānā<sup>h</sup>, dāntnā<sup>h</sup>.*

CLARE-OB-SCURE', *n.* (*L. clarus, obscurus*) light and shade in painting — *Taswir meñ dhūp aur chhāyā* — *Chitra meñ ujīālā aur andhiyārā.*

CLAR'ET, *n.* (*Fr. claret*) a species of French wine — *Frāns ke mulk ki ek qism ki sharāb* — *Frāns deś ki ek prakār ki madhā.*

CLAR'I-CHORD, *n.* (*L. clarus, chorda*) a musical instrument — *Ek bājā<sup>h</sup>.*

CLAR'I-FY *v.* (*L. clarus*) to make clear, to purify, to brighten, to grow clear — *Sāf k., chamkānā<sup>h</sup>, sāf h., chamaknā<sup>h</sup>* — *Mail chhāntnā, mail kātū, nirmal k., parishkrit k., chamchamānā, swachch k. wā h., nirmal h., vimal h.*

CLAR-I-FI-CATION, *n.* the act of making clear — *Khūlis k., safāī* — *Parishkār, mail kātnā, mail chhāntnā, malāpakarsan.* [dipti.]

CLAR'I-TY, brightness, splendour — *Safāī, chamak<sup>h</sup>, tāt* — *Swachchhatā, kānti, āyuti,*

CLAR'I-ON, *n.* a kind of trumpet — *Qarnāe, būq, surnāe* — *Turhī, narsingā, singā.*

CLAR'I-O-NET, *n.* a kind of hautboy — *Ek qism ki qarnāe* — *Ek prakār ki turhī.*

CLASH, *v.* (*D. kletsen*) to strike against, to act in opposition; *n.* noisy collision — *Khatkhatānā<sup>h</sup>, takrānā<sup>h</sup>, khūinchā-khūinchī k.; n. khatk<sup>h</sup>, dhayāk<sup>h</sup>, jhankār<sup>h</sup>, takkār<sup>h</sup>, bhayālā<sup>h</sup>.* [tā, viruddhata, asāngati.]

CLASH'ING, *n.* opposition, contradiction — *Mūyābalu, zidd, bar-khilāfī* — *Virodh, viparita-*

CLASP, *n.* (*Ir. clasba*) a hook to hold any thing close, an embrace; *v.* to shut with a clasp, to embrace — *Kāntā yā ānkri<sup>h</sup>, bagal-giri*; *v. ānkre se bund k., ānkri se jakar-nā yā ākānā<sup>h</sup>, lapetnā<sup>h</sup>, gale lagānā<sup>h</sup>, gor meñ lenā<sup>h</sup>, kauriyānā<sup>h</sup>, ānkār meñ lenā<sup>h</sup>* — *Ānkā, ālīngan, ankar, kaniya, kaulā, godi.*

CLASP'ER, *n.* one that clasps — *Bagal-giri k. w., bagal-gir hone w., bel jo darakhton meñ lipat jāti hai* — *Kauriyāne w., god meñ lene w., gale lagane w., latā jo peron par phail jāti hai.* [jātā hai<sup>h</sup>.]

CLASP'KNIFE, *n.* a knife which folds into the handle — *Chhuri jiskā phal herī meñ ho*

CLASS, *n.* (*L. classis*) a rank, an order, a number of pupils learning the same lesson; *v.* to arrange in a class — *Darja, pāya, qism, tafriq, zāt, jins, jirga, narī, ek hi sabag parīne-wālōn kā dar'z; v. qism-ba-qism rakhnā, ba-tarīb rakhnā* — *Pad, paṅkti, śrenī, varg, samūh, gap, chibātravarg; v. yathāvarg rakhnā, varṇakram se rachnā, varga-kram se rakhnā.*

CLAS'SIC, CLAS'SI-CAL, *a.* relating to authors of the first order or rank, elegant, denoting an order of presbyterian assemblies — *A worl darje ke musannifon ke muta'alliq.*

- 'umda, *khússa*, *muhuggiq*, *mu'tabar*, *Kátrin* *ke pairan* *kí majlison* *ká ek darja ráhir* *k. w.* — *Sresh'th* *dhavargiyagranthakáravishayak*, *uttunagranthakárasambandhi*, *uttam*, *achchhá*, *pratham pad ká*, *Kávinpanthiyoñ* *kí sabháñ* *ká ek varg prakás k. w.*
- CLÁS'SIC, *n.* an author of the first rank — *Aweal darje lá musannif*, 'umda *musannif* — *Sresh'th* *granthakár*, *pradhán* *granthakár*.
- CLÁS'SI-CAL-LY, *ad.* in a classical manner — *Khásse taur se*, 'umda *tariq se*, *awwal darje* *ke taur se* — *Uttam prakár se*, *uttam riti se*, *uttam varg kí riti* *ke anusar*.
- CLÁS'SI-FF, *v.* to arrange in classes — *Ba-tartib k.*, *ba-tartib rakhná*, *qism-ba-qism rakhná* — *Varnpakram se ruchaná*, *yathávarg rakhná*.
- CLÁS-SI-FI-CK'TION, *n.* a ranging into classes — *Tartib*, *zil'-bandi*, *jins-wári*, *tajnis* — *Pratividhan*, *vargakram se vinyás*.
- CLAT'TER, *v.* (D. *klateren*) to make a confused noise; *n.* a rattling confused noise — *Khar'kharáná<sup>h</sup>*, *thakthakáná<sup>h</sup>*, *tartaráná<sup>h</sup>*; *n.* *thakthakáhat<sup>h</sup>*, *kharkharáhat<sup>h</sup>*, *tartaráhat<sup>h</sup>*.
- CLAT'TER ER, *n.* one who clatters — *Khar'kharáne u<sup>h</sup>*, *thakthakáne w<sup>h</sup>*, *tartaráne w<sup>h</sup>*.
- CLAT'TER-ING, *n.* noise, clamour — *Jhanjhanáhat<sup>h</sup>*, *kharkharáhat<sup>h</sup>*.
- CLAU-DI-CATION, *n.* (L. *claudus*) a halting or limping, lameness — *Rukáwa<sup>h</sup>*, *lang-rái<sup>h</sup>*, *langráhat<sup>h</sup>*.
- CLAUSE, *n.* (L. *clausum*) the words in a senter se between two points, an article or stipulation — *Fiqra*, *jumla*, *shart*, *daf*, *madd* — *Vákyakhand*, *niyam*, *bandhej*.
- CLAUSTRAL, *a.* relating to a cloister — *Takiye yá hujre ke muta'alliq* — *Marhisambandhi*, *kutisambandhi*, *matbasambandhi*.
- CLAU'SURE, *n.* act of shutting, confinement — *Habs*, *qaid* — *Atkáv*, *bandhuai*, *bandhan*.
- CLÁ'V-A-TED, *a.* (L. *clava*) club-shaped — *Gan'hilá<sup>h</sup>*, *chayhu-utár<sup>h</sup>*.
- CLÁVE, *p. t.* of cleave — *Cleave lá mázi* — *Cleave ká samányabhit*.
- CLÁV-I-CHORD, *n.* (L. *clavis*, *chorda*) a musical instrument — *Ek bháñt ká báji<sup>h</sup>*.
- CLÁV'I-CLE, *n.* (L. *clavis*) the collar bone — *Hanslí<sup>h</sup>*, *háñs<sup>h</sup>*, *kañsuá<sup>h</sup>* — *Grivásthi*.
- CLAW, *n.* (S.) the sharp hooked nail of a beast or bird; *v.* to tear with claws, to pull, to scratch — *Nákhin*, *changul*; *v.* *nochná<sup>h</sup>*, *choñthná<sup>h</sup>*, *noch dáñná<sup>h</sup>*, *bakotná<sup>h</sup>*, *nukhi-yáná<sup>h</sup>*, *khujláná<sup>h</sup>*, *kharochná<sup>h</sup>*, *khurchná<sup>h</sup>* — *n.* *Nakh*, *nañh*, *nakhar*.
- CLAWED, *a.* furnished with claws — *Nákhin-dár*, *changul-dár* — *Nakhawán*, *nakhi*.
- CLAW'BACK, *n.* a flatterer, a sycophant — *Khush-ámadi*, *chápús* — *Lallopatto k. w.*, *lutrá*, *mithyá prásansak*.
- CLAY, *n.* (S. *clay*) a tenacious kind of earth: *v.* to cover or manure with clay — *Chikni mitti<sup>h</sup>*, *piñror<sup>h</sup>*, *chakhlá<sup>h</sup>*, *kachhlá<sup>h</sup>*, *kahgil<sup>h</sup>*, *qará<sup>h</sup>*; *v.* *chikni mitti se lipná pát-ná yá páñsná<sup>h</sup>*, *piñror se lipná bharná yá páñsná<sup>h</sup>*.
- CLAY'Y, *a.* consisting of clay, like clay — *Matiyár<sup>h</sup>*, *matti ká<sup>h</sup>*, *mitti sá<sup>h</sup>*.
- CLAY'ISH, *a.* partaking of the nature of clay — *Mitti sá<sup>h</sup>*, *matiyár<sup>h</sup>*.
- CLAY'COLO, *a.* cold as clay, lifeless — *Mitti ke mánind sard*, *be-ján*, *murda* — *Mitti ke sadris thándhá*, *nirjiv*, *mit*, *mará*. [mitti wá piñror se bhari hui bhúmi.]
- CLAY'ORÖUND, *n.* ground abounding with clay — *Chikni mitti se pur zamin* — *Chikni*.
- CLAY'PIT, *n.* a pit where clay is dug — *Chikni mitti kí khán<sup>h</sup>*, *piñror kí khán<sup>h</sup>*.
- CLAY'MARI, *n.* a whitish chalky clay — *Chhú<sup>h</sup>*, *dúdhí chikni mitti<sup>h</sup>*, *khari mitti<sup>h</sup>*.
- CLAY'MORE, *n.* (Gael. *claidhamh*, *more*) a two-handed sword, a broad-sword — *Khán-rá<sup>h</sup>*, *kharg<sup>h</sup>*.
- CLÉAN, *a.* (S. *clen*) free from dirt or impurity, chaste, guiltless, neat, dexterous, entire; *v.* to free from dirt, to purify; *ad.* quite, perfectly, completely — *Sáf*, *pákiza*, *pák*, *táhir*, *be-gumáh*, *mukallaf*, *nafis*, *chálák*, *dast-qábil*, *másallam*, *sará<sup>h</sup>*; *v.* *sáf k.*; *ad.* *tanám-o-kamál*, *bi-t-kull*, *kull* — *Nirmal*, *vimal*, *śuddha*, *akalmash*, *nirdoshi*, *niraparadhi*, *vimalatná*, *suthará*, *swachchhá*, *chikná*, *patu*, *nipun*, *lakshya*, *samuchhá*, *akhand*; *v.* *parishkár k.*, *parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *ujláná*; *ad.* *sampúri rup se*, *sakal prakár se*, *samyak riti se*.
- CLÉAN'LY, *a.* free from dirt, neat, pure — *Sáf*, *pák*, *pákiza*, *táhir* — *Nirmal*, *vimal*, *swachchhá*, *ujlá*, *suthará*, *pavitra*, *śuddha*, *parishkrit*.
- CLÉAN'LI-NESS, *n.* freedom from dirt, neatness — *Safái*, *pákizagi*, *nafásat*, *pákí*, *tahárat* — *Nirmalatá*, *vimalatá*, *śuddhatá*, *swachchhatá*, *ujlá*, *sutharái*.
- CLÉAN'LY, *ad.* neatly, purely, dexterously — *Safái se*, *pákizagi se*, *chálákí se* — *Nirmalatá se*, *vimalatá se*, *pavitratá se*, *swachchhatá se*, *śuddhaprakár se*, *nipunatá se*, *lakshatá se*. [malatá, vimalatá, śuddhatá, swachchhatá, ujlá.]
- CLÉAN'NESS, *n.* freedom from dirt, purity — *Safái*, *pákizagi*, *nafásat* — *Parishkár*, *nir-CLÉANSE*, *v.* to free from dirt, to purify — *Sáf k.*, *pák k.* — *Parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *swachchhá k.*, *ujláná*.
- CLÉANS'ER, *n.* one that cleanses, a detergent — *Sáf k. w.*, *pák k. w.*, *áláish* *nikálne wáli dawá* — *Ujláne w.*, *swachchhá k. w.*, *śodhak*, *malkát*, *mal* *nikálne wáli aushadh*.
- CLÉANS'ING, *n.* the act of purifying — *Safái*, *pákizagi* — *Parishkár*, *śodhan*, *śuddhi*.
- CLÉAR, *a.* (L. *clarus*) bright, serene, pure, perspicuous, indisputable, manifest, acute,



distinct, innocent, free; *v.* to make or grow bright, to free from obscurity or encumbrance, to vindicate, to cleanse, to gain over and above all expenses; *ad.* plainly, quite — *Barrāq*, *be-abr-o-kohirā*, *pāk*, *shaffāf*, *qat'i*, *qair-qābil-i-'itirā*, *zāhīr*, *khu-lāsa*, *mumtāzu-b-idrāk*, *fahm-pazīr*, *sāf*, *tāhīr*, *be-gunah*, *āzād*, *khalās*; *v.* *barrāq k. qā h.*, *zāhīr k.*, *vaf' k.*, *āzād k.*, *mubarrā k.*, *pāk k.*, *sāf k.*, *pas-andāz k.*; *ad.* *safāi se*, *ka-māl*, *bī-l-kulī* — *Vimal*, *ujlā*, *nirabhra*, *anabhra*, *binbādal kā*, *swachchha*, *akalmash*, *a-mal*, *nirmal*, *sphatikaprabha*, *pāradarsak*, *nīhsandeh*, *nirvivād*, *pratyaksh*, *suprakās*, *spashtārth*, *sugamya*, *sugrāhya*, *spasht*, *bhinna*, *alag*, *nirdoshi*, *niraparādhi*, *suddha*, *mukt*, *nishkantak*, *nirvighna*; *v.* *vimal k. wā h.*, *ujlā l. wā h.*, *suddha k.*, *parishkār k.*, *dūr k.*, *ujhā denā*, *tāl denā*, *chhorānā*, *nishkalānki k.*, *nirdoshi k.*, *parishkrit k.*, *nirmal k.*, *bachā rakhnā*, *nikāl rakhnā*; *ad.* *spashtarūp se*, *swachchhatā se*, *vimalatā se*, *sanipurnarūp se*, *sanyak prakār se*.

**CLĒAR'ANCE**, *n.* the act of clearing, a certificate that a ship has been cleared at the custom-house — *Safāi*, *parmit k. nikāsi k. chitthi* — *Suddhi*, *sodhan*, *karagrābī k. nikāsi k. chitthi*.

**CLĒAR'ER**, *n.* one who clears, a brightener — *Sāf k. w.*, *pāk k. w.*, *roshan k. w.* — *Sodhak*, *malak*, *vighnanāsak*, *ujjwal k. w.*, *ujlā k. w.*, *vimal k. w.* [ *lānki thāhrānā*, *suddhi*.

**CLĒAR'ING**, *n.* justification, vindication — *Mubarrā k.*, *pāk k.* — *Nirdoshikaran*, *parishkār*.

**CLĒAR'LY**, *ad.* brightly, plainly, evidently — *Barrāqi se*, *chamak se*, *safāi se*, *sāf-sāf*, *zāhīran*, *sarīhan* — *Swachchhatā se*, *vimalatā se*, *spashtarūp se*, *pratyaksh*, *pratyaksh bhāw se*.

**CLĒAR'NESS**, *n.* brightness, transparency, purity, distinctness, sincerity — *Barrāqi*, *chamak*, *shaffāf*, *pāk*, *pākizagi*, *safāi*, *rast-bāzi*, *rāsti*, *diyānāt* — *Ujjwalatā*, *nirmalatā*, *swachchhatā*, *pāradarsakatā*, *suddhi*, *spashtatā*, *sachāi*, *sachauti*, *klarāi*.

**CLĒAR'SIGHT-ED**, *a.* discerning, acute, judicious — *Mubassir*, *binā*, *tez-nazar*, *pesh-bin*, *dūr-andesh*, *dūr-bin*, *'aql-mand*, *dānā* — *Viveki*, *suddhadrishti*, *tikshnadrishti*, *dura-dāsi*, *vivechak*, *paṇināmadārjī*. [ *suddhadrishti*, *tikshnadrishti*.

**CLĒAR'SIGHT-ED-NESS**, *n.* discernment — *Pesh-bin*, *dūr-andesh*, *dūr-bin*, *dānāi* — *Vivek*.

**CLĒAR STARCH**, *v.* to stiffen with starch — *Kalap k.*, *kapre par māpi denā*.

**CLĒAR STARCH-ER**, *n.* one who clearstarches — *Kalap k. w.*, *kapre par māpi denā*.

**CLĒAVE**, *v.* (*S. cleave*) to adhere, to hold to, to unite aptly; *p. t.* *CLĀVE* — *Lagū-raknā*, *lip'ā-raknā*, *chimat-raknā*.

**CLĒAVE**, *v.* (*S. cleafan*) to split, to divide; *p. t.* *CLÖVE*, *CLĀVE*, *CLĒFT*; *p. p.* *CLÖ'VEN* or *CLĒFT* — *Phārnā*, *chirnā*, *kātnā*, *phatnā*, *chirnā*, *katnā*.

**CLĒAV'ER**, *n.* an instrument for cleaving — *Kulhāri*, *chhūrā*, *pharsā*.

**CLĒFT**, *n.* an opening made by splitting — *Dar*, *rakhna*, *chāk* — *Darār*, *chir*, *chhed*.

**CLĒF**, *n.* (*Fr.*) a character in music — *Mūsiqui kā wah nishān jis se sur ma'lūm ho* — *Saṅgitavidyā meṅ ek chihni jis se swar wā sur jānā jātā hai*.

**CLĒMENT**, *a.* (*L. clemens*) mild, gentle — *Rahim*, *rahm-dil*, *mulāim*, *shafiq* — *Dayālu*, *kripālu*, *dayāsīl*, *komal*, *midu*. [ *Dayā*, *kripā*, *anugrah*, *komalatā*, *midutā*.

**CLĒMEN'CY**, *n.* mildness, mercy, leniency — *Rahm*, *rahm-dil*, *mulāimat*, *shafaqat*.

**CLĒMEN'T-LY**, *ad.* in a merciful manner — *Rahm se*, *mulāimat se*, *shafaqat se* — *Dayā-pūrvak*, *anugrah se*, *kripipūrvak*. [ *Pāni ki ghari*.

**CLĒPSY-DIA**, *n.* (*Gr. klepto, hudor*) a kind of water-clock among the ancients —

**CLĒR'CY**, *n.* (*L. clericus*) the body of men set apart for the services of religion — *Pādri log* — *Purohitasamūh*. [ — *Purohitasambandhi*.

**CLĒR'G-OAL**, *a.* relating to the clergy — *Muta'alliq-i-pādri*, *pādriyon se nisbat-dār*.

**CLĒR'GY-A-BLE**, *a.* admitting benefit of clergy — *Pādri ke fāida kā mustahiqq*, *jismēṅ pādri kām ā sake* — *Purohit se lābh pāne ke yogya*, *jismēṅ purohit dharmakarya kar sake*.

**CLĒR'GY-MAN**, *n.* a man in holy orders — *Pādri* — *Purohit*.

**CLĒR'IC**, *n.* a clergyman; *a.* relating to the clergy — *Pādri*; *a.* *muta'alliq-i-pādri*, *pādri se nisbat-dār* — *Purohit*, *dharmopadesak*; *a.* *purohitasambandhi*, *dharmopadesaka-vishayak*. [ — *Purohitasambandhi*, *dharmopadesakasambandhi*.

**CLĒR'ICAL**, *a.* relating to the clergy — *Pādriyon ke muta'alliq*, *pādriyon se nisbat-dār*.

**CLERK**, *clark*, *n.* a clergyman, a scholar, one employed under another as a writer, one who reads the responses in church — *Pādri*, *'ālim*, *mu'allim*, *muḥarrir*, *navisānda*, *mutasaddi*, *kātib*, *wah shakhs jo girje meṅ jamā'at ke āge parhātā jūtā hai*, *pesh-namāz* — *Purohit*, *dharmādhypāk*, *dharmopadesak*, *pandit*, *vidwān*, *lekhak*, *wah purush jo issāi bhajanagriha meṅ parhātā jātā hai*. [ *Pandit ke sadri*, *vidwān*.

**CLERK'LIKE**, *a.* like a clerk, learned — *Mu'allim ke mānind*, *'ālim*, *fāzil*, *mu'allim*.

**CLERK'LY**, *a.* scholar-like, clever; *ad.* in an ingenious or learned manner — *Mu'allim*, *'ālim*, *fāzil*, *hosh-yā*; *ad.* *'ālimāna taur se*, *'aql-mandī ke taur se* — *Vidwān*, *chatur*, *nipun*; *ad.* *nipunatā se*, *dakshatāpūrvak*.

**CLERK'SHIP**, *n.* scholarship, office of a clerk — *'Ilmiyat*, *fazilat*, *muḥarriri*, *pesh-namāzi* — *Pānditya*, *lekhakakarm*, *issāi bhajanabhavan meṅ parhnewālā kā pad*.

**CLĒV'ER**, *a.* (*S. gleaw* ?) dexterous, skilful, ingenious — *Tez-dast*, *chābūt-dast*, *hunar-*

*mand, mûhir, qâbil, hosh gâr, z'rak*—Châlak, chaṭakwâh, prastut, guṇi, guṇawân, chatur, nîpūn, kuṣal, dakṣha.

**CLĒV'ER-LY**, *ad.* dexterously, ingeniously—*Chûbuk-dastî se, châlûkî se, tez-dastî se, hosh-yârî se, hunar-mand se, z'rakî se*—Chatakwâhî se, chaturâi se, nîpūnatâ se, dakṣhatâ se, pravînatâ se, dakṣhatâ se, pravînatâpurvak.

**CLĒV'ER-NESS**, *n.* dexterity, skill, ingenuity—*Chûbuk-dastî, châlûkî, tez-dastî, hunar-mandî, qâbilîyat, hosh-yârî, dânaî, z'kakavat*—Chatakwâhî, chaturâi, kuṣalatâ, nîpūnatâ, dakṣhatâ, pravînatâ.

**CLEW**, *n.* (S. *clisse*) a ball of thread, a guide, a direction; *v.* to guide as by a thread, to direct, to raise the sails—*Sût ki pechak, rah-numâi, hidâyat*; *v. goyâ sût ki pechak ke wosile se rah-numâi k., hidâyat k., bân-bân lapetnâ*—*Sût ki pîrî, kukrî, sût ki goli, pathadarsakavastu, pathasichak, uddes, nirdes*; *v. sût ki pîrî arthât kukrî ke dwârâ path dikhânâ, uddes k., nirdes k., patâ batânâ, pâl lapetnâ.*

**CLICK**, *v.* (D. *klücken*) to make a small sharp noise; *n.* a small sharp noise—*Khaṭ-khat k., thukthuk k., thukthukânâ*; *n. thukthukâhat, khatkhatîhat*.

**CLĒV'ENT**, *n.* (L. *clens*) a dependent, one who employs a lawyer—*Tâbî-dâr, wâ-basta, murakkil, munib, asâmi*—*Âsrit, adhîn, vyavahârasachivasanârit.*

**CLĒV'ENT'AL**, *a.* dependent—*Tâbî dâr, zer-dast*—*Adhîn, panavâs, âsrit.*

**CLĒV'ENT-ED**, *a.* supplied with clients—*Jiske pās murakkil hoñ, jiske pās asâmi hoñ, jiske lawāhiq yâ tâbî dâr hoñ*—*Jiske pās vyavahârasachivasanârit hoñ, jiske âsrit hoñ.*

**CLĒV'ENT-ÉE**, *n.* the condition or office of a client—*Tâbî-dâr yâ murakkil ki hâlat yâ 'uhda*—*Âsrit wâ vyavahârasachivasanârit daśâ wâ pad.*

**CLĒV'ENT SHIP**, *n.* the condition of a client—*Tâbî-dâr yâ murakkil ki hâlat*—*Âsrit wâ vyavahârasachivasanârit ki daśâ.*

**CLIFF**, *n.* (S. *clif*) a steep rock—*Kharî pahârî, filâ, dhâing*.

**CLĒV'RY**, *a.* broken, craggy—*Tûâ, arbar, behar, inchâ-nichâ*. [*tûâ, ch'â, chhed*].

**CLĒFT**, *n.* a steep rock, a crack, a fissure—*Kharî pahârî yâ châtân, darâr, phânk*.

**CLĒFT-ED**, **CLĒFT'Y**, *a.* broken, craggy—*Tûâ, arbar, behar*.

**CLĒM'ACTER**. See under **CLĒMAX**.

**CLĒM'ATE**, *n.* (Gr. *klima*) a region or tract of country, temperature of the air—*Iqlim, diyâr, ab-o-karâ*—*Pradeś, deś, jalavân, vâyugun, deśaprakriti.*

**CLĒME**, *n.* a region, a tract of the earth—*Iqlim, diyâr, mulk*—*Pradeś, prithwikband.*

**CLĒMAX**, *n.* (Gr.) gradation, ascent, a figure in rhetoric by which the sentence gradually rises—*Tadrîj, darjâ-ba darjâ 'urâj, su'ud, ilm-i-fasâhat kâ ek qâ'ida jis se batadrîj jumla kâmil ho jûta hai, 'ilm-i-san'ya-o-bad'ya kâ ek qâ'ida jis se jumle yâ figre ba-tadrîj kâmil ho jâte hain jaise math su'utî hûn dekh'tâ hûn balki samajh'tâ hûn*—*Kram se vridhî, utthâw, chahîw, uttarot-larsh, alaukâraśāstrasambandhi uttarot-taravridhî.*

**CLĒM'ACTE**, **CLĒM-AC-TĒR'IC**, *n.* a progression of years ending in a critical period of human life—*Mizâj yî qîsmat meñ barâ tabaddul paidâ k. wâle aiyâm*—*Śarîr wâ bhâgya meñ barâ vikâr utpanna k. wâle varshachakra.*

**CLĒM-AC-TĒR'IC**, **CLĒM-AC-TĒR'IC-AL**, *a.* critical—*Mizâj yî qîsmat meñ barâ tabaddul paidâ k. wâle aiyâm ke muta'alliq, nâzûk, bârîk*—*Śarîr wâ bhâgya meñ barâ vikâr utpanna k. wâle varshachakra kâ sambandhi, sūksma*. [**CLĒMB**—*Uthnâ, chahrnâ*].

**CLIMB**, *clim. v.* (S. *climan*) to ascend with labour, to mount; *p. t.* and *p. p.* **CLIMBED** or **CLĒM'BER**, *n.* one that climbs—*Chaphne wâ, chaphwâiyâ, bel, latâ, baur*.

**CLĒMB'ING**, *n.* the act of ascending—*Chaphrâ, chaphâw*.

**CLĒNCH**, *v.* (D. *klinken*) to grasp, to confirm, to fix, to rivet; *n.* an ambiguity—*Mûchi meñ mazbûti se pakaynâ, mazbûti k., sâbit k., pukhta k., mekh se jarnâ, pâ band k., n. muzabub ma'nî, do ma'nî kî tafz*—*Munthî meñ porhe pakaynâ, dîrh k., sthir k., gârnâ, bândhnâ, kîl se bândhnâ*; *n. dwyarth, sandigdharth, dwyarthak śabd.*

**CLĒNCH'ER**, *n.* a cramp, a holdfast—*Lohe kî kîl, lohe kî akhri*.

**CLĒNG**, *v.* (S. *alingan*) to hang upon, to adhere, to dry up; *p. t.* and *p. p.* **CLŪNG**—*Lataknâ, hilagnâ, chhpnâ, chhpnâ, chhpnâ, lagâ rahnâ, sukhnâ, jhurânâ*, *mur-jh'nâ*. [chhaune kâ sambandhi, bichhaune kâ vishayak.

**CLĒNIC**, **CLĒN'IC-AL**, *a.* (Gr. *kline*) pertaining to a bed—*Bistar ke muta'alliq*—**CLĒN'IC**, *n.* one confined to bed by sickness—*Bistar par pare rahnewâlâ mariz*—*Bichhaune par pare rahnewâlâ rogî, bichhaunâ senewâlâ rogî.*

**CLĒNK**, *v.* (D. *klinken*) to make a small sharp sound; *n.* a sharp successive noise—*Jhanjhanâ, jhanjhanâ*; *n. jhanjhanâhat, jhanjhar, jhanjhanâhat*.

**CLĒP**, *v.* (S. *clippan*) to cut with shears, to cut short, to curtail—*Katarnâ, kât dâlnâ, chhânt dâlnâ, ghatnâ*. [nâi].

**CLĒP'ER**, *n.* one who clips, a barber—*Katarnê wâ, chhântnê wâ, ghatnê wâ, nâi*.

**CLĒP'ING**, *n.* a part clipped off—*Katarnâ, chhânt*.

**CLOAK**, *n.* (S. *loch*) a loose outer garment, a cover; *v.* to cover with a cloak, to hide, to conceal—*Fargûl, labâda, parda, sar-posh*, *v. fargûl yâ labâde se dhânpnâ, chhi-*

- pinā<sup>h</sup>, poshida k., ilhā<sup>h</sup> k.* — *Āngarkhā, bethan, dhapnā, dhaknā; v. āngarkhe se*  
*dhānpā, lukānā, gopan k.* [chupke chupke, chupchāp]
- CLŌAK'ED-LY**, *ad.* in a concealed manner — *Posh'dagi se, ilhā<sup>h</sup> se* — *Chhi'akar, lukānā,*  
**CLŌAK'BAG**, *n.* a travelling bag, a portmanteau — *Khurji, jama-dūnī* — *Patohī kā jhola,*  
*kapje kā jhola.* [bañtā hā<sup>h</sup>, ghar<sup>h</sup>, dharañ ghar<sup>h</sup>, ghar<sup>h</sup> lā<sup>h</sup>]
- CLOCK**, *n.* (S. *chuga*) an instrument which tells the hour, an insect — *Angrezi ghantā jo*  
**CLŌCK'ĀK-ER**, *n.* one who makes clocks — *Sū'at-sāz, ghari-sāz* — *Ghari banāne w.*
- CLŌCK'SĒT-TER**, *n.* one who regulates clocks — *Ghari ki chāl thik k. w.*
- CLŌCK'WŌRK**, *n.* the machinery of a clock — *Ghari kā kām<sup>h</sup>, ghari kā kāl k'antā<sup>h</sup>.*
- CLŌCK**, *v.* (S. *clorcan*) to make a noise like a hen; *n.* the sound of a hen calling her  
 chickens — *Geñ peñ k., murgi ki āwāz k.; n. murgi ki apne chūzōn ke bulāne ki āwāz*  
 — *Kukkuti ke sadris sabd k.; n. kukkuti kā apne bachchōn ke bulāne kā sabd.*
- CLŌD**, *n.* (S. *clud*) a lump of earth, a dole; *v.* to gather into lumps — *Dhelā<sup>h</sup>, ahmaq.*  
*nā-dān; v. dheloh ki sūrat meñ ekatīhā h.* — *Loñdā, dālā, piñd, mūrkh, mūph, jar; v.*  
*dālōn ke ākar ekatra h.*
- CLŌD'DY**, *a.* consisting of clods — *Dhelhā<sup>h</sup>, dheloh se bharā huā<sup>h</sup>* — *Loñdāmāy, dālāmāy,*  
*dālōn se bhari hui.* [both.]
- CLŌD'PAT-ED**, *a.* stupid, dull — *Ahmaq, nā-dān, be-wuqūf* — *Mūrkh, jar, mandmatī, nūr.*
- CLŌD'PŌLL**, *n.* a dole, a blockhead — *K'udān, ahmaq* — *Blakwā, blucheh, mūrkh.*
- CLŌFF**. See **CLOUGH**.
- CLOG**, *v.* (W.) to load with, to encumber, to obstruct; *n.* a weight, an encumbrance,  
 a wooden shoe — *Lādnā<sup>h</sup>, bharnā<sup>h</sup>, bhāri k.<sup>h</sup>, atkānā<sup>h</sup>, roknā<sup>h</sup>; n. bojh<sup>h</sup>, bhār<sup>h</sup>,*  
*atkānā<sup>h</sup>, rok<sup>h</sup>, kharānā<sup>h</sup>, khatnāi yā khatnāhi<sup>h</sup>.*
- CLŌG'ING**, *n.* an obstruction, a hindrance — *Rukāw<sup>h</sup>, rukānat<sup>h</sup>, atkāw<sup>h</sup>, rok<sup>h</sup>.*
- CLŌG'GY**, *a.* that clogs, thick, adhesive — *Rokne yā atkāne w.<sup>h</sup>, bhāri<sup>h</sup>, motā<sup>h</sup>, lastasā<sup>h</sup>,*  
*las-dār chipchipā<sup>h</sup>.*
- CLOISTER**, *n.* (L. *clausum*) a monastery, a nunnery, a piazza; *v.* to shut up in a  
 cloister, to confine, to immure — *Khānqāh, takiya, kuja, 'awratōn ki khānqāh, satī-*  
*nōn ke bal chhat ke niche ki rāh, satīn-bandī, aiwān, dahliz; v. 'ābidōn ke ghar meñ*  
*band k., qaid k., chun lenā<sup>h</sup>* — *Math, vairāgiyōn kā akhārā, vairāginīyōn kā math,*  
*khambhōn ke bal chhat ke tale kā path, chhaunapath, dehal; v. math meñ rakhnā*  
*wā mūnd lenā, mūndlenā, chunā lenā*
- CLŌIS'TER-AL**, *a.* solitary, recluse — *Tunhā, khalwat-nishīn, gosha-nishīn, muta'alliq-i-*  
*khānqāh* — *Mathasambandhi, ekānt, nīrālā, sānsaratyāgi, udāsī.*
- CLŌIS'TERED**, *a.* solitary, built with cloisters — *Tunhā, gosha-nishīn, khalwat-nishīn,*  
*khānqāh kā rahne w., ma' khānqāhōn ke banā huā, ma' 'ābid-khānōn ke banā huā* —  
*Sānsaratyāgi, ekāntavāsī, mathanivāsī, udāsīn, mathōn ke sahī banā huā.*
- CLŌIS'TER-EB**, *n.* one belonging to a cloister — *Khānqāh kā rahne w., 'ābid* — *Mathavāsī,*  
*sannyāsī, vairāgi, udāsī.* [vairāgin, mathavāsīnī.]
- CLŌIS'TRESS**, *n.* a nun — *Abdhūtānī<sup>h</sup>, zan-i-khānqāh, khānqāh ki rahne-wālī* — *Sannyāsīn,*  
**CLŌKE**. See **CLOAK**.
- CLOMB**, *clōm*, *p. t.* and *p. p.* of *climb* — *Climb kā māzi aur māz-mat'f'alat-hi yā f'l-*  
*i-mat'f* — *Climb kā sāmanyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*
- CLOSE**, *v.* (L. *clausum*) to shut, to conclude, to inclose, to join, to coalesce; *n.* con-  
 clusion, end, pause, cessation — *Band k. yā h., khatm k. yā h., gher-lenā<sup>h</sup>, milnā*  
*yā milnā<sup>h</sup>, paivastā k. yā h., jurnā<sup>h</sup>; n. khatm, tamāmī, waq'f, tawāquf, rukāw<sup>h</sup>* —  
*Mūndnā wā mūnd jīnā, samāpt k. wā h., sampūrñ k. wā h., bernā chhōpnā wā*  
*parivrit k., jōrnā jūtānā wā sātnā, jūtānā; n. śesh, samāptī, ant, virām, avasān, ni-*  
*vrīttī, tshahraw, thanbhāw.*
- CLOSE**, *a.* shut fast, confined, compact, solid, secret, sly, retired, penurious, near to;  
*ad.* secretly, nearly; *n.* an inclosed place, a field — *Band, muqaiyad, mahsūr, khumas<sup>h</sup>,*  
*masdūd, ghanā<sup>h</sup>, gunjān, sangīn, kam-sulhan, poshida, 'aiyār, mukkār, gosha-nishīn,*  
*tanhā, tang-dil, bakhil, muttasil, paivastā, nazdik; ad. poshidagi se, ilhā<sup>h</sup> se, qarīb,*  
*angarīb; n. ghiri hui jagah<sup>h</sup>, dārā<sup>h</sup>, khet<sup>h</sup>* — *Mūndā, buddha, bañdhā, atkā, nivrāt,*  
*garbhā, gajhīn, thos, aviral, dabā, chhipā, gupt, rukā, rūkhī, dhūrt, sayanā, ekānt,*  
*chivikt, udāsīn, nīrālā, kahjūs, lobhī, kripān, nikaṭ, samīp, lagā, bhīrā; ad. chup-*  
*chāp, guptarūp se, lagbhag, uikaṭ, prāy.*
- CLOSE'LY**, *ad.* in a close manner, secretly — *Tayaiyud se, qurbat se, paivastagi se, sangīn*  
*kālat se, 'aiyārī se, bakhilī se, poshidagi se* — *Baddhan up se, sate sate, lagālag, gāñhe-*  
*pan se, thospan se, dhūrtāi se, guptarūp se, chupchāp se, guptarūp, guptarūp.*
- CLOSE'NESS**, *n.* the state of being close — *Bastagi, paivastagi, khamsāhat<sup>h</sup>, māsdūdgi,*  
*ghanā-pan<sup>h</sup>, 'aiyārī, robāh-bāzi, bukhk, poshidagi* — *Baddhata, samīpatā, satāw, lagāw,*  
*nīrvitatā, ghanatā, garbhāpan, dhūrtatā, kārpānya, kāñjusī, gūrhatwa, guptatā.*
- CLOSE'ET**, *n.* a small private room, a cupboard; *v.* to shut up in a closet, to conceal —  
 \* *Khalwat-khāna, almārī, nī-mat-khāna; v. khalwat-khāne wēñ band k., khalwat-khāne*  
*meñ mashwarut ke wāste le-jānā, poshida k., makhfī k.* — *Gopnāgār, gupt koṭhri,*

bhandariyā; v. sūni koṭhri meṁ muṁdnā, nirjan koṭhri meṁ parāmārā ke munitta le jānā, chhipānā, lukānā.

CLŌSE'ING, *n.* period, conclusion—*Khatm, tamāmī, akhīr*—Samāpti, ant, śeṣh.

CLŌSE'URE, *n.* the act of shutting up, end—*Thāta, gherā<sup>h</sup>, band k., khatīmā, tamāmī, akhīr*—Gherāw, veshṭan, chunav, mūd lenā, samāpti, ant. [saṭi huā, kasā.]

CLŌSE'BODIED, *a.* made to fit the body exactly—*Budn se milā huā, chus<sup>t</sup>*—Sarir se CLŌSE'FIST-ED, CLŌSE'HAND-ED, *a.* penurious—*Bakhil, khasīs*—Kajjus, sum, kripap.

CLŌSE'STOOL, *n.* a chamber utensil—*Sone ki koṭhri meṁ jhārā phirne ke liye ek chauki<sup>h</sup>*. CLŌT, *n.* (clod) concretion, coagulation; v. to form clots, to concreate, to coagulate—*Ānṭhi<sup>h</sup>, thakkā<sup>h</sup>, chakkā<sup>h</sup>*; v. *ānṭhi bāndhnā<sup>h</sup>, ānṭhi honā<sup>h</sup>, jam jānā<sup>h</sup>, jamnā<sup>h</sup>, thakkā honā<sup>h</sup>*. [ānṭhi bannā<sup>h</sup>.]

CLŌT'TER, *v.* to concreate, to gather into lumps—*Jam jānā<sup>h</sup>, jamnā<sup>h</sup>, thakkā honā<sup>h</sup>*.

CLŌT'TY, *a.* full of clots, concreted—*Ānṭi-dār, thakke-dār, jamā huā<sup>h</sup>, thakkā honā<sup>h</sup>*.

CLŌT'POLL, *n.* a thickscull, a blockhead—*Ahmaq, nā-dān, kaudān*—Mūrāh, jar, mūh, bhakwā.

CLŌTH, *n.* (S. *cloth*) any thing woven for dress or covering, a covering for a table—*Kapṛā<sup>h</sup>, pārchā, dastar-khan*—Vastra, vasan, āchchhadan, bhojanāṭhāravāstra, bhojanamānch ke upar kā kapṛi.

CLŌTHE, *v.* to cover with garments, to dress, to invest; *p. t.* and *p. p.* CLŌTHED or CLĀD—*Kapṛā pahṇānā yā pahunnā<sup>h</sup>, malūs k., lapelnā<sup>h</sup>, dhānpnā<sup>h</sup>*—Vastra pahṛānā wā pahirnā, vastra orhānā, gherā, āchchhādīt k.

CLŌTHES, *n. pl.* garments, raiment, dress—*Kapṛe<sup>h</sup>, libās, poshāk*—Vastra, vasan.

CLŌTH'TER, *n.* a maker or seller of cloth—*Julāhā, kolī<sup>h</sup>, kori<sup>h</sup>, kapṛā bēnchne w<sup>h</sup>, bazzāz yā bazār*—Vastrakār, paṭakār, paṭavikṛavī.

CLŌTH'ING, *n.* dress, garments, vesture—*Pārchē, libās, poshāk, gilāf, poshish*—Vastra, vasan, kapṛe, āchchhadan, ohār, bethan. [katarān dār k. w<sup>h</sup>.]

CLŌTH'SHEAR-ER, *n.* one who trims cloth—*Kapṛā sānwārne w<sup>h</sup>, kapṛe kā jhonthrā*

CLŌTH'WORK-ER, *n.* one who makes cloth—*Julāhā, kori<sup>h</sup>, kol<sup>h</sup>*—Vastrakār.

CLŌUD, *n.* (S. *ge-hlod*?) a collection of visible vapour in the air, obscurity or darkness, a vein or spot in a stone, a multitude; v. to cover with clouds, to darken, to obscure—*Abr, tārikī, dhundlāī<sup>h</sup>, patthar par kā aslī dūg, kasrat, ifrāt*; v. *abr se gher lenā, abr se tārik k. yā h, pardā dālnā, tārik k. yā h*.—Bādāl, badlī, andherā, patthar par kā swābhāvik chihni, bahutāyat, jluṁd; v. badlī se chhā lenā wā gher leuā, andherā k., andherā honā, chhā jānā, ghīr jānā, ghīr jānā. [huā, ghanghor, andherā.]

CLŌUD'Y, *a.* covered with clouds, obscure—*Abr se ghīrā huā, tārik*—Badlī se chhāyā

CLŌUD'LY, *ad.* with clouds, obscurely, darkly—*Abr se, tārikī se, dhundlāī se<sup>h</sup>*.—Badlī wā bādāl se, andhakār se, timir se. [dherā, megh kā andhakār.]

CLŌUD'Y-NESS, *n.* the state of being cloudy—*Abr ki tārikī, abr ki tiragī*—Bādāl kā ān-

CLŌUD'LESS, *a.* without clouds, clear, bright—*Be-abr, sāf*—Amegh, bin bādāl, pharchā, khulā huā, nirmal.

CLŌUD'CAPT, *a.* topped with clouds—*Choti ki tarāf abr se chhipā huā, choṭī par abr se ghīrā huā*—Abhraśekhār, bādāl se śikhar par dhānpā huā, choṭī par badlī se ghīrā huā.

CLOUGH, clōf or clūf *n.* (S) the cleft of a hill. an allowance of weight—*Pahār kā tū-tā huā pahli, pahārī kā shigāf yā shikāf, uazn meṁ jo kuchh mujrā diyā jātā hai*—Darī, kandar, taul meṁ jo kuchh chhor diyā jātā hai, taul kā chhāran.

CLŌUT, *n.* (S. *clut*) a cloth for any mean use, a patch; v. to patch, to cover with a cloth, to join clumsily, to beat—*Lattā<sup>h</sup>, kisi halke kām ke liye kapṛe kā tukrā<sup>h</sup>, laṅgotī<sup>h</sup>, lūngī<sup>h</sup>, jhāran<sup>h</sup>, ponchhnā<sup>h</sup>, aṅgauchhā<sup>h</sup>, jor<sup>h</sup>, theglī<sup>h</sup>, chippī<sup>h</sup>*; v. *jor lagā-nā<sup>h</sup>, gānṭhā<sup>h</sup>, theglī tagānā<sup>h</sup>, kapṛe se dhānpnā<sup>h</sup>, kapṛā orhānā<sup>h</sup>, bin-dhāng jorā<sup>h</sup>, burā jorā<sup>h</sup>, mārū<sup>h</sup>, ghunsiyānā<sup>h</sup>*. [jamā huā<sup>h</sup>, thakkā huā<sup>h</sup>.]

CLŌUT'ED, *p. a.* patched, conglutated—*Theglī lagāyā huā<sup>h</sup>, jorā huā<sup>h</sup>, gānṭhā huā<sup>h</sup>*

CLŌUT'ERY, *a.* clumsy, awkward—*Be-salāq, nā-tarāshīdā, bad-andān, bad-waz, bad-daul*—Bhadesal, phūbar, kudaul, bin dhāng kā.

CLŌVE, CLŌ'VEN, *p. t.* and *p. p.* of cleave—*Cleave kā mās aur māsī-ma'tūf alai-hi yā fīlī-ma'tūf*—Cleave kā sānāyabbūt aur pūrnakriyā wā pūrvakālikakriyā.

CLŌ'VEN-FOOT-ED, CLŌ'VEN-HŌOFED, *a.* having the foot divided into two parts—*Khuri-dār, phatī rum*—Clire wā phate khur kā, dwisaph, dwikhaṇḍāsaph.

CLŌVE, *n.* (S. *clufe*) a spice, grain or root of garlic, a weight—*Laung<sup>h</sup>, lahsun kā jawā*

CLŌ'VEIL, *n.* (S. *clefer*) a species of trefoil—*Tipatiryā ghās<sup>h</sup>*. [yā jar<sup>h</sup>, ek taul<sup>h</sup>.]

CLŌ'VEED, *a.* covered with clover—*Tipatiryā ghās se bhārā huā<sup>h</sup>*.

CLŌ'WN, *n.* (L. *colonus*?) a rustic, a coarse ill-bred man, a fool or buffoon—*Dikāni, nā-tarāshīdā shakhs, be-tamāz shakhs, ahmaq yā maskhara*—Gaṅwār, angārā, as-abhyajan, mūrā wā bhāṅp.

CLŌ'W'FR-Y, *n.* ill-breeding, rudeness—*Bad akhlāqī, be-imtīyāzī, be tamāzī, nā-tarāshīdā dūgī, karāhtagī*—Gaṅwārpan, asabhyatā, asishṭatā, kuśilātā, rukehatā, rukhāī.

- CLOWN'SH**, *a.* coarse, ill-bred, ungainly — *Dihgāni*, *durusht*, *rakht*, *nā-tarāshida*, *be-tamiz*, *kaj-akhlāq*, *bad-salīq*, *bad-andām*, *bad-daul*, *bad-waz* — *Gaiwārī*, *grāmya*, *grāmiy*, *angarh*, *asabhyā*, *asūst*, *kuāil*, *kudaul*, *phuhar*.
- CLOWN'SH-NESS**, *n.* rusticity, coarseness — *Dihgān-pun*, *durushti*, *karal-jatugi*, *kaj-khulqi* — *Gaiwāran*, *angarhpan*, *grāmyatā*, *asabhyatā*, *asūstātā*.
- CLOY**, *v.* (*L. claudo*?) to fill to loathing — *Ser k.*, *āsūtā k.*, *ser karke mūnā pher denē* — *Aghwānā*, *aghwākār jī umthānā*, *atitript k.*
- CLOYLESS**, *a.* that cannot cloy — *Wah jis se serī nahīn ho sakti*, *wah jis se āsūdagi nahīn ho sakti* — *Atitriptikārī*, *wah jis se man nahīn bhar saktā*. [*umthai*]
- CLOYMENT**, *n.* satiety, surfeit — *Serī*, *āsūdagi*, *aghātī* — *Atitripti*, *atitusthī*, *atipurnatā*.
- CLUB**, *n.* (*W. clupa*) a heavy stick — *Soñtā<sup>h</sup>*, *latth<sup>h</sup>*.
- CLUBBED**, *a.* heavy like a club — *Soñte kā bhārī<sup>h</sup>*, *latth sarikhā bhārī<sup>h</sup>*.
- CLUBFIST-ED**, *a.* having a large fist — *Bari mūthī kā<sup>h</sup>*, *bari mūthī w<sup>h</sup>*.
- CLUBFOOT-ED**, *a.* having crooked feet — *Tephē pānw kā<sup>h</sup>*, *teph-pānwān<sup>h</sup>*, *teph-pānw<sup>h</sup>*.
- CLUBHEAD-ED**, *a.* having a thick head — *Bar-sirā<sup>h</sup>*, *bare sir kā<sup>h</sup>*, *bare sir w<sup>h</sup>*. — *Bare mūr kā*, *sthūlāsīrask*, *bare mastak kā*.
- CLUBLAW**, *n.* the law of brute force — *Zabar-dasti kā āin* *nū gānūn*, *zabar-dasti kī hukāmāt* — *Andher kā niyam*, *andher kā sāsan wā rājya*, *label*. [*bindhne w.*]
- CLUBMAN**, *n.* one who carries a club — *Chob-dār*, *usā-bar dār*, *soñtā-bar-dār* — *Soñtā*.
- CLUB**, *n.* (*S. clevan*?) an association of persons contributing each his share; *v.* to join in a common expense, to contribute to one end — *Mushā'ara*, *majlis jo kisi kām ke liye huā karti hai*, *majlis jiskā har shokhs apne hisse kī kharch detā hai*; *v. hissa-rasad d.*, *chandā d<sup>h</sup>*, *kisi ānm kharch meñ shurākat k.*, *kisi kām meñ muttāfīq h.* — *Samāj*, *gan*, *sāhsar*, *sabhā jiskā pratyek jān apne aṅs kī vyayadhan det hai*; *v. sarvasādhāraṇ dhanavyay meñ apnā aṅs d.*, *bihārī d.*, *kisi sarvasādhāraṇ kām meñ sahakārī honā*.
- CLUBBIST**, *n.* one who belongs to a club — *Ahl-i-majlis* — *Sabhājan*, *sabhāsād*, *samāji*.
- CLUBROOM**, *n.* a room in which a club meets — *Majlis-khāna* — *Sabhāsthān*, *sabhāsālā*.
- CLUCK**, *v.* (*S. clocan*) to call as a hen — *Murgī ke taur par bulānā*, *kuḷkuṭānā<sup>h</sup>* — *Kukṭūti ke sadriā bulānā*, *kukṭū k.*
- CLUE**. See **CLEW**.
- CLUE**, *v.* (*be-tartib dher*, *kudaul dher<sup>h</sup>*, *peṛn kā jhum<sup>h</sup>*, *kunj<sup>h</sup>*)
- CLUMP**, *n.* (*Ger. klump*) a shapeless mass, a cluster of tress or shrubs — *Kunda*, *CLUMPER*, *v.* to form into clumps or masses — *Thok-thok k<sup>h</sup>*, *jhund-jhund k<sup>h</sup>*.
- CLUMSY**, *a.* (*Ger. klump*) awkward, heavy, ungainly, unhandy, ill-made — *Be-salīq*, *be-tamiz*, *bhārī<sup>h</sup>*, *bad-daul*, *bad-waz*, *bad-soj*, *nā-mā'gūl*, *bad-andām* — *Anārī*, *bhaddā*, *kudaul*, *bhadesal*, *phuhar*, *kuūp*.
- CLUMSILY**, *ad.* in a clumsy manner — *Be-salīqagi se*, *bad-waz'ī se*, *bad-daulī se*, *nā-mā'gūlī se*, *bad-andāmī se* — *Anārīpan se*, *bhaddēpan se*, *kudaulī se*, *bhadesalpan se*.
- CLUMSY-NESS**, *n.* awkwardness, ungainliness — *Be-salīqagi*, *bad-waz'ī*, *bad-andāmī*, *be-hunārī*, *nā-mā'gūlī* — *Anārīpan*, *phuharpan*, *bhadesalpan*, *kudaulī*.
- CLUNG**, *p. t.* and *p. p.* of *cling* — *Cling kā māzi aur māzi-mā'zuf-alai-hi yā j'it-i mā'tuf* — *Cling kā samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.
- CLUSTER**, *n.* (*S. clyster*) a bunch, a collection, a body; *v.* to grow in bunches, to collect in a body — *Khosha*, *turra*, *dastā*, *jamā'at*, *ymā'*, *majma'*; *v. khoshe kī sūrat honā*, *jam' k.*, *jam' h.* — *Guchchhā*, *ghaur*, *ghaud*, *samūh*, *gan*, *vrind*; *v. guchechhe ke ākar h.*, *ghaud bannā*, *ekatthā k.*, *ek vrind meñ k.*, *ek samūh meñ k.*, *ekatra honā*, *ek vrind meñ honā*.
- CLUTCH**, *v.* (*S. ge-luccan*?) to seize, to grasp, to gripe; *n.* grasp, gripe; *pl.* talons, paws — *Pakarnā<sup>h</sup>*, *mūthi meñ pakarnā<sup>h</sup>*, *hāth meñ karnā<sup>h</sup>*; *n. girift*, *qubza*; *pl. nākhūn*, *chanqul*, *panja*, *thāp<sup>h</sup>* — *Pakar*, *grahan*, *gan*, *mūthi meñ karnā*; *pl. nakh*, *pasupad*.
- CLUTTER**, *n.* (*clatter*) a noise, a bustle; *v.* to make a noise or bustle — *Shor*, *gul*, *hangāma*; *v. shor k.*, *gul k.*, *hangāma k.* — *Haurā*, *kolāhāl*, *kālākil*; *v. haurā k.*, *kolāhāl k.* [*vastikarm*]
- CLUSTER**, *n.* (*Gr. kluster*) an injection — *Huqna* — *Mal ke path meñ pichkārī denā*, *COA-CERVATE*, *v.* (*L. con, accervus*) to heap up together — *Ambār k.*, *jam' k.* — *Saṅchay k.*, *dher lagānā*, *puñj wā rūsi k.* [*yakaran*, *rāsikaran*].
- CO-ACCERTION**, *n.* the act of heaping up — *Jam' k.*, *ambār k.* — *Dher lagānā*, *saṅchay*.
- COACH**, *n.* (*Fr. coche*) a close four wheeled vehicle with seats fronting each other; *v.* to ride or carry in a coach — *Chār pahiye kī gāri<sup>h</sup>*; *v. chār pahiye kī gāri par charkānā yā le-jānā<sup>h</sup>*.
- COACHBOX**, *n.* seat of the driver of a coach — *Gāri-wān ke baithe kī jagah<sup>h</sup>*.
- COACHFUL**, *n.* a coach filled with persons — *Ek gāri jo logon se bhārī ho<sup>h</sup>*, *logon se bhārī*.
- COACHMAN**, *n.* money for the use of a coach — *Chār pahiye kī gāri kā bhārā<sup>h</sup>*. [*gāri<sup>h</sup>*]
- COACHHORSE**, *n.* a horse for drawing a coach — *Chār pahiye kī gāri khinchne kā ghorā<sup>h</sup>*.
- COACHMAKER**, *n.* one who makes coaches — *Gāri banāne w<sup>h</sup>*, *barhai<sup>h</sup>*.
- COACHMAN**, *n.* the driver of a coach — *Gāri-wān<sup>h</sup>*, *sārathī<sup>h</sup>*.

- COACHMANSHIP, *n.* the skill of a coachman—*Gāri-wāni, gāri-wān ká fann*—*Gāri hānkne* ki vidyā, sārathividyā. [k a, atyachār, pramāth.]
- CO-ACTION, *n.* (L. *con, actum*) compulsion, force—*Zabar-dasti, zor-āwari, zor*—*Balāt-Co-active*, *a* compulsory, restrictive—*Zabar-dast, zabūt, māni*—*Balātkāri, pramāthi, nibandhan* wā nibandhak, niyamak, rokne w. [pramāth se, bal se.]
- CO-ACTIVE-LY, *ad.* in a compulsory manner—*Zabar-dasti se, ba-zor*—*Balātkār se*,
- CO-ADJUTANT, *n.* (L. *con, ad, jutum*) helping, assisting, co-operating—*Madad-gār, mu'awin, milke kām k. w<sup>b</sup>*—*Sah iyak, upakārak, sahakāri, kisi kām mein sām d. w.*
- CO-ADJUTOR, *n.* a fellow-helper, an assistant—*Madad-gār, yāwar, rafiq, munidd*—*Upakārak, sahakāri, sahāyak.* [kām k, wālī<sup>h</sup>—*Stri sahiyak, sahakārini, upakārin.*]
- CO-ADJUTRIX, *n.* a female fellow-helper—*Aurat madad-gār, zan-hāmi, milkar sātth*
- CO-ADJUVANT, *n.* a concurrent help—*Madad, milke madad-gāri, puskī*—*Sahakār, milke sahayati, pratiyogitā.*
- CO-ADUNATION, CO-ADUNITION, *n.* (L. *con, ad, unus*) union of different substances—*Nā muwāfiq chizon ká ámez yā ittifāq*—*Nyāri nyāri vastuoñ ká mel wā sañyog.*
- CO-ADVENTURER, *n.* (L. *con, ad, ventum*) a fellow-adventurer—*Ham-qismat-āzmā, ham jān-bāz*—*Sahakāthinakārini, sahakāthinavyavasiyi, kaṭhinakārni meñ sāthi, kaṭhin vyavasiy meñ sañgi.*
- CO-AGENT, *n.* (L. *con, ago*) an assistant, one co-operating with another—*Madad-gār, hāmi, kisi ke sātth milke kām k. w<sup>b</sup>*—*Upakārak, sahayak, sahakāri.*
- CO-AGGULATE, *v.* (L. *con, ago*) to force or run into constrictions, to change from a fluid into a fixed state—*Jamānā<sup>h</sup>, jamnā<sup>h</sup>, munjamid k., munjamid h.*—*Jamā deua, jam jānā, thakkā k. wā h.*
- CO-AGGULATE, *a.* that may coagulate—*Jam jāne ke qābil*—*Jam jāne ke yogya, thakkā hone ke yogya.* [rat<sup>h</sup>, thakkā<sup>h</sup>.]
- CO-AGGULATION, *n.* the act of coagulating, the body formed by coagulating—*Jamā-Co-aggulative*, *a* having power to coagulate—*Jamā d. w<sup>b</sup>, thakkā kar d. w<sup>b</sup>.*
- CO-AGGULATOR, *n.* that which causes coagulation—*Thakkā kar qāline w<sup>b</sup>, jam d. w<sup>b</sup>.*
- COAL, *n.* (S. *col*) a common fossil fuel, charcoal; *v.* to burn wood to charcoal—*Patthar ká koilā<sup>h</sup>, koilā<sup>h</sup>; v. lakri ká koilā banā<sup>h</sup>.*
- COALER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān<sup>h</sup>.* [huā<sup>h</sup>
- COAL-Y, *a.* containing coal—*Patthar ke koyle se bhari huā<sup>h</sup>, patthar ke koyle se milā*
- COALIER, *n.* a digger of coals, a coal-merchant—*Patthar ká koilā khod-kar nikālne w<sup>b</sup>, koyle ká len den k. w<sup>b</sup>, koyle ká baipāri<sup>h</sup>.*
- COALIER-Y, *n.* a place where coals are dug—*Patthar ke koyle ki khān<sup>h</sup>.*
- COALY, *n.* smut of coal; *v.* to smut with coal—*Koyle ki kūtak; v. koyle se kālā k<sup>h</sup>.*
- COALBLACK, *a* black in the highest degree—*Koyle sarīkhā kālā<sup>h</sup>, bahut hī kālā<sup>h</sup>.*
- COALBOX, *n.* a box to carry coals to the fire—*Sandūq jismein patthar ká koilā bharke āg ke pās le jāte hai<sup>h</sup>*—*Koyle ki peti.*
- COALHOUSE, *n.* a house to put coals in—*Koilyā-ghar<sup>h</sup>, koilyā rakhne ká ghar<sup>h</sup>.*
- COALMINE, *n.* a mine in which coals are dug—*Patthar ke koyle ki khān<sup>h</sup>.*
- COALMINER, *n.* one who works in a coal mine—*Patthar ke koyle ki khān mein se koilā khod-kar nikālne w<sup>b</sup>.*
- COALPIT, *n.* a pit in which coals are dug—*Patthar ke koyle ki khān<sup>h</sup>.*
- COALSTONE, *n.* a sort of cannel coal—*Patthar ká kayā koilā<sup>h</sup>.*
- COALWORK, *n.* a place where coals are dug—*Patthar ke koyle ki khān<sup>h</sup>.*
- CO-ALESCE, *v.* (L. *con, alesco*) to grow together, to unite, to join—*Ekatthā h<sup>h</sup>, mukhlāt h., pūrvastā h., ámekhta h.*—*Ekata b., ek h., milnī, jamā, jutnā.*
- CO-ALESCENCE, *n.* act of coalescing—*Pūrvastagi, ámezish, ikhtilūt*—*Sañyog, mel, milip, sanghat, sañsarg*
- CO-ALESCENT, *a.* joined, united—*Milā huā<sup>h</sup>, jutā huā<sup>h</sup>, jurā huā<sup>h</sup>, lagā huā<sup>h</sup>.*
- CO-ALITION, *n.* union in one body, junction—*Ittifāq, ámezish, mel<sup>h</sup>*—*Sañg, sañgati, sañgam, sañyog.* [muwāfiq k.—*Samāyog, sañyojan.*]
- CO-ADJUSTION, *n.* (L. *con, apto*) the adjustment of parts to each other—*Chizon ko*
- CO-ADJUST, CO-ADJUSTATE, *v.* (L. *con, arcto*) to press together, to straiten, to restrain—*Dabānā<sup>h</sup>, tany k., band k., zabt k.*—*Dābnā, chānpnā, kasnā, sañkuchit k., sakrānā, atkānā, bāndhuā, rokñā.* [rukāwat, bandhan, pratibandhan.]
- CO-ADJUSTION, *n.* restraint, confinement—*Zabt, rok<sup>h</sup>, qaid*—*Atkāw, sañyam, sañkoch,*
- COARSE, *a.* (L. *crassus*?) not refined, not soft or fine, rude, gross, inelegant—*Khām, bejūlā, gunda, motā<sup>h</sup>, nā tarāshidā, durusht, zabūn, kharāb, galāz, nā-pāk, nā-mā'gūl*—*Aparishkṛit, asaṅskṛit, ghanā, sthūl, asabhya, asisht, kuśil, ādham, nikrishṭ, śīla, avāchya, mand*
- COARSELY, *ad.* in a coarse manner—*Be-sāliqagi se, khāmī se, nā-tarāshidagi se, durushtī se, kharābī se, nā-pākiyagi se*—*Aparishkār se, motēpan se, sthūlatā se, nikrishṭatā se, mandarup se, śīlatāpūrvak.*

- COARSENNESS**, *n.* rudeness, grossness—*Nā-tarāsh dagi, be-tamiz, kaj-khulgi, durushtī, mofāi<sup>h</sup>, motā pan<sup>h</sup>*—*Asabhyatā, āśīslitātā, kuśīlatā, aparushkār, sthūlātā, ghanatā.*
- COAST**, *n.* (*L. costa*) the shore, a border, a limit; *v.* to sail near the coast—*Kināra, lab-i-daryā, sūkhī, hadd, sar-hadd; v. kishtī ko kināre kināre lejā ā*—*Samudratir, samudratat, sīmā, bār; v. nāw ko tir tir lejanā.*
- COAST'ER**, *n.* one that sails near the coast—*Jahāz yā kishtī ko kināre kināre lejāne w., kināra pakur-kur jahāz yā kishtī le-jāne w., jo jahāz kināre kināre jāyā kartā hai*—*Nāw ko tir tir lejanē w., tir tir jāne wālī naukā.*
- COAT**, *n.* (*Fr. cotte*) the upper garment, a petticoat, the hair or fur of a beast, a covering; *v.* to cover, to overspread—*Qabā, alkhālaq, kurtī, samūr, gilāf; v. astar lagānā, tah charhānā*—*Āngarkhā, āngā, anarkhī, paśū kā kōnal rom, beṭhan, āveshtan, khol, ohār; v. puṭ charhānā, manṛhānā.*
- COATING**, *n.* the act of covering, a covering—*Astar lagānā, tah charhānā, gilāf*—*Manṛhāw, jarāw, ohār, beṭhan, puṭ.*
- COAX**, *v.* (*Gr. koggei*) to wheedle, to flatter, to persuade by flattery—*Phuslānā<sup>h</sup>, dam denā, dam-dilāsā denā, lurkhuri k<sup>h</sup>, bahlānā<sup>h</sup>, lallo-patto se bahlānā yā manānā<sup>h</sup>.*
- COAX'ER**, *n.* a wheedler, a flatterer—*Dam-dilāsā denē w<sup>h</sup>, mithī-mithī bātōn se mohne w<sup>h</sup>, lallo-patto k. w<sup>h</sup>, phuslāne w<sup>h</sup>, bahlāne w<sup>h</sup>, lurkhuri k. w.*
- CÖB**, *n.* (*S. cop*) the head, any thing round, a coin, a strong pony—*Sir<sup>h</sup>, kōī gol chiz, sikka, mazbūt ghorā*—*Mūñr, mastak, kōī gol vastu, mudra, porhā taṭṭū.*
- CÖB'BLE**, *n.* a roundish stone, a pebble—*Gol patthar<sup>h</sup>, kankar<sup>h</sup>.*
- CÖB'I-BONS**, *n. pl.* irons with a knob at the end—*Qulāba, lohe kā ḍandā jiskā matthā gol aur bhāri hotā hai<sup>h</sup>.*
- CÖB'NUT**, *n.* a boy's game, a large nut—*Larkōñ kā ek khel<sup>h</sup>, ek bārī supārī<sup>h</sup>.*
- CÖB'SWAN**, *n.* the head or leading swan—*Wah hans jo sab se āge urtā jātā hai<sup>h</sup>.*
- CÖB'ALT**, *n.* (*Ger. kobalt*) a mineral—*Ek dhāt kā nām hai<sup>h</sup>*—*Mādhudhātū, manah-CÖB'BLE, CÖB'LE*, *n.* (*S. cuoplo*) a fishing boat—*Machhlī mārne ki nāw<sup>h</sup>.* [śilādhātū]
- CÖB'BLE**, *v.* (*Dan. kobler*) to mend coarsely, to do clumsily—*Gūñthnā<sup>h</sup>, tāñknā<sup>h</sup>, kōī k<sup>h</sup>m bin dhāng kā k<sup>h</sup>.* [*w<sup>h</sup>, kīñh<sup>h</sup>, onāñi<sup>h</sup>, bin dhāng kā kamerā<sup>h</sup>.*]
- CÖB'BLER**, *n.* a mender of shoes, a clumsy workman—*Chamār<sup>h</sup>, mochi<sup>h</sup>, jītā gāñthne*
- CÖB'WEB**, *n.* (*D. kopweb*) the web or net of the spider; *a.* fine, slight, flimsy—*Makrī kā jāla<sup>h</sup>; a. mihīn, patlā<sup>h</sup>, patī<sup>h</sup>, jhīrjhirā yā jhilmilā<sup>h</sup>.*
- CÖB'WEBBED**, *a.* covered with spider's webs—*Mukrī ke jālōñ se chhāyā huā<sup>h</sup>.*
- CÖCH'INEAL**, *n.* (*Sp. cochinilla*) an insect used to dye scarlet—*Qirmiz, kirm-dūna*—*Lākshā, raktavarñ rangne meñ jo krimī kām ātā hai.*
- CÖCH'LE-A-RY**, **CÖCH'LE-AR-ED**, *a.* (*L. cochlea*) in the form of a screw—*Pech-numā*—*Vyāvarttanakīlākār, āvarttanakīlākār, parivarttanakīlākār.*
- CÖCK**, *n.* (*S. coco*) the male of birds, a spout to let out water, part of a gun lock, a small heap of hay, the form of a hat; *v.* to set erect, to strut, to set up the hat, to fix the cock—*Murg, chiriyōñ kā nar, murgā, pāñī nikālne ki toñtī<sup>h</sup>, bandūg kā ghorā, kaṭī hui ghās ki dherī<sup>h</sup>, topī ki sūrat; v. sidhā khavā k<sup>h</sup>, akarnā<sup>h</sup>, topī khari k<sup>h</sup>, bandūg kā ghorā charhānā*—*Kukkuṭ, puñg pakshī, jal nikālne kī toñtī, nal, agnyastra kā ghorā, kaṭī hui sūkhī ghās kī rāsi, topī kā ek ākār.*
- CÖCK'ER-EL**, *n.* a young cock—*Murg kā patthā, murg jo bachcha ho*—*Kukkuṭāsavak, kukkuṭ jo bachchā ho.* [larāī, prāpidyūt, samāhway.]
- CÖCK'ING**, *n.* the sport of cockfighting—*Murg kī larāī*—*Kukkuṭayuddha, kukkuṭ kī*
- CÖCK'ADE**, *n.* a riband worn in the hat—*Phūl yā phundnā jo topī meñ lagātē haiñ<sup>h</sup>.*
- CÖCK-AD'ED**, *a.* wearing a cockade—*Topī meñ phūl yā phundnā lagāye yā pahne hue<sup>h</sup>.*
- CÖCK-A-TÖÖ**, *n.* a bird of the parrot kind—*Kākātūā<sup>h</sup>.*
- CÖCK'A-TRIGE**, *n.* a serpent supposed to rise from a cock's egg—*Ek sānp jisko log farz karte haiñ ki murg ke ande se nikaltā hai*—*Ek sānp jisko log anumāñ karte haiñ ki kukkuṭ ke ande se nikaltā hai, kukkuṭāñdaj sarp.*
- CÖCK'BRAINED**, *a.* giddy, rash, hair-brained—*Bad-dimāg, be-garāñ, be-fkr, gāñl, nīm-di-wāna*—*Āsthir, vibhrant, chāñchal, āsāvadhāñ, pramattā, pramādi.*
- CÖCK'CRÖW ING**, *n.* the dawn, early morning—*Sūbh, fajr*—*Arunoday, prābhakāl.*
- CÖCK'FIGHT**, **CÖCK'FIGHT-ING**, *n.* a battle of cocks—*Murg kī larāī*—*Prāñidyūt, samāhway, kukkuṭ kī larāī.*
- CÖCK'HÖRSE**, *a.* on horseback, exulting—*Ghorē par savār, fakhr k. w., khush, nāzāñ*—*Ghorē par charhā huā, sūwārūñ, ullasit, atyāñandi, sagarv.* [hothā.]
- CÖCK'LOFT**, *n.* the room over the garret—*Mukāñ ke upar kā darjā*—*Ghar ke upar kā*
- CÖCK'MAS-TEE**, *n.* one who breeds game cocks—*Larāī ke murg pālne w.*—*Yuddhakukkuṭaposhak.* [huā kukkuṭayuddha.]
- CÖCK'MATCH**, *n.* a cockfight for a prize—*Shart lagi hui murgōñ kī larāī*—*Pan lagāyā*
- CÖCK'PIT**, *n.* the area where cocks fight, a place on the lower deck of a ship of war—*Murgōñ kā akhārā, murgōñ ke larnē ki jagah, jāñgī jahāz ke niche ke darjē kī ek jagah*—*Kukkuṭayuddhabhūmi, bārī yuddhanaukā ke niche kī pāñāñ kā ek sthāñ.*

CÖCK'SHÜT, *n.* the close of the evening—*Shām, āftāb ke gurūb hone kā waqt*—Sānjh, sāyañkāl. [asandigītha.]

CÖCK'SÜRE, *a.* confidently certain—*Yaqīn k. w., mu'taqid*—Sunischit, nihsandel.

CÖCK, CÖCK'N, *vt.* *n.* (G. *kogge*) a small boat belonging to a ship—*Jahāz ke nang jo chhotī kīhti rahti hai*—Upanaukī wā kshudranaukā jo barī naukā ke sāth rahti hai.

CÖCK'SWAIN, kōk'sn, *n.* the officer who has the command of the cockboat—*Jahāz ke muta'alliq kī chhotī kīshī kā nākhudā*—Barī naukā ke sāth kī chhotī nāw kā adhi-pati wā pradhān nāvīk.

CÖCK'ER, *v.* (W. *cocru*) to fondle, to indulge, to pumper—*Pyār k<sup>h</sup>, nāz-bar-dāri k., nāz-o-nī'mat se pālānā, khāb khilānā pilānā*—Lā: pyār k., dulār k., dularānā, dulār se poshanā, barī chhoh moh se pālkar phulānā.

CÖCK'ER-ING, *n.* indulgence—*Nāz-bar-dāri, pyār<sup>h</sup>*—Dulār, lāp, poshan, chhoh, moh.

CÖCK'LE, *n.* (S. *coccol*) a weed—*Ghās<sup>h</sup>.*

CÖCK'LE, *n.* (Gr. *kochlos*) a shell-fish; *v.* to contract into wrinkles like the shell of a cockle—*Ghoñghā<sup>h</sup>; v. ghoñgh k. sip sarīkha sikornā sikurnā morā yā murnā<sup>h</sup>.*

CÖCK'LED, *n.* shelled, twisted, spiral—*Sip-dār, avīthā<sup>h</sup>, murā<sup>h</sup>, pech-dār*—Sīpayukt, barārī huā, murkā huā, phirauwāñ, ghumaūwāñ, āvartī, vyāvartī.

CÖCK'NEY, *n.* (Fr. *cocagne*?) a native of London, an effeminate ignorant citizen—*Landan shahr kā mutawattin, ek zamāna jāhil shuhri*—Landan nagar kā desāj, mūkh nishpurush wā kipurush puravāsī.

CÖCK'NEY-LIKE, *a.* having the manners of a cockney—*Landan shahr ke mutawattin ke mānind, zamāne jāhil shahri ke mānind*—Landan nagar ke desāj ke sadris, mūkh nishpurush wā kipurush puravāsī ke sadris.

CÖ'CÖA, *n.* (Sp. *coco*) a species of palmtree and its fruit or nut—*Nāriyal kā per<sup>h</sup>, nā-riyal<sup>h</sup>*—Nārikel kā per, nārikel.

CÖCTION, *n.* (L. *cocum*) the act of boiling—*Josh*—Ubāl.

CÖD, CÖD'FISH, *n.* a sea-fish—*Ek samundari mārkhī<sup>h</sup>*—Samudrimatsyaviśesh.

CÖD, *n.* (S. *coddā*) a husk, a case, a bag; *v.* to inclose in a bag—*Phulī<sup>h</sup>, dheirū<sup>h</sup>, chhīnī<sup>h</sup>, thailī<sup>h</sup>; v. thailī meñ rakhnā<sup>h</sup>.*

CÖDE, *n.* (L. *codex*) a collection of laws—*Āinon kā majmū'a*—Dharmasānhitā, smriti-sāstra, rājyutisāgrah. [kī upāñg, dānapatra kā upāñg wā anubandh]

CÖD'CIL, *n.* an appendage to a will—*Wasīyat nāme kā tatimma*—Mumūرشujanapatra

CÖD-CIL-LA-RY, *a.* of the nature of a codicil—*Wasīyat-nāme ke tatimme gā*—Mumūرشujanapatra ke upāñg ke sadris, dānapatra ke upāñg wā anubandh ke sadris.

CÖ-DILL'E, *n.* (Fr.) a term at ombre—*Tūsh-bāzī kī ek istilāh*—Tās ke khel kī ek boli wā sanjhnā viśesh [churā k.]

CÖD'LE, *v.* (L. *calidus*?) to parboil—*Nam josh k., adh-pakkā k<sup>h</sup>.*—Ādhā siddha k., adh-CÖD'LING, *n.* a kind of apple—*Ek qism kā seh*—Ek prakār kā sev wā sew.

CO-EFFI-CACY, *n.* (L. *con, ex, facio*) the power of two or more things acting together—*Ek sāth asar karnewālī chizon kā zor*—Sahakāri yastuon kā prabhāv.

CO-EF-FY-CHEN-CHY, *n.* co-operation—*Milke kām k<sup>h</sup>, kisi kām meñ ittīfāq*—Sahakāritā, sāhyogitā.

CO-EF-FY-CHENT, *n.* that which unites in action with something else; *a.* co-operating—*Dūre ke sāth milke asar k. w., amsūl, sar; a. muttāfīq hokar kām k. w.*—Sahakāri, dūre ke sāth milkar kāryū k. w.; *a.* sahakāri.

CO-EL'DER, *n.* (L. *con, S. ealdor*) an elder of the same rank—*Ham-buzurg, ek hī dar-je kā buzurg, ek hī darje kā ek qism kā pādri*—Ek hī pad kā gurūjan, ek hī pad kā āryajan, ek hī pad kā purohitaviśesh.

CÖ'ELI-AC. See CELIAC.

CO-EMPTION, *n.* (L. *con, emptum*) the act of buying up the whole quantity—*Kisi chiz ko sab kharid lenā, bi-t-kull kharid*—Samudayakray, kisi vastu to sab kā sab kin lenā. [chakhnā bilasnā yā bhog k<sup>h</sup>]

CO-EN-JÖY, *v.* (*con, en, joy*) to enjoy together—*Ek sāth lenā pānā lenā chākhnā*

CO-EQUAL, *a.* (L. *con, æquus*) of the same rank or dignity; *n.* one who is equal to another—*Musāwi martabeyā darje kā, ham-rutba, ham-martaba, ham-darja; n. ham-sar*—Samānapadasth, samān pad kā; *n.* samānapadasth.

CÖ-EQUAL-TRY, *n.* the state of being equal—*Ham-sarī, musāwat, barābarī*—Samatā, samānāvasthā. [k. wā anuśāsan k., roknā]

CO-ÉRCE', *v.* (L. *con, arceo*) to restrain—*Zer k., zabt meñ lānā*—Balātkār se dāman Co-ÉR'CHON, *n.* penal restraint, check—*Siyāsat ke rū se zabt, rok<sup>h</sup>*—Dand ke dwārā dāman wā anusāsan, pratyāharan, pratirodh, dāman, atkāw, rukāw.

Co-ÉR'GIVE, *a.* restraining by force—*Ba-zor zabt meñ lāne w., zer k. w.*—Balātkār se dāman k. w., pratirodhī.

Co-ÉR'GIVELY, *ad.* by constraint—*Jabran, zabar-dastī se, ba-zor*—Balātkār se.

CÖ-ES-SĒNTIAL, *a.* (L. *con, esse*) partaking of the same essence—*Ham-jins*—Samavastu, samabhāv.



- CÖ-PS-SĒN-TRĪ'Ṭ-ṬṬ, *n.* participation of the same essence—*Ham-jinsiyat*—*Bhāvāsa-mānātā*, *sahabhāvitwa*, *samabhāv*. [Mili hvā sañsthāpan.]
- CÖ-E STÄBLISH-MENT, *n.* (L. *con, sto*) joint establishment—*Mili* / *taqarruri*—
- CÖ-E TÄNE-AN, *n.* (L. *con, etas*) one of the same time or age with another—*Ham-umr*, *ham-zamāna*, *ham-waqt*—*Samān kāl kā*, *savay*, *tulyavay*, *samuriyā*.
- CÖ-E-TÄ'NE OUS, *a.* of the same age—*Ham-umr*, *ham-waqt*, *ham-sinn*—*Samānavayask*, *samuriyā*, *ek kāl kā*.
- CÖ-E-TĒR'NAL, *a.* (L. *con, eternus*) equally eternal with another—*Ham-qaim*, *ham-daim*—*Auroh* *ke sath sanātan*, *auron* *ke sath anantakālasthāyi*, *samānānant*.
- CÖ-E-TĒR'NAL-LY, *ad.* with equal eternity—*Ham-dāimi se*, *ham-dawāmi se*, *ham-giyāmi se*—*Samanityatāpūrvak*, *samānānantatā se*. [tyatā, samanityatā, samānānantatā.]
- CÖ-E-TĒR'NI-ṬṬ, *n.* equal eternity—*Ham-dāimi*, *ham-dawāmi*, *ham-giyāmi*—*Samānani*—
- CÖ-ĒVAL, *a.* (L. *con, ærum*) of the same age with another; *n.* a contemporary—*Ham-joli*, *ham-umr*, *ham-sinn*, *ham-zād*, *ham-waqt*; *n.* *ham-waqt*, *ham-asur*—*Samānā-kālin*, *samānavay*, *ekakālin*, *samānajanmā*; *n.* *tulyavay*, *sahabhāvi*, *savay*.
- CÖ-Ē'VOUS, *a.* being of the same age—*Ham-waqt*, *ham-zamān*, *ham-asur*—*Samavay*, *samākālin*, *ekakālin*.
- CÖ-EX-IST', *v.* (L. *con, ex, sisto*) to exist at the same time with another—*Ham-waqt homā*, *ek waqt meñ h.*—*Ek kāl meñ inā*, *ek samay meñ honā*.
- CÖ-EX-IST'ENCE, *n.* existence at the same time—*Ham-waqt meñ wujūd*, *ham-waqt meñ h.*—*Ek kāl meñ jivan wā vartan*, *sahavartan*, *sahajivan*. [varti, sahajivi.]
- CÖ-EX-IST'ENT, *a.* existing at the same time—*Ham-wujūd*, *ham-waqt hone v.*—*Saha*—
- CÖ-EX-TEND', *v.* (L. *con, ex, tendo*) to extend equally with another—*Dusre ke sath barābar phailānā*—*Dusre ke sath samānarūp se phailānā*.
- CÖ-EX-TĒN'SION, *n.* equal extension—*Barābar phailāw yā phailāwat*—*Samavistār*.
- CÖ-EX-TĒN'SIVE, *a.* having the same extent—*Dusre ke barābar phailā kaa*—*Samavistā-tīn*.
- CÖF'FEE, *n.* (Fr. *café*) the berry of the coffee tree, an infusion from the berry—*Qahw.*, *qahue kā 'araq*—*Kahuā*, *ubāle kahue kā jus*.
- CÖF'FEE-HÖUSE, *n.* a house of entertainment—*Qahwa-khāna*, *ziyāfat-khāna*—*Kahue kā vikrayasthān*, *atithisatkārasālā*, *sanibhojanasālā*.
- CÖF'FEE-MAN, *n.* one who keeps a coffeehouse—*Qahwa-farosh*—*Kahuā beñchne w.*
- CÖF'FEE-PÖT, *n.* a pot for boiling coffee—*Qahwa-dān*—*Kahuā ubālne kā bāsan*.
- CÖF'FEE-RÖÖM, *n.* the public room in an inn—*Sarāe meñ ek kothri jo sab ke kām ā sakti hai*—*Bhathiyāre ke ghar meñ ek kothri jismeñ sab ko ā jā sakte haiñ*.
- CÖF'FER, *n.* (Fr. *coffre*) a chest, a money chest, a treasure; *v.* to treasure up—*Sandūq*, *khasāne ki sandūq*, *khasāna*; *v.* *jam' k.*—*Peṭi*, *rokar ki peṭi*, *rokar*; *v.* *baṭorna*, *sañchay k.*
- CÖF'FER-ER, *n.* one who treasures up—*Jam' k. w.*—*Baṭorne w.*, *sañchayi*.
- CÖF'FIN, *n.* (Gr. *kophinos*) a chest for a dead body; *v.* to inclose in a coffin—*Tābūt*, *wah sandūq jismeñ murde ko rakh-kar dafn karte haiñ*; *v.* *tābūt meñ rakhnā yā band k.*—*Sāvādhar*, *wah peṭi jismeñ loth wā sav ko dharkar gar dete haiñ*; *v.* *sāvādhar meñ dharnā wā münd d.*
- CÖF'FIN-MÄK-ER, *n.* one who makes coffins—*Tābūt-gar*, *wah sandūq banāne w. jismeñ murde ko rakh-kar dafn karte haiñ*—*Wah peṭi banāne w. jismeñ loth wā sav ko rakhkar gar dete haiñ*, *sāvādhārakār*. [w<sup>a</sup>.—*Dusre ke sath milkar banāne w.*
- CÖ-FÖÜND'ER, *n.* (L. *con, fundo*) a joint founder—*Ham-saz*, *kisi ke sath banāne*—
- COG, *n.* (G. *kogge*) a little boat, the tooth of a wheel; *v.* to wheedle, to cheat—*Bk chhoti kishṭi*, *chakkar ki dānti jis se dusre chakkar ko harakat hoti hai*; *v.* *chāphusi k.*, *charb-zabāni se rāzi k.*, *farob denā*—*Ek chhoti nāw*, *chakkar ki khuṇṭi*; *v.* *phus-lānā*, *phusalā lenā*, *batolon se prasanna k.*, *mīthi mīthi baton se phuslānā wā jhāns-nā*, *lurkhuri k.*, *thagānā*, *dhookhā denā*, *chhālānā*. [kapat, pravāchana, thagāi.]
- CÖG'GER-Y, *n.* trick, falsehood, deceit—*Bila bāzi*, *darog*, *dagā-dāzi*, *farob*—*Chhāl*, *jūth*, *CÖG'GING*, *n.* cheat, fallacy, imposture—*Dagā*, *galat*, *mugālatā*, *kizb*, *makt*, *farob*—*Thagāi*, *vañchakatwa*, *bhrānti*, *mithyāhetu*, *chhāl*, *kapat*, *vañchan*, *pravāchanā*.
- CÖ'GĒNT, *a.* (L. *con, ago*) forcible, powerful, convincing—*Muqarrar*, *qarwi*, *ustuwār*, *mazbūt*, *qāil k. w.*—*Bali*, *balawān*, *prabal*, *nischayajanak*, *viśwāsakārī*.
- CÖ'GĒN-CY, *n.* force, strength, power—*Quwwat*, *tāqat*, *zor*, *istiqrār*—*Bal*, *sāmarthya*, *samarthatā*, *prabhāv*, *śakti*.
- CÖ'GĒNT-LY, *ad.* forcibly, powerfully—*Ba-zor*, *tāqat se*, *quwwat se*—*Balavat*, *bal se*.
- CÖG'I-TATE, *v.* (L. *cogito*) to think—*Gaur k.*, *lhiyāl k.*—*Vichārñā*, *sochnā*, *chintā k.*
- CÖG'I-TA-BLE, *a.* that may be thought on—*Gaur kiye jāne ke qābil*, *lhiyāl kiye jāne ke lāiq*, *jiskā lhiyāl ho sake*—*Vichāraniya*, *soche jāne ke yogya*, *jiskī chintā ho sake*. [yat, lhiyāl kiye jāne ki liyāqat—*Vichāraniyatā*, *soche jāne ki yogyatā*.
- CÖG-I-TÄ BİL'Ṭ-ṬṬ, *n.* the state or quality of being cogitable—*Gaur kiye jāne ki qābili*—
- CÖG-I-TÄ'TION, *n.* thought, meditation—*lhiyāl*, *andeshā*, *gaur*—*Vichār*, *soch*, *chintā*.

COG-I-TA-TIVE, *a.* having the power of thought—*Khiyāl k. w., andesha k. w., qaur kar-ne ki tāqat rakhne w.*—Dhyānapar, chintāpar.

COGNATE, (*L. con, natum*) allied by blood, related in origin, kindred—*Ham-jins, ham-usl, yug-jā*—Sahajāt, sajāti, sagotra, swajan, gotraj.

COGNATION, *n.* relationship, kindred—*Qarabat, rishta-dāri, yagāniyat*—Sajātītwā, gotrajatwā, sambandh, sampark. [vijñān, pariñān.]

COGNITION, *n.* (*L. con, nosco*) knowledge—*Ilm, dāniyat, dānistagi, khabar*—Jñān, Cognition, *a.* having the power of knowing—*Dānish-mand, 'āqil, jānnē ki tāqat rakh-ne w.*—Jñānawān, prajñawān, jñāni.

COGNIZABLE, *a.* liable to be tried or examined—*Tajwiz kiye jāne yā āzmāe jāne ke lāiq*—Jñeya, bodhya, grāhya, abhiyoktavya, vicharya, vichar kiye jāne ke yogya.

COGNIZANCE, *n.* judicial notice, trial, a badge—*'Adālat ki bāz-pursi, tahqīqāt, tajwīz, nishān, 'alāmat*—Vichār, anusandhān, nirupān, parikshā, chihñ, lūg, lakshan.

COGNISCE, *n.* knowledge, act of knowing—*Ilm, jānnā*—Jñān, pariñān. [jñeya]

COGNISABLE, *a.* that may be known—*Daryāft hone ke lāiq*—Jñātavya, bodhya, COGNISABILITY, *n.* the state or quality of being cognoscible—*Daryāft hone ki qābiliyat, daryāft hone ki liyāqat*—Jñātavyatā, bodhyatā, jñeyatā.

COGNISITIVE, *a.* having the power of knowing—*Daryāft karne ki tāqat rakhne w., daryāft k. w.*—Anusandhānakāri, jān sakne w.

COGNOMINAL, *a.* (*L. con, nomen*) having the same name, pertaining to the sur-name—*Ham-nām, ham-ism, muta'alliq-i-laqab, khitāb-i-khāndān ke muta'alliq*—Eka-nāmak, ekasāñjñak, samasāñjñawān, kulānāmasambandhi, upanāmasavishayak. [nām]

COGNOMINATION, *n.* a surname—*Laqab, khitāb-i-khāndān, khitāb*—Kulanām, upa-

COHABIT, *v.* (*L. con, habito*) to dwell together, to live as husband and wife—*Ek jā rahnā, ham-khwāba h., ham-āgosh h., ham-bistar h., mard aur aurat ke taur par ham-bistar rahnā*—Ekatra rahnā, ekatra sonā, stripurush ke sadris sambhog k

COHABITANT, *n.* one living in the same place—*Ek jā rahne w.*—Sahavāsi, okasthāna-vāsi.

COHABITATION, *n.* the act of cohabiting—*Ham-bistari, ham-khwābi, ham-āgoshi, ek jā rahnā*—Sahavās, ekatravās, sahsarg, sambhog, stripurushasāṅgam.

COHEIR, *co-heir*, *co-heir*, *n.* (*L. con, hæres*) a joint heir, one who inherits along with others—*Ham-wāris, ham-warsa*—Añsi, samādthikāri, samāñsahāri, rikthabhāgi.

COHEIRESS, *n.* a joint heiress—*Ham-wārisa*—Samāñsini, samāñsahāriṇi.

COHERE, *v.* (*L. con, hæreo*) to stick together, to be united, to fit, to agree—*Bāham lipat jānā, paiwasta h., mutābiq h., murāfiq h.*—Lipāt jānā, chipak jānā, lag jānā, jut jānā, jur jānā, yogya honā, upayukt h.

COHERENCE, COHERENCY, *n.* connexion—*Silsila, 'alāqa, bāham paiwastagi, mutābaqat*—Satāw, sahyog, sañlagatwā, prabandh, avirodh.

COHERENT, *a.* sticking together, connected—*Chaspīda, basta, muta'alliq, paiwasta, mutābiq*—Chiptā huā, liptā huā, milā huā, sambaddha, sañlagne, aviruddha.

COHERION, *n.* the act of sticking together—*Chaspīdagi, ta'alluq, 'alāqa*—Sañyog, sañlagatwā, satāw.

COHERIVE, *a.* having the power of sticking—*Lasilā<sup>h</sup>, laslasā<sup>h</sup>, chip-chipā<sup>h</sup>*. [hat<sup>h</sup>.

COHESIVENESS, *n.* the state or quality of being cohesive—*Las<sup>h</sup>, lass<sup>h</sup>, chipchipā*.

COHOBATE, *v.* to distil again—*Phir chuānā<sup>h</sup>, phir chulānā<sup>h</sup>, phir khīchnā<sup>h</sup>*.

COHOBATION, *n.* repeated distillation—*Phir chuāw<sup>h</sup>, phir chulāw<sup>h</sup>, phirkar khīchnāw<sup>h</sup>*.

COHORT, *n.* (*L. cohors*) a body of foot soldiers among the Romans, a troop—*Qadīm zamāne meñ Romiyon ke piyadon ki paltan, sipākiyon kā guroh*—Prāchīn kāl meñ Romiyon kā sainyadal, sainyadal.

COIF, *n.* (*Fr. coiffe*) a head-dress, a cap; *v.* to cover or dress with a coif—*Orhni<sup>h</sup>, topi<sup>h</sup>*; *v.* orhni orhānā<sup>h</sup>, topi pahirānā<sup>h</sup>, topi sir par denā<sup>h</sup>.

COIFFURE, *n.* a head-dress—*Orhni<sup>h</sup>, topi<sup>h</sup>*.

COIGNE, COIN, *n.* (*Gr. gonia*) a corner, a wooden wedge—*Konā<sup>h</sup>, lakri kā pachchar<sup>h</sup>, lakri ki phani<sup>h</sup>*.

COIL, *v.* (*L. con, lego*) to gather into a narrow compass; *n.* rope wound into a ring, turmoil, stir—*Guñdli banānā<sup>h</sup>, guñrli banānā<sup>h</sup>, kuñdli mārānā<sup>h</sup>, kuñrli mārānā<sup>h</sup>, guñpur yā guñruri mārānā<sup>h</sup>, guñvarā mārānā<sup>h</sup>; n. lapeti huī rassi<sup>h</sup>, kuñdli<sup>h</sup>, guñdli<sup>h</sup>, lapet<sup>h</sup>, guñpur<sup>h</sup>, guñru<sup>h</sup>, jhagrā<sup>h</sup>, tantā<sup>h</sup>, bakherā<sup>h</sup>, haurā<sup>h</sup>*.

COIN, *n.* (*L. cuneus*) money stamped by authority; *v.* to stamp money, to make, to invent—*Sikka; v. sikka k. yā banānā, zarb d. yā zarb mārānā, banānā<sup>h</sup>, ijād k.*—Mudrā; *v. mudrā thāpnā, mudrā banānā, rachnā, nikālānā, sirajānā*.

COINAGE, *n.* act of coining, money, invention—*Sikka-zanā, sikka-zarbē, sikka, ijād, banāvat<sup>h</sup>*—Mudrāñkan, mudrā, kalpanā, vāsanā, srishti.

COINER, *n.* one who coins, an inventor—*Zarrāb, sikka-gar, bāni, mījīd, mukhtari*—Taksāliiyā, mudrāñkak, mudrānirmāpakartā, rachne w., banāne w., nikālne w., sirājane w., kalpak.

- CO-IN-CIDE'**, *v.* (L. *con, in, cado*) to fall upon the same point. to concur — *Milnā<sup>h</sup>, muraṣṭiq h., mutābiq h., muttaṣṭiq h.* — Saṅgam k., sadriś honā, tulya h. sammat h.
- CO IN'CI-DENCE**, *n.* the act or state of coinciding, concurrence — *Mr āṣaṭ, ittisiḥ, munāsabat, mutābaṣat, ittifiq* — Mel, sampāt, saṅgam, samāgati, mmatī, ekachittatā.
- CO-IN'CI-DEN-CY**, *n.* tendency to the same end — *Ek ki murād ki turaf mailān* — Ek hi
- CO IN'CI-DENT**, *a.* falling upon the same point, concurrent, consistent — *Milne w<sup>h</sup>, muraṣṭiq, muttaṣṭiq, mutābiq* — Sannipatit, sampātī, saṅgāmi, aviruddha, anusāri, sadriś.
- CO-IN'CI-DEH**, *n.* one that coincides — *Milne w<sup>h</sup>, muraṣṭiq h. w., muttaṣṭiq h. w., mutābiq h. w.* — Sampāt k. w., saṅgam k. w., sammat h. w., sadriś h. w.
- COISTRIL**, *n.* (castrol) a coward — *Buz-dil, kādar<sup>h</sup> — Kāyar, darpoknā.*
- COIT**. See **QVOIT**.
- CO-I-TION**, *n.* (L. *con, itum*) a going together, copulation — *Bāham jānā, mubāsharat, mujāma'at, jinā' — Ekatra jānā, saṅgam, maithun, aṅgasāṅg, sambhog, ratikriyā, rat*
- CO JŌ'ROR**, *n.* (L. *con, juro*) one who swears to another's credibility — *Dūre ki muttabari ke liye qasam khāne w.* — Dūre ki viśvāsapātratā ke nimitta śapath k. w.
- COKE**, *n.* (L. *coquo* ?) fuel made by charring pit coal — *Wah patthar kā koylā jo jalākar bujhā liyā gayā ho<sup>h</sup>.*
- COL'AN-DER**, *n.* (L. *colo*) a sieve — *Chalani<sup>h</sup>, chalni<sup>h</sup>.*
- COL'A-TURE**, *n.* the act of straining, filtration — *Chhanā<sup>h</sup>, chhān<sup>h</sup>, chulā<sup>h</sup>.*
- COL-BER-TINE'**, *n.* a lace so named from the maker Colbert — *Goṭā<sup>h</sup>, paṭhā<sup>h</sup>.*
- COLD**, *a.* (S. *cealā*) not hot, frigid, chill, indifferent, without passion, reserved; *n.* privation of heat, a disease — *Sard, khunuk, bārid, be-parwā, afsurdā, sust, be-tapak, be-niyāz, kashida, nā-āshnā-mizāj; n. sardī, zukām, nazla — Thāndhā, sital, jūr, virakt, udāsin, dhilā, nihsneh, khinchā, rūkhā, au lāpi; n. thāndhak, thāndhi, sakharma, khañsi, kaph, śleshmā.*
- COLD'LY**, *ad.* without heat, without concern — *Sardī se, be-parwā se, be-garāzi se, be-tapak — Thāndhak se, thāndhi se, viraktī se, udāsinatāpīrvak, binī sneh.*
- COLD'NESS**, *n.* want of heat, unconcern — *Sardī, khunukī, be-parwā, afsurdagi, kam-nigāh, afsurdā-dill — Thāndhak, thāndhā, udāsinatā, viraktī, vairāgya, nihsnehatā.*
- COLD'BLÖD-ED**, *a.* without feeling or concern — *Sard-mizāj, be-tapak, be-rahm, be-parwā — Snehahin, nirmohī, udāsin, virakt.* [Udāsin, virakt, nirmohī, nihsneh.
- COLD'HEART-ED**, *a.* indifferent, wanting passion — *Be-parwā, be-tapak, be-rahm, sang-dil —*
- COLE**, *n.* (S. *cawl*) cabbage — *Kobi<sup>h</sup>.*
- COLE'SEED**, *n.* cabbage seed — *Kobi kā biyā<sup>h</sup>.*
- COLE'WORT**, *n.* a species of cabbage — *Ek gism ki kobi — Ek prakār ki kobi.*
- COL'IC**, *n.* (Gr. *kolon*) a pain in the bowels; *a.* affecting the bowels — *Qūlinj, qūlanj, bāw-sū<sup>h</sup>; a. qūlinj paidā k. w., qūlinj ke muta'alliq — Śul, udaravedanā; a. udaravedan-janak, śulakar.* [nā<sup>h</sup>, pachak jānā<sup>h</sup>, bāith jānā<sup>h</sup>.
- COL-LAPSE'**, *v.* (L. *con, lapsum*) to fall together, to close by falling together — *Pachak-*
- COL-LAPSED**, *p. a.* fallen together, withered — *Pachakā huā<sup>h</sup>, bāithā huā<sup>h</sup>. chuchakā huā<sup>h</sup>, murjhāyā huā<sup>h</sup>, sikkurā huā<sup>h</sup>.* [jhāw<sup>h</sup>, sikkurā<sup>h</sup>.
- COL-LAP'SION**, *n.* falling together or shrinking — *Pachakāw<sup>h</sup>, pachak<sup>h</sup>, chuchakāw<sup>h</sup>, mur-*
- COL-LAR**, *n.* (L. *collum*) something worn round the neck; *v.* to seize by the collar — *Gulū-band, girebān, tauq; v. gulū-band pakarnā, girebān pakarnā, tauq pakarnā — Paṭṭā, mālā, hañsī; v. paṭṭā pakarnā, mālā pakarnā, hañsī pakarnā.* [patto sahī.
- COL'LARED**, *a.* having a collar — *Gulū-band-dār, girebān-dār, tauq-dār — Mālāvisishṭ,*
- COL'LAR-BONE**, *n.* the clavicle — *Hāns<sup>h</sup>, hañsuā<sup>h</sup> — Grivāsthī, kaṇṭhāsthī.*
- COL-LATE'**, *v.* (L. *con, latum*) to lay together and compare, to place in a benefice — *Ekātrā rakh-kur muṣābala k., mazhab-dār ke liye de dālnā — Dharkar milānā, jāneh-nā, dharmādhyāpak ke nimitta vritti denā.*
- COL-LA'TION**, *n.* comparison, the act of placing in a benefice, a repast — *Muṣābala, mazhab-dār ko baḥshish, muḥl, nāshā — Upamān, milān, milāw, dharmādhyāpak ke nimitta vritti denā, kalewā, jāpān, kiñchit āhār.*
- COL-LA'TIVE**, *a.* able to confer or bestow — *Baḥshish k. w., de-dālne w<sup>h</sup>. — Vritti dene w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TOR**, *n.* one who collates — *Muṣābala k. w., baḥshish k. w. — Milāne w., milā-waiyā, de dālne w., dharmādhyāpak ko vritti d. w.*
- COL-LA'TER-AL**, *a.* (L. *con, latus*) being side by side, not direct, concurrent — *Pahlū-ba-pahlū, barābar-sarābar, ham-pahlū, sidhā nahā<sup>h</sup>, bāham, muttaṣṭiq — Lagelage, anyonyapārsawasth, prasaṅgik, ānushaṅgik, vakra, sahakāri, sambhūyakari.*
- COL-LA'TER-AL-LY**, *ad.* side by side, indirectly — *Pahlū ba-pahlū, pech se, kināyatan, hilaṭān — Lagelage, kait kait, prasaṅgakram se, sidhā nahān.*
- COL-LAUD'**, *v.* (L. *con, laus*) to join in praising — *Ta'rif karne meñ sharik honā, milke ta'rif k. — Milkar sarāhnā, milkar prasaṅsā k.*
- COLLEAGUE**, *n.* (L. *con, lego*) a partner or associate in office or employment —

*Ham'uhda, ham-mansab, ham-pesha, kām meñ sharik*—Tulyavrittiwāla, tulyavyipāri, ekavishayi, saṅgi, saṅhakāri. [h, sājhī k. wā h., milāna wā milnā.

COL-LEAGUE, *v.* (to unite with)—*Sharik h., rafiq k. yā h.*—Sāthī k. wā h., saṅgi k. wā COL-LEAGUE SHI. *n.* partnership—*Shirkat, sharakat, rifāqat*—Sāth, sājhā, saṅg.

COL-LECT, *v.* (1. *con, lectum*) to gather together, to gain by observation, to infer—*Jam' k. yā h., ek jā k. yā h., darṣāft k., istikhraj k., kisi dalil se ma'lūm k.*—Samet-nā, batornā, ekatthā k. wā h., sañchay k., baturnā, anubhav k., samajhnā, anumān k., nikālū. [thanā.

COL-LECT, *n.* a short comprehensive prayer—*Ek mukhtasar du'ā*—*Ek sūnkshepiḥ prār-*

COL-LECTED, *p. a.* gathered, recovered, cool—*Jam', farāham, bā-qarār, bahāl-tab'i-yat, dil-jam', mutahammil, khāmush*—Sañchit, ba'urā, samitā, avyagra, avyast, nirākul, dhairyawan.

COL-LECTED-LY, *ad.* in one view, coolly—*Ek nazar meñ, ek nigāh meñ, dil-jam' se, khā-moshi se, bā-qarār*—*Ek dūshṭī meñ, ek ber dekhne meñ, avyastatā se, dhairya se.*

COL-LECTED-NESS, *n.* state of being collected—*Dil jam', bā-qarārī, khāmoshi, imā', jam' hone ki hālāt*—Sañchitabhāv, ekasthatā, rāsibhūtātī, avyastatā, dhairya, avyagratā. [niya, sañcheya, chetavya.

COL-LECT-IBLE, *a.* that may be collected—*Qūbil-i-imā', jam' kiye jāne ke laiq*—Chaya-

COL-LECT-ION, *n.* the act of gathering together, contribution, an assemblage, a compilation, deduction, corollary—*Bator<sup>h</sup>, jam' k., chandā<sup>h</sup>, ijtind', majmā', jam'iyat, tālīf, nutija, istiḥḥāl*—Sañchay, samet, biharī, bāchh, samuh, vrind, saṅgrah, nigaman, siddhant [Rāsibhūt, sañchit, sangribit.

COL-LECTIVE, *a.* gathered into one body—*Majmū', jam' kiya gayā, farāham-shuda*—

COL-LECTIVE-LY, *ad.* in a body, not singly—*Hayat-i-majmū'i, ek sāth<sup>h</sup>, sab milke<sup>h</sup>*—Samuh meñ, vrind meñ, apñthakarūp se.

COL-LECTOR, *n.* one who collects, a tax-gatherer—*Jam' k. w., jāme', muallif, tahsil-dār*—Batorī, batorne w., sañchetī, sañchayī, saṅgrāhak, karagrāhī, ughane w.

COL-LECTOR-SHIP, *n.* the office of a collector—*Jam' karne-wāle kī 'uhda, muallifi, tahsil-dārī*—Batornewāle kā pad, sañchetā kā pad, saṅgrāhakapad, karagrāh.kapad, ughanewāle kā pad.

COL-LEGE, *n.* (L. *con, lego*) a society of men set apart for learning or religion, a seminary of learning, a house in which collegians reside—*'Ilm yā dīn ki pairavi ke wāste jo jam'iyat muqarrar rakhi hai, dars ki jagah, maktab, madrasa*—Vidyā wā dham ki vridhī ke nimitta niyat sabhā wā janāsamuh, pāthālay, vidyālay, pāthasālā.

COL-LE-GIAN, *n.* a member of a college—*Tālib-i-'ilm, tālibu-'ilm, madrase ke muta'alliq shakhs*—Vidyārthī, chhātra, vidyālayasth.

COL-LE-GI-ATE, *a.* containing a college, like a college; *n.* a member of a college—*Madrase-dār, madrase ke muta'alliq, madrase ke mānind; n. tālib-i-'ilm, tālibu-l-'ilm, madrase ke muta'alliq shakhs*—Pāthasālāvisiṣṭ, pāthālayasadriṣ, vidyālayasambandhī; *n.* chhātra, vidyārthī, vidyālayasth.

COL-LET, *n.* (L. *collum*) the part of a ring in which the stone is set—*Angūṭhī kī khāna*—Angūṭhī kī wah bhāg jismeñ nag jarā jātā hai.

COL-LIDE, *v.* (L. *con, laedo*) to strike against each other, to dash together—*Āpas meñ takranā yā bhīrnā<sup>h</sup>, āpas meñ takkar marnā<sup>h</sup>.*

COL-LISION, *n.* the act of striking together—*Tukkar<sup>h</sup>, thokar<sup>h</sup>, thes<sup>h</sup>, dhakkā<sup>h</sup>.*

COL-LIER. See under COLAL.

COL-LIFLOW-ER. See CAULIFLOWER.

COL-LI-GATE, *v.* (L. *con, ligo*) to tie or bind together—*Bāndhnā<sup>h</sup>, kasnā<sup>h</sup>.*

COL-LI-GATION, *n.* a binding together—*Bāndh<sup>h</sup>, chhānd<sup>h</sup>, bāndhāw<sup>h</sup>, bandhan<sup>h</sup>.*

COL-LI-QUATE, *v.* (L. *con, liqueo*) to melt—*Gholnā<sup>h</sup>, ghulnā<sup>h</sup>, galānā<sup>h</sup>, galnā<sup>h</sup>, pighlānā<sup>h</sup>, pighalnā<sup>h</sup>.*

COL-LIQUA-BLE, *a.* easily melted—*Āsānī se ghulne ke qūbil, āsānī se galne ke laiq*—Dravya, galaniya, sugamatā se gal jāne ke yogya.

COL-LIQUATION, *n.* the act of melting—*Ghulāw<sup>h</sup>, galāw<sup>h</sup>, pighlāw<sup>h</sup>.*

COL-LIQUA-TIVE, *a.* melting, dissolving—*Galāne w<sup>h</sup>, ghulāne w<sup>h</sup>, pighlāne w<sup>h</sup>.*

COL-LIQU-E-FAC-TION, *n.* a melting together—*Ekatthā galāw<sup>h</sup>, ek sāth ghulāw<sup>h</sup>.*

COL-LISION. See under COLLIDE.

COL-LO-CATE, *v.* (L. *con, locus*) to place together; *a.* placed together—*Ekatthā*

COL-LO-CATION, *n.* act of placing together—*Tartīb, ekatthā rakhāw<sup>h</sup>*—Sañsthāpan, eka-trā dharna, sañsthitī. [māns kī dalī, mānsalav.

COL-LOP, *n.* (Gr. *kollops*) a slice of flesh—*Gosht kī pārchā, māns kī tukrā<sup>h</sup>*—Botī,

COL-LO-QUY, *n.* (L. *con, loquor*) conference, conversation, dialogue—*Guft-gū, zikr-mazkūr, kalima-kalām, sunāl-jawāb*—Bāthit, vārtālāp, kathopakathan, sambhāshan, pūchhpāchh, prāsnottar.

COL-LOQUI-AL, *a.* relating to conversation—*Guft-gū ke muta'alliq, roz-marre ke muta'alliq*—Sañlāpi, bāthit kī sambandhī, kathopakathanasambandhī.

- CÖL'LO-QUIST**, **CÖL'LO-CÜ'TOR**, *n.* a speaker in a dialogue—*Sucāl-jarāb meñ bāteñ k. w.*—Prasnottar ki rīti se bāchhit k. w.
- CÖL-LUC-TÄTION**, *n.* (*L. con, luctor*) contest, contrariety, opposition—*Qazīya, tukrār, khilāf, ihtilāf, muqābala, zidd*—*Taifā, bakherā, jhagrā, v. odh, vaiparitya.*
- CÖL-LÜDE**, *v.* (*L. con, ludō*) to conspire in a fraud, to act in concert—*Kisī fareb meñ sāsish k., bandish k., sāsish k., uttifāq k.*—*Kisī kapāṭ meñ guṭ k., kapāṭamantra k., pratāraṇasāṅket k., kisī ke sāth milkar kām k.*
- CÖL-LÜ'DER**, *n.* one who conspires in a fraud—*Kisī fareb meñ sāsish k. w., bandish k. w.*—*Kisī chhal meñ guṭ k. w., kapāṭamantra k. w., pratāraṇasāṅket k. w.*
- CÖL-LÜ'DING**, *n.* trick, deceit—*Dagā-bāzi, fareb, dagā, mākr, hla*—*Chhal, kapāṭ, pravañchanā.*
- CÖL-LÜ'SION**, *n.* secret agreement for fraud—*Kisī fareb ke liye bandish, kisī dagā bāzi ke vāste sāsish*—*Kisī kapāṭ ke nimitta guṭ, pratāraṇasāṅket, kapāṭamantra.*
- CÖL-LÜ'SIVE**, *a.* fraudulently concerted—*Sāsish se kiya gayā, bandish se kiya gayā*—*Guṭ se kiya gayā, kapāṭaprabandh se kiya gayā, kapāṭamantra wā pratāraṇasāṅket se kiya gayā.*
- CÖL-LÜ'SIVELY**, *ad.* in a collusive manner—*Bandish karke, sāsish karke*—*Kapāṭaprabandh se, kapāṭamantra se, pratāraṇasāṅket se, milkar chhal karke.*
- CÖL'LY**. See under **COAL**.
- CÖL'O-CYNTH**, **CÖL'O-QUIN'TI DA**, *n.* (*Gr. kolokunthis*) the bitter apple, a kind of gourd, a purgative drug—*Talkh seb, ek qism kā kaddū, dast-āwar dawā*—*Khattī sev wā sew, kumharā wā lauki kī ek jātī, rechak aushadh.*
- CÖLON**, *n.* (*Gr. kolon*) a point (.), the largest of the intestines—*Ek aisā nishān jaisā yah (.), sab se barī ahīrī*<sup>h</sup>—*Ek aisā chihñ jaisā yah (.), sab se barī ānt.*
- CÖL'ONEL**, **cōr'nel**, *n.* (*Fr.*) the commanding officer of a regiment—*Hazāri, sālār, ek paltān kā sab se barā afsar*—*Ek paltān kā swāmī, ek paltān kā adhipati.*
- CÖL'ONEL-ÇY**, **CÖL'ONEL-SHIP**, *n.* the rank or commission of a colonel—*Hazāri-garī, sālār-garī, ek paltān ke sab se barī afsar*—*ahda*—*Ek paltān ke swāmī kā pad wā adhikār, vyūhapatitwa.* [*ki qatār, silk i sūtīn*—*Stambhasroni, stambhapanākti.*]
- CÖL-ON-NÄDE**, *n.* (*L. columna*) a range of columns or pillars—*Chihāl-sūtīn, sūtīn*
- CÖL'O-NY**, *n.* (*L. colo*) a body of people drawn from the mother country to inhabit some distant place, the country planted—*Admīyōñ kā guvoh jo apne mulk ko chhor-kar kisī dūr ke dūre mulk meñ jākar rahēñ, nuwābād mulk*—*Log jo swades ko chhorke dūr prades meñ jākar basāñ, desāsākhasthajan, pradevāsī, swades atyāgiyōñ se basā huā prades, nayā basā huā prades, desāntarastharājyasākhā, desāsakhā.*
- CÖL'ÖNIAL**, *a.* relating to a colony—*Naw-ābād mulk ke mutā'alliq*—*Desāsākhāsambandhī, desāntarastharājyasākhāsambandhī, naye base hue prades kā sambandhī, navinavasatisthānavishayak.* [dhi, kisāñōñ kā vishayak.]
- CÖL'ÖNICAL**, *a.* relating to husbandmen—*Kishtkārōñ ke mutā'alliq*—*Krishakasamban-*
- CÖL'O-NIST**, *n.* an inhabitant of a colony—*Naw-ābād mulk kā bishinda*—*Naye base hue prades kā nivāsī, desāntaravāsī, desāntarastharājyasākhāvāsī.*
- CÖL'O-NIZE**, *v.* to plant with inhabitants—*Naw-ābād k., ābād k.*—*Basānā.*
- CÖL'O-NIZÄTION**, **CÖL'O-NIZ-ING**, *n.* the act of planting with inhabitants—*Naw-ābādī, ābād k.*—*Basānā, pradeśavāsan, desāntarādihvāsan.*
- CÖL'O-PHON**, *n.* (*L.*) the conclusion of a book containing the date and place of publication—*Kisī kitāb kā khātima jismēñ us kitāb ke chhapne kī tārīkh aur jagah mundaraj ho*—*Kisī pustak kā ant jismēñ us pothī ke chhapne kā sañvat aur sthān*
- CÖL'O-PHO NY**, *n.* a black resin—*Rāl<sup>h</sup>, dhūp<sup>h</sup>.* [likhā ho.]
- CÖ LÖ'SUS**, *n.* (*L.*) a gigantic statue—*But i'āzim*—*Bahut barī mūrtī, vrihatpratiṃā.*
- CÖLÖ'SAL**, **CÖL-ÖS-SĒ'AN**, **CÖLÖ'SIC**, *a.* like a colossus, gigantic, huge in size—*Bahut barī mūrat ke mānind, 'ifrit-sūrat, 'āzim shakl, qaddāwar*—*Bahut barī mūrtī ke sadris, asambhavamūrtī, vrihatkāy, dānavākar, bahut harā.*
- CÖL'OUR**, *n.* (*L. color*) the hue or appearance of bodies to the eye, the tint of the painter, false show, complexion; *pl.* a standard; *v.* to mark with some hue, to palliate, to make plausible, to blush—*Raṅg<sup>h</sup>, raṅg-raugañ, zāhir-numā sūrat, raṅgaṭ<sup>h</sup>; pl. nishān, v. raṅgnā<sup>h</sup>, khasposh k., khasf k., narm k., zāhir-numā k., sharmānā, shaym khānā*—*Rīg, varṇ, varṇak, lep, dekhāw, jhūthī dekhāw, kapolārāg, rūp; pl. patākā, jhāṇḍā; v. raṅg charṇānā, hālā k., nyūn k., satyasadrīs k., lajānā, lajjit h.*
- CÖL'O-RATE**, *a.* tinged, dyed, coloured—*Raṅgā huā<sup>h</sup>, raṅgin.*
- CÖL'O-RÄTION**, *n.* the art of colouring—*Raṅg-sāzi*—*Raṅgawāt, raṅgāi.*
- CÖL'O-RIFIC**, *a.* able to give colour—*Kisī chiz ko raṅg dene ke lāiq, raṅg paidā k. w.*—*Rāgad, varṇad, raṅg d. w.* [Satyabhāsi, sudrisya, satyasadrīs.]
- CÖL'OUR-A-BLE**, *a.* specious, plausible—*Zāhir-numā, sūrat-dār, zāhir-dār, numāishī*—*CÖL'OUR-A-BLY*, *ad.* speciously, plausibly—*Zāhir-numāi se, sūrat-dārī se, zāhir-dārī se*—*Satyabhāsi se, sudriyātā se, satyasadrīsātā se.*

- CŌL'OUR'D**, *a.* streaked, striped, specious—*Raṅgin, raṅga-raṅg, gūn ā gūn, zāhir-nām, zāhir dār*—*Raṅjit, raṅgā huā, varjit, nānāvartuā ekhāṁhit, satyāsudrīś*
- CŌL'OUR'ING**, *n.* the art of applying colours—*Raṅg-sāz, roṅgini*—*Raṅgawāt, raṅgāi*
- CŌL'OUR'IST**, *n.* one who excels in colouring—*Raṅg bhārne meṁ ustād, jo shukhs raṅgne ke kām meṁ ka nīl ko*—*Raṅjak, chitrakar, raṅg chaplāne meṁ jo kuśāl ho, raṅg bhārne meṁ jo nipuṅ ho.* [hin, pāradarsak, nirmal, swachchha]
- CŌL'OUR'LESS**, *a.* without colour, transparent—*Be-raṅg, shaffāf, musaffā*—*Avary, varṇa*
- COL-STAFF**. See COWLSTAFF.
- CŌLT**, *n.* (S) a young horse; a foolish youth; *r* to frolic, to befool—*Bachherā<sup>b</sup>, all-hur<sup>b</sup>, chhichhorā<sup>b</sup>, v. khelnā<sup>b</sup>, alol-kalol k<sup>b</sup>, andhlānā<sup>b</sup>, thagnā<sup>b</sup>, chhālnā<sup>b</sup>, dhokhā d<sup>b</sup>*
- CŌLT'ISH**, *a.* like a colt, frisky, wanton—*Bachhere ke mānind, shokh, belihāz, be-gairat, be-zabt*—*Bachhore ke sadriś, alolī, kudakkar, chañchal, dhith, swechchhāchārī*
- CŌLT'ISH'LY**, *adv.* in the manner of a colt—*Bachhere yā chhichhore ke mānind*—*Bachhare wā allhar ke sadriś* [—*Jovanāvasthā ke sukh ki chih.*]
- CŌLT'S TŌOTH**, *n.* love of youthful pleasure—*'Ālam-i-shabāb ke 'āsh-o'-ashrat kā shauq*
- CŌL'UM-BA-RY**, *n.* (L. *columba*) a dove, a pigeon-house—*Kābuk, kabūtār-khāna*—*Kapoti-gār.*
- CŌL'UM BINE**, *n.* the name of a plant—*Nohāt ki ek qism*—*Paudhe ki ek jāt.*
- CŌL'UMN**, *n.* (L. *columna*) a round pillar, any body pressing perpendicularly on its base, a line of figures, a section of a page, a file of troops—*Rukn, satūn satūn yā satūn, pilpāya, shaklōn ki qutār, safhe kā ek zīl, sipāhiyōn ki qutār*—*Golastambh, gol khaṁbūhā, thūnhī, chitroṅ ki pañkti, patārdhaprīsth, prīsth kā ek khand, sānjā-paṅkti, suchivvyāh.*
- CŌ-LŪM'NAR**, *a.* formed in columns—*Satūnī satūnī yā sitūhī, sitūn-shakl, pilpāye ki sūrat, gol khaṁbhe ki sūrat*—*Golastambhākār, golastambhākritī.*
- CŌ-LŪRES'**, *n. pl.* (Gr. *kolourai*) two great circles passing through the poles and the equinoctial and solstitial points—*Do bare dūire jo qutbōn meṁ hokar aur nuqta-i-i'tidāl-i-rubī nuqta-i-i'tidāl-i-kharīfī nuqta-i-rāsu l-sartān aur nuqta-i-rāsu l-judī meṁ hokar guarte haiṁ*—*Āl-hāwrittā.*
- CŌMA**, *n.* (Gr.) lethargy, stupor—*Khūb-ālūdagi, majhūlī, be-hoshi, be-hissī*—*Nidrā-ālātā, ghoranidrā, juratī, indriyastambh, vyānōh, jārnā.*
- CŌM'A-RŌSE**, *a.* lethargic, drowsy—*Majhūl, Khūb-ālūda, uṅgāsā<sup>b</sup>, nindāsā<sup>b</sup>, kāhil*—*Nidrātūr, nidrālū, alsāyā, auṅghāyā*
- CŌM'ATE**, *n.* (L. *con. S. maco*) a companion—*Sithī<sup>b</sup>, sangī<sup>b</sup>.*
- CŌM'ATE**, *a.* (Gr. *komē*) hairy, like hair—*Bāl sā<sup>b</sup>, bāl-pur, mūe sā, mūe dār*—*Lom ke sadriś, lomānjā, lomawān.*
- COMB'**, *cōm*, *n.* (S. *comb*) an instrument for the hair, the crest of a cock, the cavities in which bees lodge their honey, a dry measure; *v.* to divide clean and adjust the hair, to lay smooth and strait—*Shā'a, kanghī<sup>b</sup>, tāj-i-khurīś, makhhiyōn kā shahd-khāna, sūkhī chiz kā paimāna*, *v.* *bāl jhārnā<sup>b</sup>, kanghī se sāf k., dhunnā<sup>b</sup>, ārasta k.*—*Kāngahī, keśamījānī, kukkūtaśūhī, kukkūtaśikha, madhukosh, madhumākhi kā chhātā, sūkhī dravya kā parimān*; *v.* *kāngahī k., dhunaknā, saṁvārnā, chiknānā.*
- CŌMB'ER**, *n.* one who combs—*Kanghī k. w<sup>b</sup>, dhuniyā<sup>b</sup>, behnā<sup>b</sup>, sānuārne w<sup>b</sup>.*
- CŌMB'LESS**, *a.* without a comb or crest—*Be-chotī, be-tāj*—*Churāhin, sikhāhin.*
- CŌMB'MAK-ER**, *n.* one who makes combs—*Kangh-sāz*—*Kāngahī banāne w.*
- CŌM'BAT**, *v.* (L. *con. Fr. battre*) to fight, to oppose; *n.* a contest, a battle, a fight—*Larāī k<sup>b</sup>, muqābala k., mukhālafat k.*; *n.* *tantā<sup>b</sup>, jhagrā<sup>b</sup>, larāī<sup>b</sup>*—*Jhagrā k., laṛnā, rokṇā, sāmnā k.*
- CŌM'BAT-ANT**, *n.* one who combats, a champion; *a.* disposed to quarrel—*Larṇe w<sup>b</sup>, dīn<sup>b</sup>, paludwān*; *a.* *jhagrālū<sup>b</sup>, larāṅkā<sup>b</sup>*—*Yoddhā, vīr, subhāt.*
- COM-BINE'**, *v.* (L. *con. binus*) to join together, to unite, to agree, to coalesce—*Paiwasta k., milānā<sup>b</sup>, paivasta honā, milnā<sup>b</sup>*—*Jornā, gāñhna, ek k., jurnā wā jutnā, ek honā*
- COM-BINABLE**, *a.* that may be combined—*Paiwasta kiye jāne ke qābil, milāye jāne ke lāiq, ek hone ke qābil*—*Sandheya, sambhāvya, joṛe jāne ke yogya, ek hone ke yogya, aviruddh.*
- CŌM-BI-NĀ'TION**, *n.* union, association—*Ittifāq, rifāqat, mel<sup>b</sup>, ittisāl*—*Sānyog, yog, sandhī, sānhātī, sānsarg.*
- COM-BINER**, *n.* one that combines—*Milāne w<sup>b</sup>, joṛne w<sup>b</sup>, jurne w<sup>b</sup>, milne w<sup>b</sup>.*
- COM-BUST'**, *a.* (L. *con. ustum*) applied to a planet when apparently very near the sun—*Āfāq ke nihāyat nazdik kā sāiyāra*—*Sūryanikatastagrah, sūrya ke samip hā grah.*
- COM-BUS'TIBLE**, *a.* that may be burnt; *n.* a substance that may be burnt—*Bārūt sā, sozandā, ātash-gir*; *n.* *ātash-gir shai, sozandā chiz*—*Dahanīya, jwalanīya, sahajajwalanīya, sīghradahanīya, sīghrajwalanīya*; *n.* *sahajajwalanīya dravya, sīghradahanīya vastū.*
- COM-BUS'TI-BIL'I-TY**, **COM-BUS'TI-BLE-NESS**, *n.* quality of catching fire, aptness to take

fire—*Sozandagi, ádash-giri, ásári se jal úthne ki khásiyat*—Sahajajwalaníyat, égh-radahaníyat, síghrajwalana ílatwa. [jwalan.]

COM BUST'ION, *n.* a burning, conflagration.—*Sozish, sokhtag', jalam, af khtagi*—Dáh, COM-BUS'TIVE, *a.* disposed to take fire—*Ádash-gir*—Jwalanasíl, dahani *a.*

CÔME, *v.* (*S. cumen*) to draw near, to advance towards, to arrive, to happen; *p. t.* CAME; *p. p.* CÔME—*Áná<sup>h</sup>, á jáná<sup>h</sup>, áge barhá<sup>h</sup>, pakuñchná<sup>h</sup>, honá<sup>h</sup>, á parná<sup>h</sup>, parná<sup>h</sup>, bítaná<sup>h</sup>.*

CÔMER, *n.* one who comes—*Áne w<sup>h</sup>, pahuñchne w<sup>h</sup>, áwanphár<sup>h</sup>*

CÔMING, *n.* approach, arrival; *a.* advancing near, ready to come, future—*Ámad, rasid*; *a. nazdik átu huá, áne ko mustá'idil, áyanda, mustaq'il*—*Awái, ágam, upasthiti, upasthán*; *a. áne w, udyat, suprastut, áne ko prastut, ágám, bhavishyat, bhávi.*

CÔME-DY, *n.* (*Gr. komos, oðé*) a play representing the lighter actions and passions of mankind—*Sawáng<sup>h</sup>, nagl*—*Prahasananátak.*

CO-MÉDI-AN, *n.* an actor of comic parts, a stage-player, a writer of comedies—*Naqáq, naql-báz, kháñ<sup>h</sup>, ek qism kú bhát*—*Sawangi, vaihiak, rángajiv, nat, sawangarachak, prahasananátakarachak.*

CÔM'IO, *a.* relating to comedy, raising mirth—*Muta'alliq-i naql, mas'hara, zarif*—*Prahasananátakasambandhi, hañser, thathol, chuhli, hisakar, kautuki*

CÔM'I-CAL, *a.* raising mirth, diverting, droll—*Hansáu<sup>h</sup>, dil-bahliú, zarif*—*Hasyot-pidak, manbhiláú, vinodak, hisakar, kautuki.*

CÔM'I-CAL-LY, *ad.* in a comical manner—*Naql-bázi se, ras'kharagi se*—*Hañsáu ríti se, kautuki bháv se, chuhulpán se, hasyaprakár se*

CÔM'I-CAL-NESS, *n.* the quality of being comical—*Naql-bázi, mas'kharagi, zaráfut, khush-tab'i*—*Thatholi, chuhul, chuhulpán, kautu, h syatwa.*

CÔME'LY, *a.* (*S. cueman*) graceful, decent—*Kháb-súrat, khush-numá, hasín, jamil*—*Sundar, súlup, rūpawán, sudhíya.*

CÔME'LI-NESS, *n.* grace, beauty, dignity—*Kháb-súrat, khush-numá, kven, shán*—*Saundarya, livanya súrúpat, sundarata, sajavat, mayáda, mahatva.*

CÔM-ES-SÁ'TION, *n.* (*L. com, eum*) revelry—*Dhím-dhí se áush-o'-ashrat, dhím ke áush záqfat*—*Amodapúrvak sambhojan, utsavapúrvak jawnir*

CÔMET, *n.* (*Gr. komé*) a heavenly body with a train of light and eccentric motion—*Dum dár saigúra, saigúra-i-dum-dár*—*Jháru, bahani, dhúnaketa, ketutára.*

CÔM'E-T-ARY, *a.* relating to a comet—*Dum-dár saigúra ke mut-i'alliq, saigúra-i-dum dár se nisbat dár*—*Jháru ká sambandhi, bahani kí ras'há, dhúnaketasambandhi*

CÔMET-LIKE, *a.* resembling a comet—*Dum-dár saigúra-numá, samúra-i-dum dár ke mánind*—*Jháru ke sadris, bahani ke sadris, dhúnaketa ke sadris*

CÔMET-ÔG'RA-PHY, *n.* a description of comets—*Bayán-i-dum-dár saigúra, dum-dár saigúra kú bayán*—*Dhúnaketuvarpan, ketuvarman.*

CÔMFIT, *n.* (*L. con, factum*) a dry sweetmeat; *v.* to preserve dry with sugar—*Ek qism kí khushk mithái, luttá<sup>h</sup>, gúli<sup>h</sup>, meua, úthki dawa, v mithái banána<sup>h</sup>, chíni se páqrná<sup>h</sup>*—*Ek prakár kí shuk mithái, modak.*

CÔMFIT-URE, *n.* a sweetmeat—*Mithá.*

CÔMFORT, *v.* (*L. con, fortis*) to strengthen, to enliven, to console, to cheer, *n.* support, countenance, consolation—*Quraat d, zúda dñ k, tazallí d, takín d, khátir-dári k, khush k, bashshush k*; *n. taqiyat, quwat, madad, phor r áar, taslím, tazallí, dil-díhi*—*hárhaz d, man porhá k, sauj k, tejawán k, chatak k, dilásá d, áswásan k, dhírat d, ánand d, piassana k*; *n. áswásan, dhárhas, saháyatá, prabodh, dhnaq, sukh, chom, santosh.*

CÔMFORT-A-BLE, *a.* giving or admitting comfort—*Ásída hál, quwat-dñ k, takín bak'hsh, farsh-bak'hsh*—*Sukhi, swasth, súlhad, santoshak, ántid, swasthyajanak.*

CÔMFORT-A-BLE-NESS, *n.* estate of comfort—*Ásídaq, quwat dñ, tusk-n-bak'hshí, áram, chain*—*Swástiya, swasthát, saukhyá, sulh* [see anand se, santosh se.]

CÔMFORT-A-BLY, *ad.* in a comfortable manner—*Ánán se, khushi se, chain se*—*Sukh*

CÔMFORT-ER, *n.* one who administers comfort, the title of the Holy Spirit—*Khátir-nauáz, mun'ín, tusk-n-bak'hsh, áram-bak'hsh, Rúku-l-quds yá Rúku-lláh ká Khítáb*—*Áswása, santoshad, prabodhak, pavitra átiná ká upan ún*

CÔMFORT-LESS, *a.* without comfort—*Dil-tang, dil-shikasta, be-kas, be-chúra, be-chain*—*Níranand, santoshahín, udás* [áram-dñ 'aurat—*Áswásan úri, prabodhak úri*

CÔMFORT-RESS, *n.* a female who comforts—*'Aurat khátir-nauáz, tuskín-bak'hsh 'aurat, CÔM'IC.* See under COMEDY.

CO-MÍ'TIAL, *a.* (*L. co, úliu*) relating to the assemblies of the people of Rome, relating to an order of Presbyterian assemblies—*Rom ke qadím loqón kí majlisá ke muta'alliq, pádríyon ke ek jti, qe kí majlisá ke muta'alliq*—*Rom nagar ke prachin loqón kí sabháon ká sambandhi, purohiton ke ek víserh panth kí sabháon ká víshayak.*

CÔM'MA, *n.* (*Gr. komma*) a point (,)—*Ek aísá nishán jaisá yth (,)*—*Ek aisa chihni jaisá yahi (,)*

COM'MA-TISM, *a.* briefness, conciseness—*Iktisār, ijmāl, kotāhī*—*Ṣaṅkshiptatā, ṣaṅkshipt, ṣaṅkshipti, alpatwa.*

COM-MAND *v.* (*L. com, mando*) to govern, to order, to lead as a general; *n.* the right of commanding, order, authority—*Hukūmat k., tahakkum rakhnā, farmānā, hukm d., hukm l.; n-dārī k., sālārī k.; n. sar-dārī, hukūmat, tahakkum, hukm, farmān, farmāsh, ikhtiyār, iqtidār, moqdār*—*Śāsan k., prabhutwak, ājñā k. wā d., ādes k., senāpati h., senā par ādhipatyā k.; n. ādhipatyā, adhyakshata, prabhutwa, ājñā, ādes, uldeś, adhikār, adhikaritwa.*

COM-MAN-DANT, *n.* the commanding officer of a place or of a body of forces—*Qal'a-dār, hākīm, sar-dār, sālār, tanj-dār*—*Garhī k. ādhipati, kisi sthān k. senāni, senāpati.*

COM-MAND-TO-RY, *a.* having the force of a command—*Hukūmat k. tāqat rakhnē w., sar-dārī ke barābur*—*Ādhipatyā k. ādhikārī, prabhutwa k. śakti rakhnē w., ādes ke tūlyā.* [ādeshtā, adhipati, senāni, senādhyaaksh, senāpati]

COM-MAND'ER, *n.* one who commands, a leader—*Hākīm, sar-dār, sūph-sālār*—*Ādesī,*

COM-MAND'ER-Y, *n.* a body of knights, the revenue or residence of a body of knights—*Mumtāz sawārōn k. jamāt, mumtāz sawārōn ke guruh k. āmadani yā jā-i-sukūnat*—*Kulīnasādhivag mātthi pratisṣṭhit ghujcharhōn k. samūh, kulīnasādhivag arthāt pratisṣṭhit ghujcharhōn ke samūh k. pīpti wā nivāsasthān.*

COM-MAND'ING, *a.* controlling, powerful—*Zabt k. w., hukūmat k. w., tāyat-war, muqar w., nazbūt*—*Anuśāsan k. w., śaktimān, prāsal, balawān.*

COM-MAND'ING-LY, *ad.* in a commanding or powerful manner—*Zabt karne ke taur se, zabt se, tāqat se, zor se*—*Anuśāsanapūrvak, śakti se, bal se.*

COM-MAND'MENT, *n.* a mandate, a precept—*Hukm, amr, farmān, masla, nasihat, pond*—*Ājñā, ādes, vidhi, nideś.*

COM-MAN'DRESS, *n.* a female who commands—*Hukūmat karne-wālī, farmāne-wālī, sar-dārīn, hākima*—*Ādhikāminī, adhiṣṭhātṛī, ādhipatyākāminī.*

COM-MARK, *n.* (*S. mare*) a frontier—*Sar-hadd, hadd*—*Sewānā, sīmā*

COM-MAT'ERIAL, *a.* (*L. com, materia*) consisting of the same matter—*Ham jins, ek hi shai k. banā huā*—*Ekavastu, ekabhāv, ek hi dravya k. banā huā, ekamūrti*

COM-MEAS'U-RABLE, *a.* (*L. com, metior*) reducible to the same measure—*Ham-andāz, munhōn l-maṣnī'atāi-hi-naushtarak, ham-ucān*—*Sāpavattā, samapūimān, samamātra, samamān.*

COM-MEM'O-RATE, *v.* (*L. com, memor*) to preserve in memory, to celebrate solemnly—*Yād-gārī rakhnā, tā'zim yā muhabbat ke sāth kisi shakhs yā majore k. yād-gārī k.*—*Smaran rakhnā, sudh bunāye rakhnā, kisi purush wā karm ke smaranyārth parv mānnā, ādar wā prem se kisi ghatanā wā purush ke smaran k. ātsav k.*

COM-MEM'O-RATION, *n.* public celebration—*Shādī, yād-gārī, yād-dihī*—*Kisi karm wā purush ke smaranārth utsavācharan*

COM-MEM'O-RATIVE, COM-MEM'O-RATORY, *a.* preserving the memory of—*Yād-gār, yād-gārī bar par rakhnē w., smāran, uddeśak, smaran banīye rakhnē w.*

COM-MENCE', *v.* (*L. com, in, itum* ?) to begin, to enter upon, to originate—*Shurū k. yā h., padā k., wujūd pakarnā, wujūd pakarnā, hāth l'gānā, jād k.*—*Ārambh k. wā h., lagnā, hāth dīnā, mākhnā, nikahnā, utpanna k. wā h.*

COM-MENCEMENT, *n.* beginning—*Shurū, āgāz, ibtidā*—*Ārambh, prārambh, upakram*

COM-MEND', *v.* (*L. com, mendo*) to represent as worthy, to praise, to commend—*Sifārish k., tarjūh k., tā'rif k., tawṣif k., sipurd k., hauāla k.*—*Prasānsā k., sarāhnā, baiāi k., samūpnā.*

COM-MEND'ABLE, *a.* worthy of praise, laudable—*Qābil-i-tā'rif, qābil-i-tahsīn, tā'rif ke lāiq, mustahsan*—*Prasānsaniyā, kīrtaniyā, prasānsā kīyo jāne ke योग्य, stutyā.*

COM-MEND'ABLENESS, *n.* the state or quality of being worthy of praise—*Qābilīyat-i-tā'rif*—*Prasānsaniyatwa, kīrtaniyata, stutyatwa*

COM-MEND'ABLY, *ad.* laudably—*Tā'rif k. qābilīyat se, tahsīn k. liyāqat se, qābil-i-tā'rif ke*—*Prasānsaniyā prakār se, stutyā bhīv se.*

COM-MEN-DATION, *n.* praise, eulogy—*Āfrīn, tā'rif, sitāish*—*Prasānsā, stuti, baiāi.*

COM-MEND'ATORY, *a.* containing praise, holding in commendam, *n.* eulogy—*Pur-tahsīn, tā'rif-āmez, pādri k. mā'ash amānatan rakhnē v.; n. tā'rif, tahsīn, āfrīn*—*Stutimay, prasānsākar, dharmādhyāpakavrittī dharohar ke sadris rakhnē w.; n. prasānsā, stuti, baiāi*

COM-MEND'ER, *n.* one who commends—*Sanā-khūān, āfrīn k. w., tā'rif k. w., maddāh, sipurd k. w.*—*Sharāhnē w., prasānsak, baiāi k. w., stāvak, samūpnē w.*

COM-MEND'AM, *n.* a benefice held in trust—*Pādri k. mā'ash iō kisi shakhs ke pās amānat rakh hai*—*Dharmādhyāpakavrittī jo kisi jan ke hāth meñ dharohar ke sadris rakh hai.*

COM-MEN-DATOR, *n.* one who holds a benefice in commendam—*Wah shakhs jiske pās pādri k. mā'ash sipurd ho*—*Wah jan jiske pās dharmādhyāpakavrittī dharohar ke sadris ho.*



**COM-MEN-SÁL-I-TY**, *n.* (L. *con, mensa*) fellowship at table—*Ek hi mez par kháná, ek sáth khíná*—Sahabhojitwa, ek sáth áhár k., ek sáth bhojan, pañtībhojan, ek pánt meñ bhojan. [Sahabhojan, ek s' h bhojan k.]

**COM-MEN-SÁ-TION**, *n.* eating at the same table—*Ek hi mez par kháná, ek áth kháná*—

**COM-MÉN-SU-RÁ-TE**, *v.* (L. *con, mensum*) to reduce to some common measure; *a.* reducible to a common measure, equal, proportionable—*Maqsám-'alai-hi tak ghatá-ná, maqsám-'alai-hi-mushtarak níkalná, ham-andáz k., ham wazn k.; a. mumkinu-l-maqsám-'alai-hi-mushtarak, ham-andáz, ham-wazn, barábar, muwáfiq, ham-andáz hone ke láiq*—Samaparimán k., samamán k.; *a. samaparimán, tulya, samamán hone ke yogya.* [hi-mushtarak, ham-andáz, ham-wazn—Samaparimán, samamán.]

**COM-MÉN-SU-RÁ-BLE**, *a.* reducible to some common measure—*Mumkinu-l-maqsám-'alai-*  
**COM-MÉN-SU-RÁ-BÍL-TY**, *COM-MÉN-SU-RÁ-BLE-NESS*, *n.* capacity of being compared with another in measure—*Qábiliyat-i-maqsám-'alai-hi-mushtarak, and-az meñ dásre ke sáth muqábala kiye jáne ki qábiliyat*—Parimán meñ dásre ke sáth miláye jáne ki yogyatí, samaparimán jatwa. [muqádar se—Tulya parimán se, samán parimán se.]

**COM-MÉN-SU-RÁ-TÉ-LY** *ad.* with equal measure—*Ham-andáz se, ham-wazn se, barábar*

**COM-MÉN-SU-RÁ-TION**, *n.* reduction to some common measure, proportion—*Maqsám-'alai-hi-mushtarak ká níkalná, ham-andáz, ham wazn, barábari*—Samaparimánatá, samatá, tulyatá.

**COM-MENT**, *v.* (L. *con, mense*) to write notes on, to expound, to explain; *n.* annotation, explanation, exposition—*Sharh líkhná, tashreehan bayán k., ma'ní bayán k., ta'wíl ya ta'bír líkhná. n. sharh, ta'wíl, t'bir*—Tíká líkhná, tipaní líkhná, kholkar samjhána, spashí rup se prakás k.; *n. tiká, tipaní, bhúshya, vyakhya*

**COM-MEN-TÁ-RY**, *n.* an exposition, annotation—*Sharh, tabar, ta'wíl—Tíká, tippaní, vyakhya, bhúshya.* [tikalekhak, bhúshyakar, vyakhyatá.]

**COM-MEN-TÁ-TOR**, *n.* an expositor or annotator—*Sharh, mafassir, mu'abbir*—Tíkákár,

**COM-MEN-TER**, *n.* an explainer, an annotator—*Sharh, mu'abbir, mafassir*—Tíkákár, tikálekhaq, vyakhyatí, bhúshyakár [kalpanik, mánasik.]

**COM-MEN-TÍ-TUS**, *a.* invented, imaginary—*Íjálá, khiyálí, waham*—Kálpit, kirtim,

**COM-MERCE**, *n.* (L. *con, merce*) trade, traffic, intercourse, *v.* to traffic, to hold intercourse—*Tijarat, saudágarí, ráh-ravish, ráh-rasm, ta'alluq, subhat; v. tjarat k., saudágarí k., ráh-rasm rakhná, ráh-ravish rakhná, ta'alluq rakhná, 'aláqa rakhná*—Bánjija, byopár, vyavahar, lokasamsarg, gamaniguman, lokavyavahar, sahsarg; *v. bápjya k., byopár k., kray vikray k., sahsarg k. wá rakhná, vyavahar k. wá rakhná.*

**COM-MER-CIAL**, *a.* relating to commerce—*Tijarati, saudágarí, muta'alliq-i-saudágarí*—Bánjijyasambandhí [—Bánjija ki drishtí se, byopár ki drishtí se.]

**COM-MER-CIAL-LY**, *ad.* in a commercial view—*Tjarat ki nazir se, saudágarí ki nigah se*

**COM-MI-GRÁ-TION**, *n.* (L. *con, migrare*) removal of a large body of people from one country to another—*Ek mulk se dásre mulk ko bahut se logon ke guruh ká intiqál*—*Ek des se dásre des ko bahut se logon ká gaman.*

**COM-MI-NÁ-TION**, *n.* (L. *con, minor*) a threat, denunciation of punishment—*Dham-ká, ta'nat*—Tarjá, bhartsun, abhúshp. [sabhartsun, ákrosak, sasáp.]

**COM-MÍN'A-TO-RY**, *a.* threatening—*Dhanki ká, dhanki d. wá, ta'nat d. w.*—Satarjan,

**COM-MÍN'GLE**, *v.* (L. *con, S. mergere*) to mix into one mass, to blend, to unite—*Ek meñ miláná, ek ká, chatthá ká.* [k., bakn ká.—Túk tuk k., chíun k., písn k.]

**COM-MI-NÚ-TE**, *v.* (L. *con, minuo*) to break into small parts, to pulverize—*Reza reza*

**COM-MÍN'U-I-BLE**, *a.* reducible to powder—*Reza-reza kiye jáne ke qábil, purze-purze kiye jáne ke láiq, safuf kiye jáne ke láiq*—Churnaniya, khandniya, chur hone ke yogya, píse jáne ke yogya.

**COM-MI-NÚ-TION**, *n.* the act of breaking into small parts, pulverization, attenuation—*Zorra-zorra k., reza-reza, patli ká.*—Churnatá, chíunakaran, mardan, písn, písn k., pálar k. [gam-khwarí k.—Dayá k., anukampá k., mayá k., karuná k.]

**COM-MÍS'ER-ATE**, *v.* (L. *con, miser*) to pity, to compassionate—*Rahm k., tars khíná,*

**COM-MÍS'ER-A-BLE**, *a.* worthy of compassion—*Qábil-i-rahm, tar-ikhum ya riqqat ke láiq*—Karuná ke yogya, anukampya, dayápatra, daya ke yogya. [karuná.]

**COM-MÍS'ER-Á-TION**, *n.* pity, compassion—*Rahm, riqqat, tarakhum*—Dayá, anukampá,

**COM-MÍS'ER-A-TIVE**, *a.* compassionate—*Sáhib-i-tard, sáhib-i-riqqat, naram-dil, shafiq, rahim*—Karunamay, karunátmak, dayáwant, anukampak.

**COM-MÍS'ER-A-TIVE-LY**, *ad.* out of compassion—*Riqqat se, rahm se, shafuqat se*—Karuná-púrvak, karuná se, dayá wá mayá se, anukampá se.

**COM-MÍS'ER-Á-TOR**, *n.* one who has compassion—*Mutarahhim, gam-khwar, rahim, sáhib-i-riqqat*—Karunátmak, karunákar, karunamay

**COM-MÍT**, *v.* (L. *con, mittere*) to intrust, to deposit, to send to prison, to perpetrate, to expose—*Hawala k., sipurd k., qaid-kháné ko bhejná, irtikáb k., khatre meñ dálná, balá meñ dálná*—Saupná, dená, rakhná wá dharná, samarpañ k., dálná, vandísálá ko bhejná, káulágár ko pathauná, karná, sahsayasth k., bhay meñ dální

- COM-MITMENT, COM-MIT'TAL**, *n* the act of committing, imprisonment—*Hawāla, sipurdag, qaid-kāline ko irs il, irtikāb, qaid, hūb*—Saunp, kartab, kriyā, achān, kāragār ko pū'wū, kāragīrapraves, vandiśākipravesan, kāragīrapreshan.
- COM-MITTEE**, *n* person selected to examine or manage any matter—*Panchāyat<sup>b</sup>, logonki jamā t jo kis kām ke karne ko muqarrar ho*—Niyuktasabha, kiriyasampidan ke nimitta niyuktasabha, karmasampadikasabha.
- COM-MITTEE-SHIP**, *n* office of a committee—*Panchāyat kā kām<sup>b</sup>*—Niyuktasabhipad.
- COM-MITTEE**, *n* one who commits—*Hawāla k. w, sipurd k w, muratikāb, qaid k. w, qaid-kāline ko bhejne w*—Saunpne w, kartā, vidhān, kāragār ko bhejne w, vandi-gna ko pū'baune w.
- COM-MIT'TI-BLE**, *a* that may be committed—*Sipurd kiye jine ke qibil, kiye jine ke laq, qaid kiye jine ke qibil, qaid-kāline bhejne jine ke liq*—Saunpne jine ke yogya, kartavya kāragār men praves kiye jine ke yogya, vandigraha men dale jine ke yogya.
- COM-MIS-SA-REY**, *n* a delegate, a deputy, an officer in the army who regulates provisions and ammunition—*Nah, wāh l, pesh-kār, lashkari sar-angam aur rasud kā dāroga*—Niyogi, pratimūh, tona ke bhojanādi aur yuddhasāmagri kā adhyaksh, bhojanā-dhikārī.
- COM-MIS-SA-RI-AT**, *n* the body of officers who regulate provisions and ammunition—*Lashkar, sar-angam aur rasud ke dāroga*—Sana ke bhojanādi aur yuddhasāmagri kā adhyakshagan, bhojanādhiparikalpakasamūh.
- COM-MIS-SA-RY-SHIP**, *n* the office of a commissary—*Nāib, niyābat, pesh-kārī, lashkari sar-angam aur rasud ke dāroga-gar*—Pratimūhpad, niyogipad, senā ke bhojanādi aur yuddhasāmagri ke adhyaksh kā pad, bhojanādhikāripad.
- COM-MISSION**, *n* the act of committing, a trust, warrant, charge, mandate, perpetration, a number of persons joined in a trust or office; *v* to empower, to appoint—*Sipurd-agi, irsā, amān, sanad, dast-ūn, mukhtār-nāma, hawāla, tafīz, amanat, hukm, farmanāsh, irtikāb, kisi kām ke unjam ke liye muqarrar panch; v ikhtiyār d, qudrat d, sanad d, muqarrar k.*—Saunp, bhejā, nikshep, nyās pratyayapatra, ājānapatra, adhikār rūkshī, āgāī, ādeś, sanādes, karnā, āchān, kisi kām ke nimitta niyukt janāsamūh, kisi kārya ke nimitta niyukt panch; *v* adhikār d, śakti wā sāmār-thya d, niyukt k.
- COM-MISSION-AL, COM-MISSION-A-REY**, *a* appointing or appointed by a warrant of authority—*Sanad ya parvāne ke rī se muqarrar k w yā muqarrar kiya gayā*—Pramāna patra wā ājānapatra ke dwārā niyukt k w wā niyukt kiya gayā.
- COM-MISSION-ARY**, *v* to empower—*Ikhtiyār d, qudrat d, sanad d.*—Adhikār d, śakti wā sāmārthya d, samarth k.
- COM-MISSION-ER**, *n* one empowered to act—*Amin, multhār-kār, wakīl, gumāshā*—Niyogi, adhikārīwān, adhikārī, karm unrvāh ke nimitta niyukt jan.
- COM-MISSIONS**, *n* a joint, a seam—*Jop<sup>b</sup>, gāth<sup>b</sup>, sisan<sup>b</sup>, sū<sup>b</sup>, sildī<sup>b</sup>*
- COM-MIX**, *v* (L *con, misceo*) to mingle, to blend, to unite into one mass—*Ek mein milānā<sup>b</sup>, ek k<sup>a</sup>, ekathak<sup>a</sup>*
- COM-MIXTION**, *n* mixture, incorporation—*Amēsh, judī judī chizon kā milāw, imtiāz, ma'hl' tag*—Mīzan, sānyog sānsarg, milāw.
- COM-MIXTURE**, *n* the act of mingling—*Milāw<sup>b</sup>*.
- COM-MODI-OURS**, *a* (L *con, modus*) convenient, suitable, useful—*Ma'qūl, khūb, mu-wāfaq, munāsib, mafid, fāid-ka hsh*—Yathāyogyā, upayukt, upayogi, gunakārī.
- COM-MODI-OURS-LY**, *ad* conveniently, suitably—*Uslāb se, khūb se, sukhra se, munāsabat se, muwāfaqat se*—Yathāyogyā rup se yathochit prakār se, upayukt bhāv se.
- COM-MODI-OURS-NESS**, *n* convenience—*Khūbī, āram, muwāfaqat, sukhra<sup>b</sup>*—Yathāyogyā-twa, upayogitā, yuktatā, upayog.
- COM-MODI-TY**, *n* interest, advantage, any thing bought and sold, merchandise—*Narf, fāid, koi che jo khariid fārokh nā, sandā-sulf, jina, sandūgari kā usāb, mil-matī*—Lābh, arth, phal, prāpti, koi dravya jo kray vikray ho, bānījyadravya, byopār kī sāmagri.
- COM-MODI**, *n* a head-dress—*Orhā<sup>b</sup>, zarvini topi kī ek qism*—Striyon kā mastakābharan.
- COM-MO-DORE**, *n* (Sp. *comendador*) the commander of a squadron—*Lashkari bahr kā sar-dār, bahri simāh-lir*—Jāyodhādhyaksh, yuddhānaukādhipati.
- COM-MOD-U-LATION**, *n* (L *con, modus*) measure, agreement—*Andaz, mūp<sup>b</sup>, ittijāq, muwāfaqat*—Parimān, mel, anurūpatā. [pisāi<sup>b</sup>]
- COM-MO-LITION**, *n*. (L *con, mola*) the act of compressing and grinding—*Dabānā<sup>b</sup>*.
- COM-MON**, *a*. (L *con, munus*) belonging to more than one, general, usual, vulgar, mean; *n* an open public ground; *v* to share together—*Mushṭarak, 'amm, rūj, murawaj, musta' mal, kam-qadr, adnā, zal l, kamīna; n. maid'in, sūir; v. sharik k.*—Sāmānya, sādharan, prāyik, vyavahārik, āchārik, laukik, adhūn, nich; *n*. patpar, gochar, sāmānyabhūmī, sādharan kshetra; *v*. sājhi h.

- COM'MONS**, *n. pl.* the common people, the lower house of parliament, food at a common table—'Awāmm, 'amm log, *Inglistān men go log rā'iyat ke tarāf se wakīl hote hain unki jamā'at*, 'amm kā khānā, *ek hi mez par khānā*—Sāmānya log, antyavarn ke log, prajapratimdisabha, pañatibhojan, ekapaniktibhojan, gaṇauna
- COM'MON-A-BLE**, *a.* held in common—*Mushtarak*—Sajho kī, bahusw mik, sāmānya
- COM'MON-AGE**, *n.* right to a common—*Mushtarak maidān meñ haqq*, 'amm maidān meñ istihqāq—Sāmānyabhūmi men adhikār, sadhārā ksheti a meñ adlikar, gocha adlikār.
- COM'MON-AL-TY**, *n.* the common people—'Amm log, 'awāmm—Sāmānya log, antyavarn ke log.
- COM'MON-ER**, *n.* one of the common people, a man not noble, a member of the house of commons—'Awāmm ka ek shakhs, 'amm darje kā ek shakhs, *Inglistān men go log rā'iyat ke tarāf se wakīl hote hain unki jamā'at ka ek shakhs*—Antyavarn kā ek jan, antyavarniya, aṇulīn, prajapratimdisabhasād [bar, bahudhā, badut bei, phepher
- COM'MON-LY**, *ad.* usually, frequently—*Aksar, besh tar, bārha*—Pray, babut karke, bār-
- COM'MON-NESS**, *n.* the state or quality of being common—*Kusrat, aksariyat, tudawul, ishtirāk*—Sādharanatwa, samanyatwa, bahulya, prachalan
- COM'MON-COUNCIL**, *n.* the council of a city or corporate town—*Kisi shahr ki 'amm majlis*—Kisi nagar ki sadharanaprajasabha. [dhundhoriqā<sup>h</sup>
- COM'MON-CRIER**, *n.* one who gives public notice of things lost or for sale—*Duggi* w<sup>h</sup>.
- COM'MON-HALL**, *n.* the place where the inhabitants of a town meet—*Kisi shahr ke bāshandon kā majlis-khāna*—Kisi nagar ke mivāsion kā sabhālay.
- COM'MON-LAW**, *n.* unwritten law, which has been established by usage—*Rivāj, dastūr, 'amal*—Desachār, desavyavahār, vyavaharidin
- COM'MON-PLACE**, *n.* a memorandum, a common topic; *v.* to reduce to general heads; *a.* ordinary, trite—*Baigaz, safina, yād-dāshī*, 'amm māmān, 'amm mawaz'. *v.* 'amm jins yā nau' meñ k.; *n.* ray, muraway, 'amm—Sāmānyarthakalekh, sadhārān prasāng, sāmānya prakaraṇ; *v.* ek jatiya nirdhāraṇ k., bahusāmānya k., bahuvyapak k.; *a.* sādhāna, sāmānya, chalit, prachalit, prasiddha.
- COM'MON-PLACE-BOOK**, *n.* a book in which things to be remembered are ranged under general heads—*Baigaz, safina, yād-dāshī bāhi*—Smaranarthhikapustak.
- COM'MON-WEAL**, *n.* the public good—'Awāmm ki bhalai, faiz-i-'amm—Prajā kā hit, prajā ki bhalai, sab kā hit
- COM'MON-WEALTH**, *n.* the state, the public, a government in which the supreme power is lodged in the people, a republic—*Saltanat*, 'awāmm, *jumhūri saltanat, jumhūr*—Rājya, prajā, prajālok, prajaprabhutwa, prajādhipatyā, prajāpālī rājya.
- COM'MON-WEALTHSMAN**, *n.* one who favours a republican government—*Jumhūr-parast, jumhūr-parwar, dost-i-jumhūr*—Prajaprabhutwawadi, prajāpālī rājya upāsak, prajādhipatyasahayak.
- COM-MON'ITIVE**, **COM-MON'IT-TO-RY**, *a.* (*L. con, monitum*) advising, warning—*Salāh dene w.*, *nāsih, āyāz k. w.*, *khabar dene w.*—Upadeśak, parāmarsak, piatyādeśak, chetane w.
- COM-MO-RANCE**, **COM-MO-RAN-CY**, *n.* (*L. con, moror*) residence, habitation—*Maskan, makān, iqamat, bād-o-bāsh, qiyām, maskanat*—Ghar, vās, mivās.
- COM-MO-RANT**, *a.* dwelling, resident—*Sākin, bāshanda*—Vāsī, mivāsī.
- COM-MO-RIENT**, *a.* (*L. con, moror*) dying at the same time—*Ek hi sāth marne w.*, *ek hi waqt men marne w.*—Ek hi samay meñ marne w.
- COM-MOVE**, *v.* (*L. con, moveo*) to put into violent motion, to disturb, to agitate—*Harakat denā, mustarib k.*, *jambish denā*—Chilānī, hilānā, asthūr k., vyākul k., dūlānī [jhat, hilāw, khatbā, hālbā, dūnd, kalāh, ghabrahat.
- COM-MOTION**, *n.* tumult, disturbance—*Haqāna, kasalul, iztirār, holchul*<sup>n</sup>—Jhān-
- COM-MOTION-ER**, *n.* a disturber of peace—*Fitna angez, tajāni, taute-bāz*—Bakheriyā, kshobhakar, kalahakari
- COM-MUNE**, *v.* (*L. con, munus*) to converse, to talk together, to hold intercourse—*Guft-gā k.*, *ham-sukhan h.*, *sarakār rakhnā, rāh-rasm rakhnā, rāh-rasmī h.*—Bāchtit k., sambhāshap k., āwagachchh rakhnā, rit bhānt rakhnā, sānsarg rakhnā.
- COM-MUNIC-A-BLE**, *a.* that may be communicated, capable of being imparted—*Zāhir hone ke qabūl, fāsh hone ke lāiq, bakhshē jāne ke lāiq*—Batliye jāne ke yogya, sānvadaniyā, pratipadaniyā, diye jāne ke yogya
- COM-MUNIC-BIL'ITY**, **COM-MUNIC-A-BLE-NESS**, *n.* the quality of being communicable—*Zāhir hone ke qā'iyat, fāsh hone ke liyāqat, bakhshē jāne ke qabūliyat*—Batliye jāne ke yogyati, sānvadaniyatā, pratipadaniyatwa, diye jāne ke yogyati.
- COM-MUNICANT**, *n.* a partaker of the sacrament of the Lord's Supper—*Hazrat 'Isā ki yād-gārī ke rasmi khāne meñ sharik hone w.*—Isā kī mrityu ke smaranarthhākh ohojan kā sahabhoji.
- COM-MUNICATE**, *v.* to impart, to bestow, to reveal, to deliver, to partake of the sacrament of the Lord's Supper—*Kahnā<sup>h</sup>, bakhshnā, zāhir k.*, *denā<sup>h</sup>, hazrat 'Isā kī yād-*

*gari ke rasmī khāne mein sharik h.* — Batlānā, samjhanā, de dālnā, prakās k., bolnā, isā ki mrityu ke smaranāthak bhojan kā sahabhojī honā.

COM-MŪ-NI-CĀ-TION, *n.* the act of imparting, conference, conversation, intercourse, a common inlet, passage — *Ifshā-v-rāz, denā<sup>h</sup>, guft-gū, suwāl-jawāb, 'alāqa, tā'alluq, sarokār, rabt, i ih-rasm. rāstā, guzar-gāh* — Bhed kholnā, vijnāpan, saivād, sandēśavād, sampradān, pradān, bāchhit, sambhāshan, ālap, gamanāngaman, saūsarg, samāgam, āwāgachchh, sāmanāyadwār, samānyapath.

COM-MŪ-NI-CĀ-TIVE, *a.* ready to impart, not selfish, not reserved — *Faiyūz, āshnā-mizāj, be-garaz, guir-mahjub, be-hijāb* — Sampradānāsīl, saivādānāsīl, aswārthadrishṭi, kathanotsuk, alipī, asānikhoohi.

COM-MŪ-NI-CĀ-TIVE-NESS, *n.* the state or quality of being communicative, readiness to impart — *Faiyūz, āshnā-mizāj, be-garaz, be-hijāb* — Sampradānāsīlatā, saivādānāsīlatā, saivāda-īlatwa, vijnāpakatwa.

COM-MŪ-NI-CĀ-TO-RY, *a.* imparting knowledge — *Ilm batlāne n.* — Vijnāpak, vidyā d.

COM-MŪ-NION, *n.* intercourse, fellowship, common possession, union in faith and discipline, celebration of the Lord's Supper — *Āmul-raft, āmul-shud, rūh-rasm, 'alāqa, sarokār, unsiyat, uns, ham-sar, suhbat, mushtarak qabza, 'awām ki milkiyat, ham-dān, ham mazhab, dm aur mazhab mein ittifāq, Hazrat 'Isā ki yād-gāri ke khāne-pine ki nishast* — Āwājāhī, āwāgachchh, saūsarg, sa'igam, ālap, sājhā, mel, milap, sarvasādhārāp adhikār, dharm aur āchārāp mein mel, isā ki mrityu kā smaranāthak bhojan.

COM-MŪ-NI-TY, *n.* the commonwealth, the holy politic, common possession — *Jumhūr, guroh, khalq, khlilat, khāss-o-'amm, 'awām ki milkiyat* — Prajāprabhutwa, prajāpālitarājya, prajālok, prajā, janāsamūh, sarvasādhārāp adhikār, sadhāraṇasattwa.

COM-MŪ-TE, *v.* (L. *con, mutō*) to exchange, to bargain for exemption — *Tabdīl k., badal dālnā, muhādālat h., 'icaz mein h, rikāz ke liye shart yā band-o-bast k.* — Parivartan k., paltā k., herpher k., chhutkāre wā mukti ke nimitta nyam wā bhugtān k.

COM-MŪ-TĀ-BLE, *a.* that may be exchanged — *Mumkinu-t-tabdīl, muhādāla hone ke lāiq* — Parivartanīya, palte ke yogya.

COM-MŪ-TĀ-TION, *n.* change, alteration — *Tabdīl, adlā-badlī, 'icaz-mu'āwaza* — Vikār, pa- COM-MŪ-TĀ-TIVE, *a.* relating to exchange — *Muta'alliq-i-adlā-badlī, 'icaz-mu'āwaze ke muta'alliq* — Herpher wā palte kā sambandhī, parivartanavishayak.

COM-MŪ-TĀ-TIVE-LY, *ad* in the way of exchange — *Adlā-badlī se, 'icaz-mu'āwaze se, muhādāle ki sūrat se* — Herpher se, palte ki rūt se.

COM-MŪ-TU-AL, *a.* (L. *con, mutuos*) jointly mutual, reciprocal — *Do-tarfī, jānibain, tarfain* — Do orā, paraspar, anyonya.

COMPACT, *n.* (L. *con, pactum*) an agreement, a contract, a league, a union — *Qaul-qa rār, shart, 'uhad-o-paimān, ittifāq* — Niyam, nirdhārāp, bāchā, hor, sandhi, aikya, ekarā, mel.

COM-PACT', *v.* to join together, to unite closely, to league with; *a.* firm, solid, close, held together — *Milānā<sup>h</sup>, gafs k., pur kār k., ittifāq k.; a. mazhūt, munjamid, gafs, kasif, pur, pur-kār, bastā* — Jorūā, ghanā k., gūhā k., sāghan k., gajhin k., gānūnā, sandhī k., mel k.; *a.* thos, ghanā, gajhā, nivr, aviral, jakarā hua.

COM-PACTED-LY, *ad.* closely — *Gafsi se, pur-kārī se, sāgini se* — Sāghanatā se, gārhepan se, avinalatāpūvak.

COM-PACTED-NESS, *n.* firmness, density — *Gafsi, pur-kārī, bastagi, kasāfat* — Dīrghatā, COM-PACT-LY, *ad.* closely, densely — *Kasāfat se, gafsi se, pur-kārī se* — Gajhināī se, gārhepan se, nivrārūp se, ghanatā se.

COM-PACT-NESS, *n.* firmness, closeness — *Mazhūt, kasāfat, sāgini, gafsi, pur-kārī* — Dīrghatā, poihapan, nivrātā, ghanatwa, gajhinū, gārhepan.

COM-PACTURE, *n.* close union, structure — *Jakur-bandī, tarkīb, sākhṭ, bandish* — Gārhab-mel, ghani banawāt, daul.

COM-PĀ-GĒS, *n.* (L.) a system of many parts united — *Murakkab shai* — Samāhār, COM-PĀ-GĒ-NATE, *v.* to set together — *Ekatthā baithānā yā rakhnā<sup>h</sup>, milānā<sup>h</sup>, jorānā<sup>h</sup>.*

COM-PĀ-GĒ-NĀTION, *n.* union, structure — *Ittifāq, mel<sup>h</sup>, tarkīb, sākhṭ* — Saṅyog, saṅhati, banāwat.

COMPA-NY, *n.* (L. *con, panis*?) persons assembled together, fellowship, a band, a society, a body corporate, subdivision of a regiment; *v.* to associate with — *Majlis, rifā-qat, ikhtilāt, unsiyat, suhbat, ham-rāhī, tājfa, jamā'at, firqa, mardumān ki ijlās jo sar-kār ke hukm se murattab hoti hai aur jiskā iḥtiyār aur iqtidār ek hi hākīm kā sā hotā hai, tuman*; *v.* *ham-rāhī k., suhbat rakhnā* — Sabhā, samāj, sāṅgati, sāth, saṅg, saṅsarg, samūh, dal, jathā, maṇḍalī, pañchāyat, tolt; *v.* sāthī k., sāthī h., saṅsarg k.

COM-PAN'ION, *n.* one who keeps company with another, an associate, a fellow, a mate — *Ham-suhbat, ham-rāhī, ham-dam, ham-nishīn, ham-jalsa, rafiq, sharik, yār-gār* — Sahavartī, sāthī, sāngī, sukḥā, ānuchar.

COM-PAN'ION-A-BLE, *a.* social, agreeable — *Āshnā-mizāj, majlis-dost, milansār, har-dil-'azīz,*

- pasandida**—Milāpi, meli, maitreya, tushṭikar, anukūl, santoshak, ramiya, manorah-jak. [kat—Saṅg, sath, saṅgati, sansarg, sījha.]
- COM-PAN'ION-SHIP**, *n.* company, fellowship—*Suhbat, rifāqat, murāfaqat unsīyat, shira-*
- COM-PARE'**, *v.* (L. *con, paro*) to estimate one thing by another, to liken; *n.* the state of being compared, similitude—*Muqābala k, tashbih d., mushāba at d.; n. muqābala, mushābahat*—Milānā, taulnā, launiyā d., upamā d., tulya k., sādris k.; *n.* upamā, launiya, tolan, sādrisya.
- COM-PAR-A-BLE**, *a.* worthy to be compared—*Mumkinut-tashh h, muqābala kiye jāne ke lāiq, muqābil*—Upameya, tulanīya, launiyā kiye jāne ke yogya, tulypakaranayogya
- COM-PAR-A-BLY**, *ad.* of equal regard—*Mushābahat ki qābilyat se, tashbih diye jāne ki liyāqat se*—Upameyatāpūrvak, tulanīyatwapūrvak.
- COM-PA-RATES**, *n. pl.* two things compared—*Do kiz jīakā muqābala ho*—Do vastu jin-kī paraspar launiyā dī jāy, do padāth jo āpas meñ milāye jāyā.
- COM-PAR-A-TIVE**, *a.* estimated by comparison—*Nisbat se takhmina kiya gayā, muqābale se tajwiz kiya gayā*—Launiyā se atkal kiya gayā, upamā ke dwāra nīrit, sāpekshay, anyāpeksh.
- COM-PAR-A-TIVE-LY**, *ad.* by comparison—*Muqābale ke rī se, ba-nisbat, nisbatan*—Upamā-
- COM-PAR'ER**, *n.* one who compares—*Muqābala k. w., mushābahat dene w.*—Launiyā d. w., tulanā k. w., upamā d. w., tulya k. w.
- COM-PAR'i-SON**, *n.* the act of comparing, a comparative estimate, a simile, inflection of an adjective—*Tushbih, muqābala, nisbat andāza, muqābale ke rī andāz, mushābahat, tamsil, gardān-i-sifat yā tafzīl-i-sifat*—Upamā, upamiti, upamān, utprekshā, upamā ke dwāra nīray, drishṭānt, viśeshanatulyatā, viśeshanatolan.
- COM-PART'**, *v.* (L. *con, parts*) to divide—*Khāna-khāna k, taqsim k., judā judā k.*—Vibhāg k., nyāyā nyārā k.
- COM-PART**, *n.* a member, a division—*Qat'a, hissa*—Vibhāg, khand, aṅs.
- COM-PART'ITION**, *n.* the act of dividing—*Taqsim, hissa-hissa yā khāna-khāna k.*—Vibhig. [chhed, aṅs, khand.]
- COM-PART'MENT**, *n.* a division, a separate part—*Hissa, khāna, judā qat'a*—Bhāg, parich-
- COM-PART'NER**, *n.* a partaker, a sharer—*Sharik, hissa-dār*—Sāhī, baṭait, aṅsī, bhigī.
- COM-PASS**, *v.* (L. *con, passum*) to encircle, to walk round, to besiege, to obtain; *n.* circle, grasp, reach, space, an instrument by which ships are steered; *pl.* an instrument for drawing circles—*Halqa bāndhna, ihāta k., gird-āwarī k., muhāsara k., hāsīl k.; n. hulya, dāwra, dawra, garda, gardish, girift, rasā, was'at, miqdār, quth-numā, qibla-numā; pl. pargār yā parkār*—Gherna, garerna, chhenkna, rūndhna, pānā, uparjān k., lābh k.; *n.* gherā, ghumiw, pariveshan, maṇḍal, pakar, grahay, pahunch, parimān, vistār, dhinnirupapayautra, samudrapathanirupayautra, dhinnirupavayantia; *pl.* karkāṭak. [anukampā, karuṇādratā, mayā.]
- COM-PASS'ION**, *n.* (L. *con, passum*) pity—*Rahm, tars, riqqat, dard*—Karūṇā, dayā,
- COM-PASS'ION-A-BLE**, *a.* deserving of pity—*Riqqat yā tars ke qābil, rahm yā dard ke liiq*—Karūṇāpātra, dayāyogya.
- COM-PASS'ION-ATE**, *a.* inclined to pity, merciful; *v.* to pity, to commiserate—*Sāhib-i-dard, sāhib-i-tars, sāhib-i-riqqat, s'atāq, mushfīq, mihr bān; v. rahm k., gam-lhwārī k., tars khānā*—Karūṇāmay, anukampak, karuṇāwant, dayālu, kripīlu; *v.* karūṇā k., hamjoli, dekhkar khed k., anukampā k.
- COM-PASS'ION-ATE-LY**, *ad.* mercifully, tenderly—*Mihr-bānī se, shafaqat se, narm-dilī se, karīmāna, rahm se, tars yā riqqat se*—Karūṇāpūrvak, kripā se, dayā wā mayā se.
- COM-PASS'ION-ATE-NESS**, *n.* the state or quality of being merciful—*Sāhib-i-dardī, shafaqat, tars, riqqat*—Karūṇāmayatwa, dayālutā.
- COM-PA-TER'NI-TY**, *n.* (L. *con, pater*) relation of a godfather—*Dharam bāp kā nātū*—Dharmaputritwa, dharmapitā kā bhaw.
- COM-PAT'IBLE**, *a.* (L. *con, peto*) consistent with, suitable to, agreeable—*Muwāfiq, munāsib, liiq, qābil*—Aviruddh, yogya, upayukt, anusiri.
- COM-PAT'IBILI-TY**, **COM-PAT'IBLE-NESS**, *n.* consistency, suitability, agreement—*Muwāfaqat, munāsabat, liyāqat, mutābaqat*—Aviruddhatā, yogyatā, upayuktatī, avirodh, anusaritwa.
- COM-PAT'IENT**, *a.* (L. *con, patior*) suffering together—*Ham-gam-khwār, dūre ke sāth taklif bar-dāshī k. w.*—Dūre ke sāth dukh bhogne w.
- COM-PATRIOT**, *n.* (L. *con, patria*) one of the same country; *a.* of the same country—*Ham-watan, watani; a. ham-watan*—Swadesāj, swadesīya, okadesāvāsī; *a. ekadesīya, swadesāj.*
- COM-PEER'**, *n.* (L. *con, par*) an equal, a companion; *v.* to be equal with, to mate—*Ham-sar, ham-martaba, ham-darja, rafiq; v. ham-sar h., barābar k. yā h.*—Samāna-padasth, tulyavritti, saṅgī, sāthī; *v. tulya h., tulyapadasth k. wā h.*
- COM-PEL'**, *v.* (L. *con, pello*) to force—*Jabr k., zor yā zabar-dastī se koi kām karānā, majbūr k.*—Baladwārā karānā, bal se karānā.

- COM-PÊL/LA-BLE, *a.* that may be forced — *Jo majbûr kiya jāy, jisko majbûr kar sakeñ* — Jis se baladwārā karā sakeñ, jis par bal chal sakai.
- COM-PÊL/LA-TO-RY, *a.* having power to compel — *Majbûr karne kī tāqat rakhne w.*, *zor yā zabar-dasti se koi kām karāne kī tāqat rakhne w.* — Bal se koi kām karāne ko samarth. [*w.* — Baladwārā koi kām karāne w., bal se karāne w.]
- COM-PÊL/LER, *n.* one who compels — *Majbûr k. w.*, *zor yā zabar-dasti se koi kām karāne*
- COM-PÛL'SION, *n.* act of compelling, force — *Zor, zabar-dasti, zor-āwari, ziyādati, zulm, jobr, ta'addi, bid'at* — Balātkār, bal, pramāth.
- COM-PÛL/SA-TO-RY, COM-PÛL/SIVE, COM-PÛL/SO-RY, *a.* having power to compel, forcing — *Zulimāni. zabar-dast, saikt, nā-guzār, jā'ri* — Balātkārī, baladwārā koi kām karāne ko samarth, prabal. [*dasti se* — Baladwārā, bal se, balātkār se.]
- COM-PÛL/SIVE-LY, COM-PÛL/SO-RI-LY, *ad.* by force — *Jā'ran, qā'ran, ba-zor, zulm se. zabar-*
- COM-PEL-LĀTION, *n.* (L. *con, pello*) style or manner of address — *Laqab, khitāb* — Abhāshan, āmantran, abhivād, upādhi, sambodhan kī rit.
- COM-PEND, COM-PEND-UM, *n.* (L. *compendium*) an abridgment, a summary — *Ikhtisār, ijmāl, intikhāb, khulāsa* — Saūkshep, saūgrah, saūhār, sūr, sūrasaūgrah.
- COM-PEN'DIOUS, *a.* short, abridged, concise — *Mukhtasar, mujmal, muntakhab* — Saūkshipt, saūgrihit, saūkshepk, avistīr, parimit.
- COM-PEN'DIOUS-LY, *ad.* shortly, summarily — *Ikhtisār se, intikhāb se, mukhtasaran, mujmalan* — Saūkshep se, thōrē meñ, avistīrapūrvak [saūgrah, sār.]
- COM-PEN'DIOUS-NESS, *n.* shortness, brevity — *Ikhtisār, ijmāl, intikhāb* — Saūkshep,
- COM-PEN'SATE, *v.* (L. *con, pensum*) to give equal value to, to make amends for — *Ajr yā juzā d, talāfi k, 'iwaz d, badlā k.* — Pāritoshik d., pratiphal d., parisodh k., kshatī purī k., nyunatā purī k. [Pāritoshik, pratiphal, kshatīpūṇay, dand.]
- COM-PEN-SĀTION, *n.* amends, remuneration — *Jazā, badlā, talāfi, mukāfāt, 'iwaz, ajr* —
- COM-PEN'SA-TO-RY, *a.* making amends — *Talāfi k. w., juzā d w., 'iwaz yā ajr d. w.* — Pāritoshik, pratyupakārī, kshatīpirak
- COM-PÊTE', *v.* (L. *con, peto*) to strive for the same thing as another, to rival — *Jis shai ke liye dūārā koshish karē usi ke hūsil karne ke wāste ap koshish k., kisi chiz ke liye dūārē ke sāth muqābala k., ham-sarī k, ham-chashni k., barābarī k., riqābat k.* — Jis vastu ke nimitta dūārā abhilāshī ho usi ke nimitta ap yatna k., paraspar śreshth hone kī cheshhtā k., hiskā k.
- COM-PE TY'ION, *n.* rivalry, contest for superiority — *Ham-sarī, muqābalat, munāza'at, riqābat, muqāwamat, buzurgī ke liye muqābala* — Hiskāhiskī, paraspar śreshth hone kī cheshhtā, sparddhā, parasparābhībhavechchhā, saūgharsh, śreshthatā wā utkrishatātā ke nimitta larāi.
- COM-PÊT'TOR, *n.* a rival, an opponent — *Ham-sar, ham-muqad, ham-matlab, muqābil, mukhālif* — Ekārtbhāhlāshī, sparddhī, pratisparddhī, pratipaksha, pratirodhī.
- COM-PÊT'TO-RY, *a.* in competition — *Muqābalat meñ, riqābat meñ, muqāwamat meñ, ham-sarī meñ* — Sparddhā meñ, hiskā meñ, paraspar śreshth hone kī cheshhtā meñ, saūgharsh meñ, parasparābhībhavechchhā meñ
- COM-PÊT'TRESS, COM-PÊT'TRIX, *n.* a female who competes — *Jo 'aurat ham-matlab ho, jo 'aurat ham-muqad ho, jo 'aurat muqābalat karē* — Ekārtbhāhlāshini. hiskā karne wālī sthī, jo sthī dūārē kī apekshā śreshth hone kī cheshhtā karē.
- COM-PE-TENT, *a.* suitable, moderate, qualified — *Lāiq, muwājiq, mu'tadil, qābil* — Yogya, upayukt, mit, parimit, sam, samarth, karmaksham, kāryaksham
- COM-PE-TENCE, COM-PE-TENCY, *n.* sufficiency — *Kifāyat, wajh-i-kafāf, āsāda-hālī, farā-gat* — Samarthya, yogyatwa, yuktatā, yatheshatātā.
- COM-PE-TENT-LY, *ad.* adequately, moderately — *Munāsabat se, ba-qadr-i-izārīrat, ba-qadr-i-ihitij, āulāze se* — Tulya rūp se, upayukt rūp se, yatheshatāpūrvak, parimit rūp se.
- COM-PILE', *v.* (L. *con, pileo*) to collect from various authors, to compose — *Kitābnī meñ se intikhāb k., jam' k., tālif k., furūham k., tasnīf k.* — Saūgrah k., saūchay k., batornā, likhnā, granth nirmān k. [sūrasaūgrah, saūhitā, saūchay, bator, dher, rāsī.]
- COM-PI-LĀTION, *n.* a collection, an assemblage — *Tālif, muntakhab, najm'a* — Saūgrah,
- COM-PILE-MENT, *n.* the act of heaping up — *Jam' k., farāhom k.* — Saūchay, bator.
- COM-PIL'ER, *n.* one who compiles, a collector — *Muallif, jum'* — Saūgrahakār, saūchayakārī, saūchayī.
- COM-PLĀ-CENT, *a.* (L. *con, placeo*) civil, affable, having a desire to please — *Mulāim, sāhib-i-sulūk, murawwātī, fhalīq, khush karne ko mushtāq* — Śishtāchārī, śisht, suśil, ālāpī, tushṭī karne ko ichchhuk.
- COM-PLĀ-CENCE, COM-PLĀ-CEN-CE, *n.* pleasure, satisfaction, civility — *Khushī, taskīn, dil-jam'i, khātir-jam'i, razā-mandī, murawwāt, ahlīyat, inshāniyat, khulq* — Ānand, harsh, prasannatā, hūlās, tushṭī, santosh, suśilatā, śishtatā.
- COM-PLA-CÉN'TIAL, *a.* causing pleasure — *Taskīn-bakhsh, farhat-bakhsh* — Tushtīkar, santoshakar, āmodak, ānandakar.

- COM-PLA'CENT-LY, *ad.* in a soft or easy manner—*Muláimat se, narmi se, bashsháshí se*—*Komalatá se, midutá se, sishatá se, tushí man se*
- COM-PLA'IN', *v.* (L. *con, plango*) to lament, to find fault, to bewail—*Afsos k., shiká-yat k., nálísh k., faryád k., nála k.*—*Viláp k., vilápapúr vak apne vislay meñ nivedan k., susok nivedan k., dosh laganá, vivád k., háy háy k. khed k., oot k.*
- COM-PLA'IN'ANT, *n.* one who urges a suit—*Faryádi, gila-guzár, nálísh-mand, nálíshí, mudda'i*—*Vivádárthí, abhiyoktá* [thí, khed k. w.]
- COM-PLA'IN'ER, *n.* one who complains—*Sháki, nálíshí*—*Vilápi, háy háy k. w., vivádú*
- COM-PLA'IN'ING, *n.* expression of sorrow—*Nála, zári*—*Kholaprákás, vilápaprakás*
- COM-PLA'INT, *n.* lamentation, malady, accusation, information against—*Qam, ham-o-gam, bimári, káhlí, nálísh, shukua, shikáyat*—*Khed, sok, viláp, rog, vyadhí, vivád, abhiyog, uláhná, pašunya*
- COM-PLA'ISANT, *a.* (L. *con, placeo*) civil, courteous, desirous to please—*Khalíq, sáhab-i ashíq, khush-akhíq, nek-nihád, khush karne ko mushtáq*—*Sabhyá, susíl, shisht, priyavád, tushí karne ko ichchhuk*
- COM-PLA'ISANCE, *n.* civility, courteousness—*Khulq, murawwat, ádam-garí, insániyat, akhláq*—*Sabhyatá, susílátá, shishtatá, shishtachár*
- COM-PLA'ISANTLY, *ad.* civilly, politely—*Khulq se, akhlíq se, insániyat se, murawwat se, muláimat se*—*Sabhyatá se, susílátá se, shishtatá se, shishtachár se*
- COM-PLA'NATE, COM-PLANE', *v.* (L. *con, planus*) to make level—*Chavras k., lará-bar k., chiknáná<sup>h</sup>*—*Sam wá samán k.*
- COM-PLE-MENT, *n.* (L. *con, pleo*) the full number or quantity, perfection—*Púri (i' dád, púra nigdár, kamál yá tamámí*—*Parisañkhya, puripurak, purisañkhya, sampurn parman, sampurnatá, purti* [sampurn k. w.]
- COM-PLA'MENTAL, *a.* filling up, completing—*Púrá k. w., kamál yá tamám k. w.*—*Purak, COM-PLETE', v.* (L. *con, platum*) to fill to perfect, to finish; *a.* full, perfect, finished, ended—*Púrá k., kamál k. kámil k. tamám k., anjám ko pakhuncháná, a. purá k. kamál, khatm, akhlir, sar-ámad*—*Sampurn k., sampanna k., siddh k., samápt k., a. sampurn, sampanna, siddh, sansiddh, samápt* [se, sampannabhav se, siddh rup se, nipat]
- COM-PLA'NTLY, *ad.* fully, perfectly—*Sar á sar, tamám se, tamám-o-kamál*—*Sampurn rup*
- COM-PLET'EMENT, *n.* the act of completing—*Kamál k., kámil k., purant<sup>h</sup>, tamámí*—*Sampurnakarap, siddh*
- COM-PLÉ'NESS, *n.* state of being complete—*Tamámí, kamál, takmíl, intihá, ikhtitám*—*Sampurnatá, puripurnatá, purti, sansiddhí, samápti*
- COM-PLÉ'TION, *n.* fulfilment, perfect state—*Kamál, takmíl, tamámí, ikhtitám*—*Sampurn, sádhán, sampádan, nirvát, siddhí, sansiddhí, samápti, misbpattí, puripák*
- COM-PLÉ'TIVE, *a.* making complete, filling—*Kamál k. w., tamám k. w., purá k. w.*—*Samápak, sampápak, sádhak, purák, puripurak*
- COM-PLÉ'TORY, *a.* fulfilling, accomplishing—*Púrá k. w., anjám ko pakhuncháné w., tamám-o-kamál k. w.*—*Paripurak, purak, samápak, sampápak, sádhak, siddh k. w., mibeñ w.*
- COM'PLEX, *a.* (L. *con, plexum*) of many parts, not simple, intricate, *n.* collection—*Murakkab, pech-dar-pech, pechida; n. ijma', majma'*—*Sañkarikrit, misrit, sámásuk, asaral, uljhá; n. samub, bator*
- COM-PLÉ'X-NESS, *n.* compound state—*Murakkab hálát*—*Misritavasthá, sañkiranadá*
- COM-PLÉ'XION, *n.* involution, colour of the skin, temperament of the body—*Pech, badan ká rang, nozój*—*Uljheá, uljhaw, ran, sariravarñ, prakriti, dehaswabháv, sarirabháv*
- COM-PLÉ'XION-AL, *a.* pertaining to complexion—*Badan ke rang ke muta'alliq, mizáj se nisbat-dár*—*Dehaswabhávasambandhí, prakrit, sarirabhávavishayak, sariravarñavishayak* [dehaswabháv se]
- COM-PLÉ'XION-AL-LY, *ad.* by complexion—*Badaní rang se, mizáj se*—*Sariravarñ se*
- COM-PLÉ'XION-AL-RY, *a.* relating to complexion—*Badaní rang ke muta'alliq, mizáj ke muta'alliq*—*Sariravarñasambandhí, dehabhávavishayak, prakritisambandhí*
- COM-PLÉ'XIONED, *a.* having a complexion—*Rang-dár, mizáj-dár*—*Varnayukt, savarn, prakritivishit* [—*Sañkar, misritavasthá, misratá, sañkirnatá, uljhaw*]
- COM-PLÉ'X-ITY, COM-PLÉ'X-NESS, *n.* state of being complex—*Murakkab hálát, pechidagi*
- COM'PLEX LY, *ad.* in a complex manner—*Murakkab taur se, pech se*—*Sañkar se, misratá se, lapet se, uljhaw se*
- COM-PLÉ'XURN, *n.* involution, complication—*Pech, uljháw<sup>h</sup>*—*Lapet, uljherá*
- COM-PLI'ANCE. See under COMPLY.
- COM-PLI-CATE, *v.* (L. *con, plico*) to entangle, to involve; *a.* compounded of many parts—*Lapetná<sup>h</sup>, uljháná<sup>h</sup>, phasáná<sup>h</sup>, phádná<sup>h</sup>*—*a. murakkab, pechida*—*a. Misrit, sañkirñ, asaral*
- COM-PLI-CATE-LY, *ad.* in a complicated manner—*Pechida taur se, pechidagi se, murak-lab hálát se*—*Lapet se, uljhaw se, uljheá se, sañkar se, misratápúrvak*

COM'PLI-CATE-NESS, *n.* the state or quality of being complicated—*Pechāda hālat, uljhā hālat, murakkab hālat*—Uljhāw, uljherā, misātā, saūkai.

COM-PLI-CĀ'TION, *n.* a mixture of many things, intricacy—*Murakkab, pechādagi, pech*—Saūkar, misrati, lapet, uljhāw.

COM-PLI-MEN<sup>TM</sup>, *n.* (*L. con, pleo*) an act or expression of civility; *v.* to flatter, to praise, to congratulate—*Mudārāt, mudārā, salām*; *v. khush-āmād k., zāhir-dāri k., tārif k., mubarak-bād d., mubarak-bādi d.*—Šishtichār, mānokti, sāntwokti, namas-kār; *v. lallopatto k., mithyā prasaṁsā k., stuti k., sarāhnā, bharāi k., dhanyavād k., jayjaykār manānā.*—Stutisūchak, šishtatāprakāśak, stutimay, priyavādi.

COM-PLI-MENT'AL, *a.* implying compliments—*Tārif-namā, salām-namā, tawalluqāna, COM-PLI-MENT'AL-LY, ad.* by way of civility—*Takrīm-tawāzu' se, akhlāq se, insāniyat se*—Šishtatā se, sušilatā se, āwbhāw se, šishtāchār se.

COM-PLI-MENT'A-KY, *a.* expressive of compliment—*Tawalluqāna, takallufāna, tārif-āmez, salāmi*—Stutimay, sāntwawād, priyavādi.

COM-PLINE, *n.* (*L. con, pleo*) the last act of worship at night which completes the service of the day—*'Ishā, shām ki namāz*—Šānjh kī pūjā, rātrīpūjā.

COM-PLOT, *n.* (*L. con, S. plihtan*?) a conspiracy, a confederacy in crime—*Bandish, gunāh meṁ sāzish*—Gut, kuparāmārs, kūtasāhsarg, aparādḥ meṁ gut wā ekārā.

COM-PLŌT', *v.* to form a plot, to conspire—*Sāzi h k., bandish h.*—Gut k, kumantrapā k, kūtasāhsarg k, buri riti se ekārā k. [Imi bāt kā ekārā.]

COM-PLŌT'MENT, *n.* a conspiracy—*Bandish, sāzish*—Gut, kūtasāhsarg, kuparāmārs, COM-PLŌT'TER, *n.* a conspirator—*Bandishi, mansābe meṁ sharik, ḥam-sāzishi, bad-andeshi*—Kūtasāhsargi, kūtasāhit, pāpasāhit, kumantrapakārak, kumantrapā meṁ rahne w.

COM-PLY', *v.* (*L. con, pleo*) to yield to, to accord with, to suit with—*Rāzi yā razā-mand h., tābī' h., qabūl k., muwāfiq h.*—Sammat h. dabnā, mānne, āngikār k., upayukt h., mubnā, samān h. [kar sake, jo chāhp sake dab sake wā nay sake.]

COM-PLI'A-BLE, *a.* that can bend or yield—*Jo qabūl kar sake, jo jhuk sake*—Jo swikār

COM-PLI'ANÇE, *n.* the act of yielding, submission, complaisance, pertumance—*Razā-mandī, istirā, marzī, tābī-dāri, khulq, insāniyat, khush-karne kā shauq, adā, ijāz, an-jām*—Sammati, anumati, swikār, amroddh, anuvitti, sušilatā, šishtatā, tashit kārno kī ichchhā, kriyā, nibeṛā, sāhsiddhi.

COM-PLI'ANT, *a.* yielding, bending, civil—*Qabūl k. w., mulāim, jhukne wḥ, dubtāḥ, khalīq, khush-akhlāq, sāḥab-i-khulq*—Anurodhī, swikār k. w., mānne w., chāhpū, chāhpne w., vinayī, šisht, sušil, sabhya.

COM-PLI'ER, *n.* one who complies—*Rāzi h. w., qabūl k. w., jhukne wḥ.*—Āngikār k. w., swikār k. w., mānne w., chāhpne w., dabne w.

COM-PŌN'ENT, *a.* (*L. con, pono*) forming a compound; *n.* an elementary part of a compound body—*Murakkab banāne w.* *n. juz, furd, kisi murakkab kā juz*—Saūkara-rachak, saūkarasādhak; *n.* saūkarāvayav, saūkaraṁs, saūkar kā ek khaṇḍ.

COM-PŌN'EN-CY, *n.* mixture, combination—*Ame-ish, utisāl, paicvastagi*—Milāw, sam-melan, misraṇ.

COM-PŌRT', *v.* (*L. con, porto*) to agree, to suit, to bear; *n.* behaviour, conduct—*Muwāfiq h. yā k., mutābiq k. yā h., bar-dāšt k., rawish chalnā*; *n. rāh-rawish, waz', atwār, rawish, tariqa*—Yogya k. wā h., upayukt k. wā h., sahnā, chalan chalnā, ācharaṇ k.; *n. ācharaṇ, chāl chalan, vyavahār.*

COM-PŌRT'A-BLE, *a.* suitable, consistent—*Muwāfiq, munāsib*—Yogya, upayukt, aviruddh. COM-PŌRT'MENT, *n.* behaviour, demeanour—*Rāh-rawish, waz', rawish, tariqa, atwār*—Ācharaṇ, vyavahār, chāl chalan.

COM-PŌSE', *v.* (*L. con, positum*) to put together, to form a compound, to write as an author, to calm, to adjust, to settle—*Tartīb d., murattab k., murakkab banānā, tasmiḥ k., inshā k., taskīn d., zabt k., durust k., islāh d., raf' k., tasjiya k., munqati k.*—Ekatra dharaṇā, saṁsthāpan k., ekatra k., ek meṁ milānā, saūkar k., granth rachnā, granth banānā, dhīraj d., thānbhnā, sudbhārnā, thikthāk k., saḥwārnā, niptānā, miṭānā, niwārnā. [Sānt, dhīr, gambhīr, sthīr, nirudvigna.]

COM-PŌSED', *p. a.* calm, serious, sedate—*Salim-tāb', sanjda, mustaqill, bā-qarār*—

COM-PŌS'ED-LY, *ad.* calmly, seriously, sedately—*Salim-tābī' se, sanjdagī se, istiqlāl se, bā-qarār*—Dhīr rūp se, gambhīratāpūrvak, sthīratā se, nirudvignatā se.

COM-PŌS'ED-NESS, *n.* calmness, sedateness—*Salim-tābī', sanjdagī, istiqlāl, qarār*—Sāntatā, sānti, nirakulatā, nirudvignatā.

COM-PŌS'ER, *n.* one who composes—*Musannif, inshā-pardāz, taskīn-bakhsh, qarār d. w.*—Granthakār, virachak, rachak, sānt k. w., dhīraj d. w.

COM-PŌS'TRE, *a.* applied to the last of the five orders of columns because its capital is composed out of those of the other orders—*'Ilm-i-mī mārī meṁ sūm-bandī kī ākhiri yā'nī pānchvīn waz' jo qadīm chār waz'ōn se milkar bantī hai*—Grihādinirmāṇasīlp meṁ stambh banāne kī antya arthāt pānchvīn rūṭī jo prācīn chār aur rūṭōn se milkar bantī hai.



COM-PO-SITION, *n.* the act of composing, a mixture, a written work, adjustment, compact, agreement—*Murakkab k.* tarkib, amezish, tasnif, inshá, uslub, tartib, áhál-o-páimán, musálahá, ittífáq, band-o-bast, qaul-qarár—Sandhi, sahyog, sañsthápan, miláw, rachaná, grantharachaná, granthi, sanádhán, sandhán, nishpatti, sañsthiti, niyam, hor, vaohan, mel.

COM-POSTER, *n.* one who sets types—*Chhápe ke hurúf baitháne w.*—Mudrákshar bai-

COM-POST, *n.* a mixture, manure : *r.* to manure, to enrich with soil—*Amczish, khád<sup>b</sup> :* *v.* khád dálná<sup>b</sup>, khád ki tarkib k.—Miláw, páns; *v.* páns dálná, bhúmi ko páns dálkar sabal k.

COM-POSURE, *n.* the act of composing, settlement, sedateness, calmness—*Tarkib, uslub, amczish, musálahá, miláw<sup>b</sup>, tasfiya, qarár, áhístaqi, dil-jam'i, salimu-t-ta'b'i, tahammul, huan-wari, itimán*—Rachaná, nirmán, banáwat, sahyog, miláw, sandhán, chukti, niptará, sánti, sthiráta, nirákulatá.

COM-PO-TATION, *n.* (L. *con, potō*) the act of drinking together—*Sukhat meñ ki mai-khurí, bazm ki pyála-bázi*—Ek sañg madyapán k., ekatra madyapán, sapiti, sam-piti.

COM-PO-TATOR, *n.* one who drinks with another—*Dúre ke sáth mai-khurí k. w.* dúre ke sáth pyála-bázi k. *w.*—Dúre ke sáth pine w. sahapáyi.

COM-POUND, *v.* (L. *con, pono*) to mingle, to combine, to unite, to adjust—*Makhlút k., murakkab k., miláná<sup>b</sup>, tarkib k., musálahá k., banáná<sup>b</sup>, band-o-bast k.*—Sammisrañ k., ek k., ekatra k., sañkar k., jomá, niptará k., mپیٹنا, blugtáná, chukáná, sandhán k.

COM-POUND, *a.* formed out of many ingredients, not simple : *n.* a mass of many ingredients—*Murakkab, mamzúy, amekhta, makhlút :* *n.* murakkab shai, tarkib, amczish, zhkhilát—Misit, ekatrikrit, sañyukt; *n.* miláw, misitadravya, yog.

COM-POUNDER, *n.* one who compounds—*Miláne w<sup>b</sup>, murakkab k. w., dawá-sáz*—Sañkar k. w., misranakári, sandhínalartá, avashadh banáne w.

COM-PRECATION, *n.* (L. *con, precor*) supplication, public prayer—*Istíd'á, du'á, namáz jo bahut se log ekathá hokar paheñ*—Páarthaná, árádhaná, Íswarapráarthaná jo anek log milkar karen.

COM-PRE-HEND, *v.* (L. *con, prehendo*) to include, to contain, to understand—*Mushtamil k. yá h., shámol k., mutazammin k. yá h., samajhná<sup>b</sup>*—Dháñ k., antargat k., samávishit k., búpñá, bodh k.

COM-PRE-HEN-SIBLE, *a.* intelligible, conceivable, that may be comprised—*Qábilu-t-fahm, munkinu-t-fahm, qábil-i-idrak, mushtamil hone ke qábil, jo mutazammin hone yá kiye-jáne ke láq ho*—Bodhaniya, manoganya, avadharaniya, samajhe jáne ke yogya, grahaniya, gráhya.

COM-PRE-HEN-SIBLENESS, *n.* intelligibility—*Qábilu-t-fahm, qábil-i-idráki*—Bodhani-

COM-PRE-HEN-SIBLY, *ad.* significantly—*Bá-ma'ni, ma'ni ke sáth*—Sáñh, arthasahit.

COM-PRE-HENSION, *n.* the act or quality of comprehending, capacity, a summary—*Shumúl, mutazammin k. yá h., samajh<sup>b</sup>, 'aql, ilah, zikmú táqat, ikhtisár, khulása*—Grahán, paigrah, samávés, vyápti, búpñ, bodh, avadháñ, medhá, buddhi, mati, matisakti, sañkshép, sañgrah.

COM-PRE-HENSIVE, *a.* comprising much—*Gunjáishi, bahut mushtamil, zifáda mutazammin k. w., qalilu-t-lafz-kasiru-t-ma'ni*—Bahugrah, bahugrahi, bahwarthi, bahumarmi.

COM-PRE-HENSIVELY, *ad.* with great extent—*Bari kushálagi se, bari rus'at se*—Bare vistár se, bare phaláv se, bari lambái chaurái se

COM-PRE-HENSIVENESS, *n.* the quality of including much in narrow compass—*Thore meñ bahut mushtamil karne ki khásiyat, gunjáishi khásiyat, qalilu-t-lafz-kasiru-t-ma'ni hone ki khásiyat*—Bahugrahatá, vyápakatwa, bahwarthitwa, bahumarmatwa.

COM-PRES-BY-TERIAL, *a.* (L. *con, Gr presbus*) relating to the presbyterian form of ministration—*Kátrin ke nachab yá ta'lím ke mutáalliq*—Kálinm, tasambandhi.

COM-PRESS, *v.* (L. *con, pressum*) to press together, to condense, to embrace—*Dabáná<sup>b</sup>, dábñá<sup>b</sup>, gajñ k<sup>b</sup>, ghaná k<sup>b</sup>, sametná<sup>b</sup>, god meñ lená<sup>b</sup>, chhátí se lagáná<sup>b</sup>, galé meñ líptáná<sup>b</sup>.*

COM-PRESS, *n.* a bolster of soft linen cloth—*Gulgul gaddi<sup>b</sup>, gulgul lorh<sup>b</sup>*

COM-PRESS-IBLE, *a.* that may be compressed—*Samete jáne ke láq, ghaná kiye jáne ke láq, dabne ke láq*—Samete jáne ke yogya, sañharaniya, dabanhar.

COM-PRES-SIBILI-TY, *n.* the quality of being compressible—*Dabne ki qábiliyat, simatne ki khásiyat*—Dabne ki yogyatá, simatne ki sakti, sañharaniyatá, sampiraniyatwa.

COM-PRESSION, *n.* the act of compressing—*Dabán<sup>b</sup>, samet<sup>b</sup>, dabáná<sup>b</sup>, sametná<sup>b</sup>.*

COM-PRESSIVE, *a.* having power to compress—*Dabáne ki táqat rakhtne w., sametne ki táqat rakhtne w.*—Dabáne ko samarth, sametne ko samarth.

COM-PRESSURE, *n.* act of pressing together—*Dubán<sup>b</sup>, samet<sup>b</sup>, dabáná<sup>b</sup>, sametná<sup>b</sup>.*

COM-PRISE, *v.* (Fr. *compris*) to include—*Mushtamil h. yá k., mutazammin h. yá k., láná<sup>b</sup>, dálná<sup>b</sup>*—Dháñ k., antargat k., samávishit k.

COM-PRÍ'SAL, *n.* the act of including—*Shumúl, dukhúl*—(Grahāṇ, dhāraṇ, samāveś.

COM-PRO-BATE, *v.* (*L. con, probō*) to agree with, to concur in testimony—*Muttaṭṭiq h, tasdiq k, subūt qā dalīl ki pushti k*—*Sannat h, pramāṇi k, kisi pramāṇ ko pusht k.* [—*Milā huā pramāṇ, sapamāṇ, pramāṇikarāṇ, sākshītā.*

COM-PRO-BATION, *n.* joint proof, attestation—*Ham-dalīl, milā huā subūt, tasdiq, shahādāt*  
COM-PRO-MISE, *n.* (*L. con, pro, missum*) an agreement in which concessions are made on each side, *v.* to adjust a dispute by mutual concessions—*Musālahā, bāham raf-i-dād, bāham raf-i-sharr, suh;* *v. musālahā k, bāham raf-i-dād k, bāham raf-i-sharr k, suh k.*—*Āpas meṇ milkar niptā, ubhay paksh ke milne se jo niptārā ho; v. āpas meṇ milkar niptā, ubhay paksh ke kuchh kuchh chhor dene se āpas meṇ niptā.*

COM-PRO MIT, *v.* to pledge, to promise—*Zabān d., qawl l., iqrār k*—*Vachan d., bāt hārnā, pratijñā k.* [*Ham-sāba, ham zill*—*Ekapradeśasthi, ekapradeśiya.*

COM-PRO VIN'CIAL, *n.* (*L. con, pro, rinco*) one belonging to the same province—  
COMPT. See COUNT.

COMP-TROL. See CONTROL.

COM-PUL'SION. See under COMPEL.

COM-PUNCTION, *n.* (*L. con, punctum*) a pricking, remorse, contrition—*Chubhānā<sup>b</sup>, taussaf, nadāmāt, tauba*—*Kochmā, gāronā, pa-chhātāwā, pa-chhāttip, santāp, anuśok.*  
COM-PUN'CI-ous, *a.* repentant, sorrowful—*Muttaṭṭis, pashemān, mustaṭṭfir*—*Paichhāt-tāpi, anutāpi, anuśochak, santāpi.*

COM-PUR-GATION, *n.* (*L. con, purgo*) the act of establishing one man's veracity by the testimony of another—*Apni hurmat ke nasit se dūsr ke nek tinaṭ sābit k, dūsr ke rāst bāzi par gawāh d.*—*Ek ke pramāṇ se dūsr ki satya-ilatā kā pramāṇikarāṇ, ek ki sākshītā se dūsr ki satyaśilatā ko pramāṇ k.*

COM-PUR-GATOR, *n.* one who bears testimony to the credibility of another—*Dūsr ke rāst-bāzi par gawāh d. w.*—*Dūsr ki satyaśilatā par pramāṇ d. w. wāśākhī h w.*

COM-PUTE, *v.* (*L. con, putō*) to reckon, to calculate, to number, to count—*Shumār k, hisāb k, jumla-bandī k, ginti k<sup>b</sup>*—*Ginnā, gāṇānā k, pūrsasāukhyā k, sāukhyā k.*

COM-PUTE-BLE, *a.* that may be computed—*Shumār hone ke qābil, shumār-pazār, qā-bil-i-ti-dād*—*Gāṇāniyā, sāukhyeyā, ginnē jinnē ke yogyā.*

COM-PU-TATION, *n.* the act of reckoning—*Ginti<sup>b</sup>, ti-dād*—*Gāṇān, gāṇānā, sāukhyān.*

COM-PU-TER, COM-PU-TIST, *n.* a reckoner—*Muhāsib, hisāb dān, hisāb k. w.*—*Gāṇak, ginnē w, ginti k. w, sāukhyatā*

[*rafīq*—*Sahachar, bandhin, mitra*

COM-RADE, COM-RADF, *n.* (*L. camera*) a companion, an associate—*Nāth<sup>b</sup>, sangī<sup>b</sup>, yār,*

CON, *v.* (*S. conari*) to commit to memory, to fix in the mind—*Yād k., dil-nishīn k.,*

*zihā nishīn k.*—(*Ghokhna, abhyās k.*

CON-CAME-RATE, *v.* (*L. con, camera*) to arch over, to vault, to lay a concave over—*Mihraḥ banānā, qubba qā gumbaz banānā.*—*Toran banānā, toranākār mīrāṇ k.*

CON-CAM-E-RATION, *n.* an arch, a vault—*Mihraḥ, qubba, gumbaz*—*Torān, khorākāsh.*

CON-CATE-NATE, *v.* (*L. con, catena*) to link together, to unite in a successive order—*Musālat qā salsila-band k., zanjira band k.*—*Sikarī ki kariyōn ke sadūs jomā,*

*sakarī ki kariyōn ke kram ke sadūs milnā.*

CON-CATE-NATION, *n.* a series of links—*Salsila-bandī, zanjira bandī, tar-bandī, tasalsul qā salsila*—*Sikarī ki kariyōn ke kram ke sadūs joi, sūnkhālatā, sūnī, paṅkti, malā.*

CON-CAVE, *a.* (*L. con, cavus*) hollow, opposed to convex; *n.* a hollow, a cavity—*Khālī, chhīchhā<sup>b</sup>, mugaraṭ, qausi;* *n. khālī jagah, gār, jāṭ*—*Khokhlā, khokhlā, putākar, gaganākār, gaganakriti,* *n. khokhlā, khokhlā, polī jagah, garbā, garbanā.*

CON-CAV-ITY, *n.* hollowness, internal surface—*Jarf, khulā, polā-pan<sup>b</sup>, kisi gumbaz ki andarīni suh*—*Khokhlapan, khokhlāpan, gaganākārvastu ke bhutār bhāg kā akār, gaganākāratwa* [*kone kū<sup>b</sup>.*

CON-CA-VIOUS, *a.* hollow without angles—*Polā aur linā kone kā<sup>b</sup>, khokhlā aur binā*

CON-CA-VOUS-LY, *ad.* with hollowness—*Khokhle pan se<sup>b</sup>, polā se<sup>b</sup>, pole-pan se<sup>b</sup>.*

CON-CA'VO CON-VEX, *a.* concave on one side and convex on the other—*Ek taraf qausi aur dūsrī taraf gumbazī*—*Ek or gaganākār aur dūsrī or golanprishthakriti, ardhachandrārūp.* [*k. lukānā, ot k., dhānpnā.*

CON-CEAL, *v.* (*L. con, celo*) to hide—*Makhfi rakhnā, chhipānā<sup>b</sup>, poshida k.*—*Gupt*

CON-CEAL-BLE, *a.* that may be concealed—*Makhfi rakhe jāne ke lūg, poshida kiye jāne ke qābil, chhipāye jāne ke lūg, pinhān qā chhufyā kiye jāne ke qābil*—*Gopaniyā, gopya, paichchhādāniyā, lukāye jāne ke yogyā.*

CON-CEAL-EN-ED, *ad.* so as not to be detected—*Aisā ki jismēn ūṭir na ho sake, poshidagi se*—*Aisā ki jismēn khul na sake, aisā rita se ki jismēn prakāshit na ho sake, gupta-rūp se.* [*k. w., goptā, lukāne w.*

CON-CEAL-ER, *n.* one who conceals—*Makhfi rakhne w., pardā-posh, chhipāne v<sup>b</sup>.*—*Gupt*

CON-CEAL-ING, *n.* a hiding, a keeping close—*Rū-poshī, poshidagi, chhipāw<sup>b</sup>, ikhājā*—*Gopān, lukāw.*

CON-CEAL'MENT, *n.* a hiding, a hiding-place—*Ikhfá, rú-poshi, chhipaw<sup>h</sup>, jác-rú-poshi*—Gopan, lukáw, lukne kí jagah, chhipne kí jagah.

CON-CEDE', *v.* (*L. con, cedo*) to yield, to admit as true, to grant, to allow—*Harála k., qabúl k., musallam rakhná, jác rakhná, ráwá rakhná*—Dedáina, man lená, swikár k., angikár k.

CON-CESSION, *n.* act of yielding, a grant—*Harála, qabúl, murhamat, 'ináyat, rí'áyat*—Dená, dán, tyág, swikár, angikár, kshamá, sampradán, prudán.

CON-CESSION, *a.* implying concession—*Harála-numá, qabúl-numá, murhamat-záhir k. w., 'ináyat-záhir k. w.*—Dinaparakásak, tyágaparakásak, swikáraparakásak, kshamáprakásak.

CON-CESSION, *ad.* by way of concession—*Harála ke rú se, qabúl ke rú se, 'ináyat ke rú se, murhamat ke taur se*—Kshamá se, dán kí riti se, swikáraparakásak, tyág kí bhárit.

CON-CEIVE', *v.* (*L. con, capio*) to form in the mind, to imagine, to comprehend, to think, to become pregnant—*Tajwíz k., khyál k., samajhna<sup>h</sup>, qiyás k., hámila h., hamal lená*—Vichárána, sochná, bújhná, bodh k., kalpaná k., bhaváná k., áthal k., anubhav k., pet se h., pet rahná, garbhadhána k., garbhavati h.

CON-CEIVABLE, *a.* that may be conceived—*Qabúl-i idrák, mutasawwar, mumkin-i-fahm*—Manoganya, bodhaganya, dhiganya samjhe jáne ke yogya, soche jáne ke yogya.

CON-CEIVABLY, *ad.* in a conceivable manner—*Mumkin-i-fahm se, samjhe jáne ke taur se*—Manoganyatí se, dhiganyatíparvak, samjhe jáne kí riti se.

CON-CEIVER, *n.* one who conceives—*Hámila, samjhe w<sup>h</sup>, mudrik, qiyás l. w.*—Garbhadhármí, bújhe w., bodh k. w.

CON-CEIVING, *n.* apprehension—*Samajh<sup>h</sup>, khyál, fahm*—Bújh, vichár, soch.

CON-CEPT, *n.* thought, notion, pleasant fancy, self flattering opinion; *v.* to form a notion, to think, to fancy—*Khyál, qiyás, latifa, lakar<sup>h</sup>, khyud-parastí, pindár, kibr; v. khyál k., qiyás k., tasawwur k.*—Kalpaná, bhavána, dhyán, chintá, tanáw, smay, átop, darp, ahamnati; *v.* chintá k., kalpaná k., bhavána k., sochná.

CON-CEPT, *a.* having a high opinion of self—*Khyud-rác, khyud-pasand, khyud-bín, khyud-parastí*—Ahañkárí, atnábhimāni, gauvít, darpi, sátop.

CON-CEPTUALLY, *ad.* with foolish vanity—*Takabbur se, gurúr se, khyud-parastí se, pindár se, khyud-pasandí se*—Átmabhimān se, ahañkár se, darp se, átop se.

CON-CEPTUOUSNESS, *n.* fondness of self, pride—*Khyud-parastí, pindár, khyud-pasandí, takabbur*—Átmabhimānatá, ahañkárítwa, mānti, abhimānatá, gauv.

CON-CEPTUAL, *n.* a vessel, a receiver—*Khána, ghar<sup>h</sup>, jagah<sup>h</sup>, bartan<sup>h</sup>, bāsan<sup>h</sup>*—Ádhár, pátra, bhájan, ásráy, petí.

CON-CEPTUALLY, *a.* that may be conceived—*Qabúl-i idrák, qaribul-i-fahm, mumkinul-i-fahm*—Manoganya, bodhaganya, dhiganya, bodhya.

CON-CEPTION, *n.* the act of conceiving, notion, image in the mind, purpose, thought—*Hamal, khyál, qiyás, iráda, idrák*—Pet se k., garbhadhán, garbhagahan, anubhav, kalpaná, vasaná, bhavána, soch, dhyán.

CON-CEPTIVE, *a.* capable of conceiving—*Hámila hone ke láiq, khyál karne ke láiq*—Garbhadhán ko samarth, garbhagahan ke yogya, samajhe ke yogya.

CON-CENT', *n.* (*L. con, centrum*) harmony—*Samá, ham-áwáz, musáfaqat*—Ekatál, ekatán, ekalay, mel, avirodh, ekatá, anusarítá.

CON-CENT'FUL, *a.* completely harmonious—*Ham áhang, khyud-áwáz, ham-naqma, pur-samá, musáfaq, yaksán*—Samaswar, ekatál, ekalay, aviroddha, anusarí.

CON-CENT'FULLY, *a.* harmonious, accordant—*Pur-samá, ham-áwáz, ham-naqma, musáfaq, yaksán*—Samaswar, ekalay, ekatál, aviroddha.

CON-CENT'RATED, *v.* (*L. con, centrum*) to drive to a common centre, to bring into a narrow compass—*Ham-markaz k., jam' k., ekatthalí<sup>h</sup>, samatná<sup>h</sup>, kisi chíz ko thori wus'at meñ k.*—Ek kendra meñ k., ekágra k., ekatra k., batorná, alp sthán meñ k.

CON-CENTRATION, *n.* act of concentrating—*Ham-markaz k., samat<sup>h</sup>, thori wus'at meñ k.*—Ekatra k., ek kendra meñ k., ekágratá, alp sthán meñ k.

CON-CENTRE, *v.* to tend to a common centre—*Ham-markaz h., ek hí markaz kí taraf rújí<sup>h</sup> h.*—Ek hí kendra kí or jhukná. [dra, samánakendra, sádhárapakendra.

CON-CENTRIC, CON-CENTRICALLY, *a.* having a common centre—*Ham-markaz*—Ekaken-

CON-CENTRIC. See under CONCEIVE.

CON-CEIT', *v.* (*L. con, cerno*) to belong to, to affect, to interest, to make uneasy; *n.* business, affair, interest, anxiety—*'Aláqa rakhná, mutá'alliq h., sarokár rakhná, asar k., díl khíchná, garaz-mand h., díl-gír k., fikr-mand k., andesha-mand k.; n. mu-'ámla, sarokár, ká-ó-bár, 'aláqa, garaz, díl lagáw, fikr, andesha, gam*—Sambandh rakhná, phal utpanná k., nivisht k., man harná wá khíchná, bhávit k., udvigna k., vyagra k., chintit k.; *n.* kárya, vishay, prayojan, vyápar, arth, abhisandhán, sprihá, anurág, lagáw, chintá, khatká, ndveg, vyagratá.

CON-CEIT'FULLY, *ad.* with affection or interest—*Ba-garaz, ba-lihá, díl-lagáw se*—Sprihá-parvak, anurág se, man lagáw se.

- CON-CERN'ING, *prep* relating to, regarding—*Nisbat meñ, dar-báb, wáste, bábat meñ—Sambandhi, vishay meñ, vishayak, prati*
- CON-CERN'MENT, *n.* business, interest, moment—*Sarokár, kár o-bár, 'alíqa, dil-lagáw, garaz, zorórat—Kámkáj, kárya, vyápár, man lagáw, anurág, sprihá, gaurav, gurutwa, prabháv.*
- CON-CERT', *v.* (L. *con, certo*) to settle, to contrive, to adjust, to consult—*Ek sáth band-o-bast k., bandish k., tadhír k., mansúba k., durust k., sijil k., mustahat k., mash-uarat k.—Ek sáth melkar mishpatti k., milkar thahráná, upáy k., cheshtá k., udyog k., thik k., mantaná k., paámáñ k., milke viehár k.*
- CON-CERT, *n.* agreement, accordance, harmony, a musical entertainment—*Ittífáq, mu-wáfáqat, munásabat, ham-áwázi, samá, tájfa, ráq-rang<sup>h</sup>—Mel, ekatá, avirodh, anusár, anurupatá, sádrisya, ekatál, ekatún, samaswar, ganá bajáná.*
- CON-CERT'O, *n.* (It) a piece of music composed for a concert—*Git yá báje ki kitáb, gáne yá bajáne ke báñ meñ inshá—Sañgítavidyásambandhi rachana* [bakherá, tanta.
- CON-CERT-ATION *n.* strife, contention—*Qat'iga, munagasha, nizá, muná'at—Jhagát,*
- CON-CÉSSION. See under CONCEDE.
- CONCH, *n.* (L. *concha*) a shell—*Sañkh<sup>h</sup>, karpá<sup>h</sup>—Sañkh.*
- CON-CHOL'OGY, *n.* the science of shells—*'Ilm-i-saikh—Sañkhavidyá, sañkhasástra.*
- CON-CIL'ITAR. See under COUNCIL.
- CON-CIL'I-ATE, *v.* (L. *concilio*) to win, to gain, to reconcile—*Gírwidá k., hásil k., muráfiq k., sulh karáná, phir báham dost banáná, mel karáná<sup>h</sup>—Mohit k., moh lená, árúdhana k., amurupat k., páná, apuná, apna kar lená, phir ek karáná, phir maiti karáná, phir mitra banáná, miláp karáná.*
- CON-CIL'I-ATION, *n.* act of conciliating—*Muhabbat qadr yá mihr-báni hásil k., razá-mandi, phir se báham dost banáná, tasfiya, sulh, phir se muráfaqat karáná—Anu-grah moyádá wá sneh ki prápti, prasanna k., arádhán, prasadan, anuranjan, miláp, miláná, phir se mitra banáná.*
- CON-CIL'I Á TOR, *n.* one who makes peace—*Muhabbat qadr yá mihr-báni hásil k. w., rázi k. w., sulh-sáz, tasfiya k. w., phir se báham dost banáne w.—Prasanna k. w., priti ádat wá dayá páne w., anuranjak, árúdhak, sandhánakatá, mel karáne w., miláp karáne w.*
- CON-CIL'I-TO-RY, *a.* tending to conciliate—*Muhabbat qadr yá mihr-báni hásil karne ko rujú yá ráqib, rázi karne ko rujú, sulh karne ko rujú, mel karáne ko mál k. w.—Anuranjak, árúdhak, hindayagráhi, miláp karáne w., mel karáne w.*
- CON-CIN'NOUS, *a.* (L. *concinuus*) becoming, pleasant, agreeable, suitable—*Muzaiyab, zeb-áwar, khash-mumá, dil-pasand, khátir pa-ár, munásib, muráfiq—Yatháyogya, man-abháwan, manohar, manoranjak, priya, yogya, upayukt*
- CON-CIN'SI-TY, *n.* fitness, neatness—*Liyáqat, munásabat, qábiliyat, Kháb-tari—Yog-yatá, upayuktatá, sufidaratwa, sutharápan, uttarnatá.*
- CON-CI-O-NA-TO-RY, *a.* (L. *concilio*) used in discourses to public assemblies—*Wa'z yá 'amm majlis meñ jo bayán hotá hai us meñ musta'mal—Dharmopades meñ wá sá-dharan sabbhá meñ jo vákyáprabandh hotá hai us meñ kám áne w.*
- CON-CISE', *a.* (L. *con, casum*) brief, short—*Mukhtasar, tang, kotáh, mujmal—Sañk-shipt, chumbak, sañhrit, avistín.* [avistírnatápurvak alp meñ.
- CON-CISE'LY, *ad* briefly, shortly—*Ikhtisár se, thore meñ<sup>h</sup>, qissa-kotáh—Sañkshap se.*
- CON-CISE'NESS, *n.* brevity, shortness—*Ikhtisar, íjmál, kotáhi, tangi—Sañkshap, avistírnatá, sañkshiptatá, sañhriti*
- CONC'ISION, *n.* a cutting off—*Kát<sup>h</sup>, tarásh—Kataran, chhedan.*
- CON-CI-T-ATION, *n.* (L. *con, cito*) the act of stirring up or putting in motion—*Ek-sáná<sup>h</sup>, jambish d.—Utkápan, uttejan, dolání chalaná.*
- CON-CI-A-M-ATION, *n.* (L. *con, clamor*) an outcry or shout of many together—*Bakv-teron ki ekatthá chilláhat yá jangyákár<sup>h</sup>.*
- CON-CLAVE', *n.* (L. *con, clavis*) an assembly of cardinals, a close assembly—*Romí firq ke nasrániyon ke mujtahidón ki majlis, poshida majlis—Rom nagar ki dharmá-dhupati-sabbhá, gúthasabbhá, gúthasamáj, guptasamáj*
- CON-CLUDE', *v.* (L. *con, claudo*) to shut, to comprehend, to decide, to end, to infer—*Band k., mushtamil k. yá h., mutazammín k. yá h., tajwíz k., tasfiya k., tamám k., khatm k., ákhir k., natija nikálná—Topná, múnádná, antargat k., nurnay k., nishchit k., thabáná, samápt k., sampúrp k., anumán k., nigaman k.*
- CON-CLU'DEN-CY, *n.* logical deduction—*Natija—Anumiti, nigaman.*
- CON-CLU'DENT, *a.* bringing to a close, decisive—*Khatm k. w., ímám k. w., anjám ko pahuncháne w., qat'i, qátí—Samápt k. w., purá k. w., nishchit, sunishchit, mishpat-tikarak, nurnayak.*
- CON-CLU'DER, *n.* one who concludes—*Band k. w., mushtamil k. w. yá h. w., tajwíz k. w., inisál k. w., tamám k. w., natija nikálné w.—Topne w., múnádné w., antargat k. w., nurnayak, thahráne w., samápt k. w., anumán k. w., nigaman nikálné w.*



CON-CRÈS'ÇENÇE, *n.* the act of growing by union of particles—*Ajason ke ekaṭṭhā milne se injinād*—Kanoñ ke ekatra milne se jamāw.

CON'CU-BINE, *n.* (L. *con, cubo*) a woman who cohabits with a man without being married—*Maukhūda, yakhetḥ, uḥariḥ, harām*—Upapatni, upastri, suratin.

CON-CŪ'BI-NAGI, *n.* the act or state of living as man and wife without being married—*Maukhūligat, suraitin-parāḥ, uḥari parāḥ*—Upastriśevā, upastriḡaman, upapatni-sambhog.

CON-CŪ'GATE, *v.* (L. *con, calco*) to tread or trample under foot—*Ravādnāḥ*.

CON-CŪ'PIS-ÇENÇE, *n.* (L. *con, cupio*) irregular desire, lust, carnal appetite—*Shahwat, masti, nafsāniyat*—Kām, kāmāgni, ratāthitwa.

CON-CŪ'VIS-ÇENT, *a.* libidinous, lecherous—*Shahwat-parast, shakwatī, mast, tamāsh-bīn*—Kāmi, kāmuk, ratārthi, lampat.

CON-CŪ'PIS ÇI BLE, *a.* impelling or inclining to carnal pleasure—*Shahwat kī taraf māil k. w., tamāsh-bīn kī taraf rujū k. w.*—Kāmāgni uttejak, kāmāgnivardhak.

CON-CUR, *v.* (L. *con, curro*) to meet in one point, to agree, to contribute with joint power—*Ek mugṭe mēn milnā, mutṭaḡig h., muwāḡig h., qabūl k., ek dil h., bāham milkar madad k.*—*Ek vindu men milnā, ekatra sangam k., sammatta h., ekachutta h., swikār k., ekatra milke sahay k., ek saṅg milke kām k.*

CON-CŪ'R'ENÇE, CON-CŪ'R'ENÇY, *n.* union, agreement, combination, assistance—*Itihād, ittifaq, muwāḡuqat, tauāḡuq, ikhtilāf, salsila, sar rishla, bimāḡat, madad*—Mel, sammamat, sammāt, swikār, yog, sānsarg, sanhati, sūhiyat.

CON-CŪ'R'ENT, *a.* acting in conjunction, concomitant; *n.* a joint cause, equal claim—*Mutṭaḡig, mutṭahid, musalsal, lāḡiq, ham basta, parasta*; *n.* *mushtamīl, abah, milā hua sabab, ham-dā'ud, musāri da'nā*—Sahakari, dūse ke sath milkar kām k. w., sāḡi, amushāḡi, sahyukt, *n.* amushāḡi kārān, sahyukt kārān, tulyādhi-kā

CON-CŪ'R'ENT-LY, *ad.* with concurrence—*Ba ittifaq, muwāḡuqat se, itihād se*—Sam-

CON-CŪ'SSION, *n.* (L. *con, quassum*) the act of shaking, agitation, a shock—*Jambh, tanzal, harakat, talkhar*—Hilāw, dūlāw, dhakkā

CON-DEM', con-dēm', *v.* (L. *con, damno*) to pronounce guilty, to doom to punishment, to censure, to blame—*Taqur-wār k., guraḡ gār thakrānā, saḡā lā fatwa d., shakāḡat k., shikwa k., ḡulak, radd k., ilzām d., malāmat k., had-nām k.*—Doshī k., aparādhi thahiri, dāḡd d., nindā k., nikamānā thahiri, nikāl dāḡhā, dokhūā, kānāri k.

CON-DĒ'M'NA BLE, *a.* blamable, culpable—*Taqur-wār kiyē jāne ke lāḡ, guraḡ-gār thak rāḡe jāne ke qābil, saḡā jāne ke lāḡ, taqur-wār, wājibu-taqūr, mulum*—Dandaniya, mundaniya, aparādhi, dushya

CON-DEM-NATION, *n.* sentence of punishment—*Saḡā lā hukm, fatwa*—Dandājñā

CON-DĒ'M'NA TO-RE, *a.* implying condemnation—*Fatwā āwān, fatwā-mazmūn, saḡā lā hukm-āwān*—Dandavādī, dandājñāprakāsak

CON-DĒ'M'NER, *n.* a blamer, a censor—*Ilzām d. w., ḡila-ḡuzār, 'aib-go, shakī*—Nindak,

CON-DENSE', *v.* (L. *con, densus*) to make or grow more dense, *a.* thick, close—*ḡāḡhā k. ḡā h., kasf k. ḡā h., munjamid h. ḡā h., sangūn h. ḡā k.; a. munjamid, kasf, ḡāḡhā*—Jamānā wā jam jānā, ḡhānā k. wā h., ḡajhin k. wā h.; *a.* thakkā, jamā hua, ḡhānā, ḡajhun, aviral.

CON-DĒN'SABLE, *a.* that may be condensed—*Sangūn kiyē jāne ke qābil, munjamid kiyē jāne ke lāḡ, kasf kiyē jāne ke qābil*—Jamāyē jāne ke yogya, ḡhānā kiyē jāne ke yogya, ḡhānikarpiya.

CON-DĒN'SATE, *v.* to make or grow thicker, *a.* made thick, compressed—*Munjamid k. ḡā h., sangūn k. ḡā h., kasf k. ḡā h.*; *a.* *munjamid kiya ḡayā, kasf kiya ḡayā, sametā ḡayā, thore vistar men kiya ḡayā*—Jamānā wā jam jānā, ḡarhā k. wā h., ḡhānā k. wā h.; *a.* ḡuḡhā kiya ḡuyā, ḡhānikar, ḡhānā kiya ḡayā, thore vistar men kiya ḡayā

CON-DĒN'SATION, *n.* act of making more dense—*Taksif, jamāhat*, jamāw—ḡhānā k. wā h., ḡarhā k. wā h., ḡhānikarpiya

CON-DĒN'SER, *n.* one that condenses—*Munjamid k. w. hawā ko munjamid k. wālī ḡā kasf k. wālī kal*—Jamāne w., yau ko ḡhānā karne wālī kal.

CON-DESCEND', *v.* (L. *con, de, scando*) to descend from the privileges of superior rank or dignity, to stoop, to yield—*Apne martabē kā kḡijāl nā karke apne khurdōn ke sath, aisi farotani se pesh ānā, jo insif ḡā rucāḡ ke rū se wājib nā ho, farotani se nikhrnā, dabnāḥ, qābil k., tāḡi*—Apne gaurav pad wā mān kā vichār nā karke apne se chhoṭōn ke sath aśā sishṭāchār karnā jo nyāya wā lokayvād-jānī tīti se katavya nā ho, anugrah se jhuknā, swikār k., vasibhūt h., adhīn h.

CON-DESCEND'ENCL, *n.* a voluntary yielding—*Az-khud apne khurd se dab-jānā*—Jān-būḡhar apne mau se apnā gaurav tyāḡ karke apne se chhoṭe ke sath namratā k

CON-DESCEND'ING, *a.* yielding to inferiors, courteous, obliging; *n.* act of voluntary humiliation—*Khurdōn se faro-tani ke sath pesh āne w., sāḡib-kḡulq, kḡatīq, khush-akhḡāq, amam l-shān, sāḡib-i-munawwat*; *n.* *Khurdōn se a: Khud farotani nā inkī-ār*

—Gaurav chhotkar apne se chhoton ke sath atyant shishtachar k. w. shishtachari, shist, upakari, patipakari; n. gaurav wa man chhotkar apne se chhoton ke sath namratacharan. [Shishtachar se, vimay sahiti, namratapurvak.

CON-DE SCEN'DING-LY, *ad.* courteously—*Khush akhlai se, khush se, garib-nawazi se*—  
CON-DESCEN'SION, *n.* descent from superiority—*Khardon ke sath aisi jarotani jo insaf ya riwai ke ra se uajib na ho, inkisar*—Apne chhoton ke sath aisi shishtachar jo kisi riti se nehit na ho, gauravatyag, namrata.

CON-DESCEN'SIVE, *a.* courteous, not haughty—*Khatig, garib-nawaz, khush-akhlai, nek-nihad, firo-tan, khak-nishin*—Shishtachari, susil, namta, vimayi

CON-DIGN', *con-din', a.* (L. *con, dignus*) deserved, merited, suitable—*Sazá-wár, mustajib, láig, manusib, lázim, wájb*—Yathartha, upayukt, yogya, nehit.

CON-DIGN-ITY, *n.* merit, desert—*Sazá-wári, liyaqt*—Upayuktata, yogyati.

CON-DIGN'LY, *ad.* according to merit—*Sazá-wári ke mutábiqu, liyaqt ke mutábiqu*—Yathayogya, yogyati ke anusar.

CON-DIMENT, *n.* (L. *condio*) seasoning, sauce, any thing used to give relish—*Masala<sup>h</sup>, chashni, achár*—Sálan, vyanjan, chatni.

CON-DITE', *v.* to pickle, to preserve—*Masala<sup>h</sup>, chashni-dár k, achár dálna<sup>h</sup>, murabba rakhná*—Achár banána, págni, gurambá rakhná. [achár<sup>h</sup>.

CON-DITEMENT, *n.* a composition of conserves—*Gul-gand, murabba, gurambá<sup>h</sup>*,

CON-DITION, *n.* (L. *con, datum*) quality, state, temper, rank, stipulation, terms of contract; *v.* to make terms, to stipulate—*Wasf, khasiyat, kaifiyat, hálat, 'alam, wa', mizá, tabiat, sirisht, kho, khaslat, darja, mustaba, 'ahd-o-paimán, shart, shorait*; *v. shart badná ya buyána, shart k, 'ahd-o-paimán k*—Gup, avasthá, dasá, gat, sthiti, prakriti, bhav, pad, aspad, saiket, hor, myan, pan, myanavákyá; *v. myanavákyá k, pratigá k, hor k, myan k.*

CON-DITION-AL, *a.* containing or depending on conditions, not absolute—*Sharti, mash-rút*—Hor sambandhi, myamasambandhi, panamishit, nayamk, sapatibandhi

CON-DITION-AL-ITY, *n.* the state of being conditional—*Sharti hálat, mashrút hálat*—Hor sambandhi dasá, panamishit avasthá. se

CON-DITION-AL-LY, *ad.* with certain limitations—*Ba shart*—Niyamavákyapurvak, hor

CON-DITIONED, *p. a.* having a certain state or qualities—*Wasf dár, khasiyat dár, kisi hálat mein rakhná gayá*—Sthit.

CON-DOLE', *v.* (L. *con, dolere*) to lament with others—*Mátam-pursi k, gam-khawári k*—Aur ke dukkh mein sók wá khed k, dúre ke sath sók wá viláp k, samadukhi h, dúre ke sath samasók k.

CON-DOLEMENT, *n.* sorrow with others—*Mátam-pursi, gam-khawári, tá'ziyat*—Dúre ke dukkh mein sók k, samasókakarana, aur ke sath sók wá viláp

CON-DOLE'NCE, *n.* grief for another's sorrow—*Tá'ziyat, mátam-pursi, gam-khawári*—Aur ke dukkh mein sók, dúre ke dukkh mein sók wá sókasúchak vyavahar, sahasók.

CON-DOL'ING, *n.* expression of condolence—*Mátam-pursi*—Dúre ke dukkh mein sóka prakás, sahasók. [ji, ámurzish—Aparádhkashamá, kshamá.

CON-DO-NATION, *n.* (L. *con, dono*) a pardoning, a forgiving—*'Afá, dar-guzar, mu'a-*

CON-DUCE', *v.* (L. *con, duco*) to lead or tend, to contribute, to serve—*Áge jáná ya mail h, madad k, taqat d, qurwat d, pushi d, munadd h*—Áge chalna wá jhukná wá dhalna, amkul wá sahakári h, sahári d, upakár k, saháyatá k.

CON-DUCEMENT, *n.* a leading to, tendency—*Dar<sup>h</sup>, mail, mailán*—Pahunch, jhukáw, dhaláw.

CON-DUCE'NT, *a.* tending to, contributing—*Máil, munadd, mu'áwin*—Jhuká huá, dhalá huá, saháyak, upakári. [huá, saháyak, upakári

CON-DUCE'BLE, *a.* tending to, promoting—*Máil, munadd, mu'áwin*—Jhuká huá, dhalá

CON-DUCE'BLE-NESS, *n.* quality of conducing—*Máil hone ki khasiyat pushi deat ki khasiyat, mu'áwinat, madad karne ki khasiyat*—Dhalne ká dharm, jhukne ká gun, upakár karne ká gun, saháyatá karne ká gun [kar, saháyak, upayuk, prayojak.

CON-DUCE'IVE, *a.* that may forward or promote—*Mu'áwin, madad gar, munadd*—Upa-

CON-DUCE'IVE-NESS, *n.* quality of conducing—*Mu'áwinat, 'ánat, pushi d, madad karne ki khasiyat*—Prayojakatá, upayikatwa, sanpádatatwa, saháyatá.

CON-DUCT, *n.* management, guidance, command, convoy, behaviour—*Ijrá, madár, tad-bir, anjam, kár rawái, ihtimám, rah-numái, sar-dári, lashkar-kashi, fauj-kashi, badriga, atvár, rawish, tariqa, wa'*—Nirváh, path dikhána, adbhikar, samapatya, senádhipa

titwa, parichar, path ká rakshak, ácharan, áchar, charitra, vyavahar.

CON-DUCT', *v.* to lead, to direct, to manage—*Le-jána<sup>h</sup>, rah-numái k, ráh-dikhláná, sar-dári k, lashkar-kashi k, hukm-ráni k, kár-rawái k, ihtimám k, rawái k*—Le chalná, pahunchána, le áná, path dikhána, márg dikhána, sainápatya k, nirváh k, chalaná.

CON-DUC-TIONS, *a.* employed for wages—*Ájúra-dár, mazdúr*—Thike ká, bháre ká.

CON-DUCTOR, *n.* a leader, a chief, a director—*Rah-numái, rah-bar, peshwa, pesh ran, sar-*

- dār, sipah-sālār, ihtimāmchī, kār-par-dāz*—Pathadarsāl, path dikhāne w., agūā, vāhak, adbhishthātā, nāyak, mukhiya, pradhān nirvāhak, chālāne w., saupādak.
- CON-DUC'TRESS, *n.* a woman that directs—*Peshrau'aurat, ihtimāmchin, kār-par-dāzin*—Aragāminī, nirvāhikā, nāyikā. [nālī.]
- CONDUIT, cūn'dit, *n.* a water-pipe, a canal—*Nahr, āb-rez*—Nāl, pranālī, pranālā, nālā,
- CONE, *n.* (Gr. *konos*) a solid body circular at the base and ending in a point, the fruit of the fir-tree—*Gāv-dum, makhrūt, mukhrūt-i-mustadīra, deo-dārū kā phal*—Gopuchchbhākriti, sāṅku, śundākār vastu, devadārūphal.
- CON'IC, CŌN'I-CAL, *a.* having the form of a cone—*Gāv-dumī, makhrūti*—Sāṅku-sambandhī, gopuchchbhākār, śundākār.
- CON'I-CAL-LY, *ad.* in the form of a cone—*Gāv-dum ki sūrat, makhrūti daut se*—Śundākār se, gopuchchbhākār se. [vidyā.]
- CON'ICS, *n. pl.* the doctrine of conic sections—'*Um-i-tarāsh i-makhrūt*—Sāṅkuchhinna-
- CON-NIF'ER-OUS, *a.* bearing cones—*Gāv-dum paidā k. w., mukhrūti phal paidā k. w.*—Śundākārāphalaprada, sāṅkūphalawān, śundākārāphalawān. [puchchbhākār mūrti.]
- CŌ'NŌIN, *n.* a figure like a cone—*Makhrūti yā gāv-dumī shakl*—Śundākār mūrti, go-
- CŌN'EY. See CONY.
- CON-FAB'U-LATE, *v.* (L. *con, fabulor*) to talk familiarly together, to chat, to prattle—*Be-takullufāna bāham guft-gū k., baknā<sup>h</sup>, jap hāinknā<sup>h</sup>*—Āpas meṁ mitravat bātchit k., barbāhānā, gap mānā
- CON-FAB'U-LATION, *n.* familiar talk—*Be-takullufāna guft-gū*—Mitravat pralāp, mitra ke sahit bātchit, vīraṁbhakathā, kathopakathan, ālāp.
- CON-FAB'U-LA-TŌ-RY, *a.* belonging to talk—*Be-takullufāna guft-gū ke muta'alliq, guft-gū k.*—Mitravat pralāp sambandhī, ālāpī, kathopakathanasambandhī.
- CON-FAR-RE-Ā'TION, *n.* (L. *con, far*) the solemnizing of marriage by eating bread together—*Bāham roti khāne se nikāh k.*—Ekātthā roti khāne se vivāh k.
- CON-FECT'V, *v.* (L. *con, factum*) to make up into sweetmeats, to preserve with sugar—*Mithāi banānā<sup>h</sup>, murabba banānā, pāgnā<sup>h</sup>*.
- CON'FECT, *n.* a sweetmeat—*Mithāi<sup>h</sup>, murabba.*
- CON-FECT'ION, *n.* a sweetmeat, a mixture—*Mithāi<sup>h</sup>, murabba, milāw<sup>h</sup>.*
- CON-FECT'ION-ARY, *n.* one who makes sweetmeats, a preparation of sweetmeats—*Halvāi, mithāi w<sup>h</sup>, murabba, mithāi<sup>h</sup>.*
- CON-FECT'ION-ER, *n.* one who makes or sells sweetmeats—*Halvāi, mithāi w<sup>h</sup>.*
- CON-FEC'TŌ-RY, *a.* relating to sweetmeats—*Mithāi ke muta'alliq, murabba ke muta'alliq*—Mithāi kā sambandhī.
- CŌN'FIT, CŌN'FI-TURE, *n.* a sweetmeat—*Mithāi<sup>h</sup>, murabba.*
- CON-FED-ER-ATE, *v.* (L. *con, foedus*) to join in a league; *a.* united in a league; *n.* one united in league, an ally—*Ham-shart k., ham'ahd k., muttāfiq hokar saizish k., ham-salāh k.; a. muttāhid, mushārīk; n. mu'ahid, rafīq, shariq*—Sandhi k., parāmārś karke ekarā k.; *a.* sandhit, ekare meṁ milā huā; *n.* sandhit jan, sandhi meṁ milā huā jan, paraspāropakārī, sāṅgi, sāthī, sājhi.
- CON-FED'ER-A-CY, *n.* a league, federal compact—*Ittihād, ittīfāq, bandish, 'ahd-o-paimān, qaul-qarār*—Mel, sandhi, sāṅghatān, ekarā.
- CON-FED-ER-Ā'TION, *n.* league, alliance—*Ittihād, bandish, 'ahd-o-paimān, rafāqat, qaul-qarār, muvāfuqat*—Mel, sandhi, paraspāropakārīarthak sandhi, milāp, banāw, sandhān.
- CON-FER', *v.* (L. *con, fero*) to discourse, to consult, to compare, to give, to bestow—*Guft-gū k., mashwara k., khalwat k., muqābala k., nisbat d., milānā<sup>h</sup>, bakhshnā, marhamat k., 'ināyat k., atā k.*—Sambhashan k., bātchit k., parāmārś k., mantrāṇā k., milāke jānehnā, laggā lagākār jānehnā, denā, dān k.
- CŌN'FER-ENCE, *n.* formal discourse, an appointed meeting for debate, comparison—*Guft-gū, suwāl jawab, muzākara, mukālamā, muhābāse ke liye muqarrar jamāw yā mulāqāt, muqābala, tashbīh*—Bātchit, kathopakathan, mantrāṇā wā bātchit ke nimitta sunīschit sabhā wā jamāwā, launiyā, upamān, milān.
- CON-FER'ER, *n.* one who confers—*Guft-gū k. w., mashwara k. w., bakhshnc w., muqābala karke dekhne bhānc w.*—Bātchit k. w., mantrāṇā wā parāmārś k. w., dātā, denē w., milākār jānehnē w., laggā lagāne w.
- CON-FER'RING, *n.* comparison, exanunation—*Muqābala, tashbīh, āzmāish, tajwiz, parakh<sup>h</sup>*—Upamiti, milān, upamān, jānehn, parikshā.
- CON-FESS', *v.* (L. *con, fassum*) to acknowledge a crime, to avow, to grant—*Qusur iqrār k., iqrār k., qabūl k., qabūlnā, taslīm k.*—Aparādḥ mā' lenā, kahnā, batlānā, prakāś k., swikār k., āṅgikār k.
- CON-FES'SED-LY, *ad.* avowedly, indisputably—*Muqarrar, yaqīnān, qā'ān, la-kalām, be-shubḥa, be-shakk*—Prakāś se, swikār pūrvak, nirvivād, nīschit rūp se
- CON-FES'SION, *n.* acknowledgment, avowal—*Iqrār, qabūl, 'itirāf, iḥār*—Swikār, āṅgikār, prakāśan, piatpatti, batāw, kahā.



- CON-FES'SION-AL, *n.* the place where a priest hears the confession of a penitent—*Wah jagah johān pādri kisi taula-gar yā mustagfir ke gunāh kā iqār sūntā hai—Wah sthān jahān dharmopadesak kisi anutāpi jān ke aparādhi kā prakāsan wā vivaraṇ sūntā hai, pāpavivaraṇ sunnewāle ācharya kī kutī.* [dhi.]
- CON-FES'SION-ARY, *a.* belonging to confession—*Iqrār ke mutū'alliq—Swikārasamban.*
- CON-FES'SION-IST, *n.* one who professes his faith—*Apne dīn aur mazhab kā iqrār k. w., apnā dīn mānne w.—Swadharmaprakāsak, swadharmānuyayi.*
- CON-FES-SOR, *n.* one who professes his faith in the face of danger, a priest who hears confessions—*Khatar-nāk muqām mein apne dīn par qāim rahne-wālā, shahid, jis pīr ke pās gunāh qabūl karēn—Dukh mein bhī swadharm mānne w., vipat mein bhī swadharm kā ācharaṇ k. w., swadharmārth dukhhabhāgi, pāpaswikārasrotā, wah ācharya jiske pās aparādhi apnā aparādhi swikār karai, doshasāvanaguru.*
- CON-FEST', *a.* acknowledged, open, known—*Qabūl kiya gayā, iqrār kiya gayā, mashhūr, fāsh, malūm—Swikrit, aūgikrit, mānā huā, pratyaksh, khulā, vidit, jānā huā.*
- CON-FE-TENT, *n.* one who confesses his faults—*Apnā gunāh qabūlne w., apne gunāh kā iqrār k. w.—Apne dosh ko kah d. w., apnā aparādhi swikār k. w.*
- CON-FIDE, *v.* (L. *con, fido*) to trust—*Itibār k., 'itmād k.—Pratyay k., viśwās k., bharosā k., bharosā rakhnā.*
- CON-FI-DANT', CON-FI-DANTE', *n.* one trusted with secrets, a confidential friend—*Rūz-dār, ham-rāz, pardā-dār, mutamad dost, dost-i-jāni—Viśwāsijan, rahasyajan, raha svapātra, ekāntamitra, viśwāsī mitra, rahasyamitra.*
- CON-FI-DENCE, *n.* firm belief, trust, boldness—*Itiqād, yaqīn, toyaqqun, 'itibār, 'itmād, khātir-jam'i, be-bāki, dilērī—Bharosā, viśwās, pratyay, dhithā, pragalbhatā.*
- CON-FI-DENT, *a.* fully assured, positive, trusting, bold; *n.* one trusted with secrets—*Mu'taqid, khud-pasand, yaqīn jānne w., mustaqidd, shokh be-bāk; n. rāz-dār, ham-rāz—Sunīslut, dīrīh, pratyayī, pratyay k. w. dhithā, pragalbh, midhārak; n. rahasyajan, rahasyamitra.*
- CON-FI-DENTIAL, *a.* trusty, faithful, private—*Mutamad, mutadaiyin, wafā-dār, imān-dār, poshida, mahfi—Viśwāsapātra, viśwā-ayogya, viśwāsyā, gupt, gūrh, rahasya.*
- CON-FI-DENT-IX, *ad.* without doubt or fear—*Be-shakk, be-shubha, be-andeshā, be-khawf—Nihsandeh, niśśānk, nidar, nirbhay.* [k. w., pratyay k. w., bharosā rakhne w.]
- CON-FID-ER, *n.* one who confides—*Itibār k. w., 'itmād k. w., bharosā k. w.—Viśwās.*
- CON-FIG-URE, *v.* (L. *con, figura*) to form, to dispose into a certain shape—*Shakl d., sūrat-shakl d.—Banānā, sākār k., garhnā, ākār d.*
- CON-FIG-U-RATE, *v.* to show like the aspects of the planets towards each other—*Saiyārōn ki haiyat ke mānand zākīr k., saiyārōn ki sūrat jaisi ek dūsrē ki nisbat rakhtī hai us tarah se zākīr k.—Grahasthiti ke sadris dikhānā.*
- CON-FIG-U-RĀ-TION, *n.* form, aspect of the planets—*Sūrat, shakl, tarkīb, saiyārōn ki haiyat yā sūrat—Ākār, banāwat, ākriti, grahasthithi, grahōn ki awasthā.*
- CON-FINE, *n.* (L. *con, finis*) a limit, a border, a boundary; *v.* to border upon—*Sar-hadd, kināra, intihā, hadd; v. hadd laqnā, ihātā laqnā—Simā, bār, siwānā, sewān; v. simā laqnā, dūsrē meṃre honā, siwāne se siwānā chhū jānā.*
- CON-FINE, *v.* to limit, to shut up, to restrain—*Mahdūd k., hadd bāndhnā, band k., qaid k., zabt k.—Simā bāndhnā, dānrā bāndhnā, mūd d., atkānā, kārāgar mein dāl d., rokhnā, dabānā.* [chhedaniya, jiski simā ho sake.]
- CON-FIN'A-BLE, *a.* that may be limited—*Mahdūd kiye jāne ke laiq—Parineya, parich.*
- CON-FINE'LESS, *a.* boundless, unlimited—*Be hadd, be-intihā, gur-mutanāhi—Anant, ap-pīr, niravadhi.* [atkāw, pratibandhan, rodh, nirodh, saṅyam.]
- CON-FINE-MENT, *n.* imprisonment, restraint—*Qaid, asiri, habs, zabt, rok—Bāndhna.*
- CON-FIN-ER, *n.* a borderer, a restrainer—*Sar-hadd kā rahne w., mahdūd k. w., zabt k. w., rokne w.—Simā kā nivāsi, siwānē kā rahne w., atkānē w., nirodhak, niyāmak.*
- CON-FIRM, *v.* (L. *con, firmus*) to make firm, to fix, to establish, to ratify, to admit fully into Christian communion—*Mazbūt k., qāim k., muqarrar k., tahqiq k., sabit k., tasdiq k., bar-qarār rakhnā, ba-dastūr rakhnā, ba-hāl rakhnā, manzūr k., 'Isāi mazhab mein ba-khūbi dākhil k.—Dīrīh k., sthīr k., sthāpan k., thāhrānā, satya k., pramāṇī k., Isāi dharm mein pravritta k.*
- CON-FIRM'A-BLE, *a.* that may be confirmed—*Muqarrar hone ke laiq, qābil-i-subūt, dalil-pazīr, qāim kiye jāne ke laiq, tahqiq kiye jāne ke qābil, tasdiq kiye jāne ke qābil, man-zūr kiye jāne ke laiq—Dīrīh kiye jāne ke yogya, sthīr kiye jāne ke yogya, pramāṇī kiye jāne ke yogya.*
- CON-FIR-MĀ-TION, *n.* the act of establishing, convincing testimony, an ecclesiastical rite—*Tahqiq, ta'ayyun, tahqiq, itihkām, muqarrari, subūt, dalil, dalālat, 'Isāi mazhab kī ek rasm—Dīrīh k., sthīr k., saṅstanbh, pramāṇī k., dīrīhokti, dīrīhpramān, Isāi dharm mein pravartan, Isāi dharm kī ek riti.*
- CON-FIR-MĀ-TOR, *n.* one that confirms—*Mazbūt k. w., qāim k. w., muqarrar k. w., tahqiq k. w., sabit k. w., tasdiq k. w., bar-qarār yā ba-dastūr rakhne w., manzūr k. w., 'Isāi*

*mazhab meñ ba-khūbī dākhal k. w.* — Dirīh k. w., sthāpan k. w., satya k. w., pramānī k. w., Isāi dharm meñ pravritta k. w.

CON-FIRM'A-TO-RY, *a.* that serves to confirm — *Mazbūt k. w., sābit k. w., bar qarār yā ba-dastūr rakune w.* — Pramānī k. w., dirīh k. w., dirīh pramān d. w.

CON-FIRM'ED-NESS, *a.* state of being confirmed — *Ma-būt kiye jāne ki hālat, ba-dastūr yā bar-qarār rakke jāne ki hālat, manzūr tahqīq yā tasdiq kiye jāne ki hālat* — Dirīh-kritavasthā, pramānikritavasthā, satyakritavasthā

CON-FIRM'ER, *n.* one that confirms — *Ma-būt k. w., tahqīq k. w., gāim k. w., muqarrar k. w., bar qarār ba-dastūr yā ba-hāl rakune w., tasdiq k. w., sābit k. w.* — Dirīh k. w., pramānī k. w., sthīr k. w., dirīhapramānadātā.

CON-FIRM'ING LY, *ad.* with confirmation — *Isbāt se, subūt se, tahayyūq se, istiqlāl se, mazbūt se, dalīl yā dalālat se* — Dirīh kaim se, saistambh se, pramānikaran se, dirīhapramānadān se

CON-FIS'CATE, *v.* (L. *con, fiscus*) to forfeit to the public treasury; *a.* forfeited — *Zabt k. baitu-l-māl meñ dālne*, *a. zabt, baitu-l-māl meñ dālne gāyā* — Dand ki riti se koi vitta chhinkar rājādūh k., rājādūh lagā lenā; *a.* dand ki riti se chhinkar rājādūh kiya gāya. [dakhāl — Dand ki riti se chhinkar rājādūh k.

CON-FIS-CĀ'TION, *n.* the act of forfeiting to the public treasury — *Zabt, baitu-l-māl meñ*

CON-FIS-CĀ-TOR, *n.* one who confiscates — *Zabt k. w., baitu-l-māl meñ dālne w., zābit* — Dand ki riti se chhinkar rājādūh k. w. [chhinkar rājādūh k. w.

CON-FIS-CĀ-TO-RY, *a.* consigning to forfeiture — *Zabt meñ dālne w.* — Dand ki riti se CON-FIT' — See under CONFECT.

CON-FIT'ENT' — See under CONFESS [nā<sup>h</sup>.

CON-FIX', *v.* (L. *con, fixum*) to fix down — *Logunā<sup>h</sup>, jarnā<sup>h</sup>, atkūnā<sup>h</sup>, gāruā<sup>h</sup>, bāndh-*

CON-FIX'URE, *n.* the act of fastening — *Bāndh<sup>h</sup>, bandhan<sup>h</sup>, garāw<sup>h</sup>, jarāw<sup>h</sup>, atkūw<sup>h</sup>.*

CON-FLA'GRANT, *a.* (L. *con, flagro*) burning together, involved in a common flame — *Ham so<sup>z</sup>, ek sāth jāne w<sup>h</sup>.* — Ekatra wā ek sāth balne w., mahāgni meñ parā hūā.

CON-FLA-GRA'TION, *n.* a general fire — *Atash zadagī, āmm shu'la, lūkrār, agwāh<sup>h</sup>* — Dah, dāhan, jwālan, mahāgni, dāwānāl, palayāgni. [Bahut bājōh ko ek hī sāth bajānā<sup>h</sup>.

CON-FLA'TION, *n.* (L. *con, flatum*) the act of blowing many instruments together —

CON-FLICT', *v.* (L. *con, flictum*) to strive — *Mugābala k., qaziya k.* — Larnā, jhagarnā.

CON-FLICT, *n.* collision, contest, struggle — *Kharakhasa, jang, mugābala, qaziya* — Tāntā, yuddha, larāū, jhagrā, sāngi on, kalah.

CON-FLU'ENCE, *n.* (L. *con, fluo*) the junction of several streams, a concourse — *Sangam<sup>h</sup>, nadiyōh kā sangam<sup>h</sup>, milā<sup>h</sup>, bhū<sup>h</sup>* [ne w<sup>h</sup>

CON-FLU'ENT, *a.* flowing together, meeting — *Ek sāth chalne yā balne w<sup>h</sup>, ek sāth mil-*

CON-FLUX, *n.* union of several currents, crowd — *Kaī ek nadiyōh kā sangam yā milnā<sup>h</sup>, milā<sup>h</sup>, bhū<sup>h</sup>*

CON-FLU'ENT'IALITY, *n.* the tendency of fluids to run together — *Saiyāl yā raqīq chizōh ki baham miltar balne ki raghat* — Dravacharya ki ekaṭṭhā miltar balne ki pravritti.

CON-FORM', *v.* (L. *con, formā*) to make like, to comply with; *a.* made like, similar — *Ham shakl k., muvāfiq k., muvāfiq h., qabūl k., rāzi h.*; *a.* muvāfiq kiya gāyā, muvāfiq, mānind — *Ek dāul k., amurūp k., sadris k., swikār k., māmnā, mān lenā, a.*

amurūp, kiya gāyā, sadris kiya gāyā, sadris, saikhā

CON-FORM'ABLE, *a.* having the same form, agreeable, suitable, consistent, compliant — *Ham-shakl yakīn, mutābiq, munāsib kār, muvāfiq, halīm, mulīm, qarīb, formān-*

bar-dār — Amurūp, amūsārī, yogya, yukt, aviruddhā, aviparit, sāngat, anuvarti, anurodh, anuvartī, vīnāvartī [Amūsārī, amurūp se, yathavat

CON-FORM'ABLE, *ad.* agreeably, suitably — *Bar hukm, ba-mūbiq, mutābiq, muvāfiq* —

CON-FOR-MĀTION, *n.* the act of conforming, the form of things as relating to each other, structure — *Muvāfaqat, mutābaqat, tarkīb, sūrat, bunāwāt<sup>h</sup>* — Sadris k., amurū-

patā, saisthān, saiskār, rūp, ākriti.

CON-FORM'ER, *n.* one who conforms — *Mutābaqat k. w., muvāfaqat k. w., qabūl k. w.* — Sadris h. w., amūsārī, swikār k. w., sammat h. w.

CON-FORM'IST, *n.* one who conforms, one who complies with the worship of the estab-

lished church — *Mutābaqat k. w., muvāfaqat k. w., muqarrar rit rasam ko qabūl o-*

manzūr k. w., *Inglisṭān ke muqarrar din ko mānne w.* — Sadris h. w., amūsārī, mānne w., niyatadharmanūsārī, hingladiyāniyatadharmanūsārī.

CON-FORM'ITY, *n.* resemblance, consistency — *Mushābahat, mutābaqat, muvāfaqat* — Sadrisatā, sādisiyya, amurūpatā, yogyātā, upayuktatā, avirodh.

CON-FO'UND', *v.* (L. *con, fundo*) to mingle, to perplex, to stunify, to destroy — *Makh-*

lūt k., abtar k., sar-gardān k., mustarīb k., pashemān k., be-harāss k., parshōn k., gārat k., pāe-māl k. — Milānā, misrit k., vyākul k., ghabrā d., hādīyānā, hakkābakā k., sudh budh bar lenā, achet k., nasht k., satyānas k.

CON-FO'UND'ED, *a.* hateful, enormous — *Makrūh, zabān, nā-qarār, ashuddh, saḥkt, shadīd* — Ghripārha, mand, būnā, kutsit, aparimit, atmānd.

- CON-FOUND'ED-*LY*, *ad* shamefully, enormously—*Makrūhāna*, *be-sharmi se*, *zabāni se*, *ba-shiddat*—*Nilajjātā se*, *kutsit rūp se*, *nindit rūp se*, *nīpat*, *atyant*.
- CON-FOUND'ED-NESS, *n.* the state of being confounded—*Makhlūtī*, *abtarī*, *sar-gardānī* *cīrāb*, *pashemānī*, *be-havāssī*, *pareshānī*, *pae-mālī*—*Misritāvasthā*, *vyākulātā*, *ghab* *rāhaṭ*, *achetātā*, *satyānāsī*, *nās*.
- CON-FOUND'ER, *n.* one who confounds—*Makhlūt k. w.*, *abtar k. w.*, *sar-gardān k. w.*, *muztarīb k. w.*, *pashemān k. w.*, *be-havāss k. w.*, *pareshān k. w.*, *gārat k. w.*, *pae māl k. w.*—*Milāne k. w.*, *misrit k. w.*, *vyākul k. w.*, *ghabrā d. w.*, *sūth budh har leue w.*, *achet k. w.*, *nasht k. w.*, *satyānās k. w.*.
- CON-FRA TER'NI-TY, *n.* (*L. con. frater*) a religious brotherhood, a brotherhood—*Machabī firqa*, *bīrādūre*—*Dharmasambandhī jathā*, *dhammasambandhī sañhati wā samāj*, *bhāṣpan*.
- CON-FR'ER, *n.* one of the same religious order—*Ek hī mazhabī firqa kā shakhs*—*Ek hī dharmasambandhī jathe samāj wā sañhati kā jan*. [*ragarāb*, *ghassāb*]
- CON-FRICA TION, *n.* (*L. con. frico*) a rubbing against, friction—*Ghisāw*, *ragarāb*.
- CON-FRONT', *v.* (*L. con. frons*) to stand face to face, to oppose, to compare—*Tā bar-rū k.*, *dū-ba-dū k.*, *ekār-chashm k.*, *muvājaha k.*, *muājaba k.*, *ek chi. ko dūsrī se milānā*—*Sānne k.*, *sammukh k.*, *ānne sānne khajā k.*, *lagga lagānā*, *lamiyā d.*, *upanā d.*, *ek vastu ko dūsrī ke sūth milākar jathinā*. [*sānnā*, *milān*, *upanā*]
- CON-FRON TATION, *n.* act of confronting—*Muājaba*—*Sammukhā sammukhī*, *amān*.
- CON-FUSE', *v.* (*L. con. fusum*) to mix, to perplex, to disorder, to abolish—*Makhlūt k.*, *pareshān k.*, *mushawwash k.*, *muztarīb k.*, *dar-ham bar-ham k.*, *abtar k.*, *sharmānā*, *sharmānda k.*—*Milānā*, *misrit k.*, *vyākul k.*, *ghabrā d.*, *garbajānā*, *uljhānā*, *lajjit k.*, *lajwānā*.
- CON-FUSED', *p. a.* mixed, perplexed, abashed—*Makhlūt*, *hairān*, *pareshān*, *muztarīb*, *dar-ham bar-ham*, *abtar*, *sharmānda*, *sharmānda*—*Misrit*, *mila hui*, *akulāyā*, *vyākul*, *ghabrāyā*, *garajayā*, *uljhāpūljhā*, *lajyā*, *lajjit*.
- CON-FUS'ED-*LY*, *ad.* indistinctly, not clearly—*Tazabub se*, *nā khulūsāi se*, *nā safāi se*—*Aspasat rūp se*, *gholmāl se*, *garbaj*, *avyakt rūp se*.
- CON-FUS'ED-NESS, *n.* want of distinctness—*Tazabub*, *nā safāi*, *nā khulūsāi*—*Aspasitgā*, *avyaktātā*, *garbarāhāt*, *gholmājihā*.
- CON-FUSION, *n.* irregular mixture, tumult, disorder, overthrow, astonishment—*Abtarī makhlūtagi yā āme-ish*, *ganjā*, *bulwāb*, *shor o shorish*, *intishār*, *bar hamī*, *bar-bādī*, *shikast*, *pae-mālī*, *hairānī*, *pareshānī*, *hairāt*—*Garbaj*, *mulaw*, *sūkai*, *khichī*, *andhei*, *gabā*, *raulī*, *harbaj*, *parājay*, *paābhav*, *vuās*, *vyākulātā*, *vyastātā*, *vyagratā*, *vismay*.
- CON-FUTE', *v.* (*L. con. futo*) to convict of error, to prove to be wrong, to disprove—*Qāit k.*, *bātīl k.*, *galat sābit k.*, *radd k.*, *tā jowāb k.*, *kāt dāhūb*—*Hatmā*, *pachhānī*, *murātan k.*, *āsuddhā thahānā*, *jhuthkānī*, *khāndan k.*, *kāpnā*, *apānūnī k.*.
- CON-FUTABLE, *a.* that may be disproved—*Bātīl yā radd kī jāue ke lūq*, *galat sābit hone ke qābil*—*Khāndanīyā*, *murākanīyā*, *jhuthāye jāne ke yogya*, *āsuddhā thahāye jāne ke yogya*.
- CON-FUTANT, CON-FUTER, *n.* one who confutes—*Bātīl k. w.*, *radd k. w.*, *qāit k. w.*, *mordād k. w.*—*Khāndan k. w.*, *murākanīyā k. w.*, *āsuddhā thahāne w.*, *kāpnē w.*, *jhuthāne w.*. [*murākanīyā jhuthāw*]
- CON-FUTATION, *n.* the act of confuting—*Batllān*, *ibātīl*, *irād*—*Khāndan*, *vākyakhāndan*.
- CON-FUTMENT, *n.* disproof—*Radd*, *ibātīl*, *batllān*—*Khāndan*, *jhuthāw*.
- CON-GE, *n.* (*F.*) act of reverence, bow, courtesy, leave, farewell; *r* to take leave—*Kormish*, *salām*, *bandagi*, *tā'zim*, *tawāzu*, *rakhṣat*, *wādū* *yā wadā*. *v.* *rakhṣat lenā yā k*—*Pranati*, *pranām*, *pranīpat*, *āvabhaṭ*, *ālai*, *anujnā*, *anumati*, *bidā*; *r.* *bidā h.*, *chhutī lenā*.
- CON-GE-D'E-LIRE', *n.* the sovereign's permission to a dean and chapter to choose a bishop—*Barā pādri muqarrar kurne kī bātshāhī parwānagi*—*Pradhān* *dharmādhyaksh* *myukt karne kī rajājñā*.
- CON-GEAL', *n.* (*L. con. gelo*) to change from a fluid to a solid state, to congeal—*Munjamūd k. yā h.*, *bastā k. yā h.*, *jamānāb*, *jam jānāb*—*Thakkā k.*, *thakkā ho jānā*, *bāndhnā*, *bāndhī jānā*. [*yogyā*, *thakkā ho jāne ke yogya*]
- CON-GEAL'ABLE, *a.* that may be congealed—*Munjamūd hone ke lūq*—*Jam jāne ke*.
- CON-GEAL'MENT, *n.* mass formed by congealing—*Injīmād*, *munjamūd hone se jo anbhār ban*—*Jamāwat*, *thakkā*, *jam jāne se jo pind wā rāī baue*. [*ūthī*]
- CON-GELA TION, *n.* the act or state of congealing—*Bastagi*, *injīmād*—*Jamāwat*, *thakkā*.
- CON-GE-NER, *n.* (*L. con. genus*) one of the same origin or kind—*Ham-jins*, *ham-asl*, *ham-gism*—*Sajāti*, *savargī*, *samānājātiyā*. [*sajātiwā*, *jātisamatā*]
- CON-GEN'ER-A-CY, *n.* similarity of origin—*Ham-jinsiyat*, *ham-asliyat*—*Samānājātītā*.
- CON-GEN'ER-ous, *a.* of the same kind—*Ham-jins*, *ek-jins*—*Sajāti*, *samānājātiyā*, *sama-bhāv*, *samādhanmā*, *ekajāti*.

- CON-GÉN'ER-OUS-NESS, *n.* similarity of origin — *Ham-jinsiyat, ham-asliyat ek-jinsiyat* — Bhāvasamātā, samānajatīwa, sajātīwa
- CON-GĒ'NI-AL, *a.* of the same nature, kindred — *Ham-jins, ham-zāt, muwāfiq, ham-rang* — Sadharmā, akbhāv, samānābhāv, sajātī, samānajatīya.
- CON-GĒ-NI-AL'I-TY, *n.* state of being congenial — *Ham-jinsiyat, ek-jinsiyat* — Samānāsila-tā, sajātīwa, sadharmakatwa, ekajātīwa. [jāt, samakāla].
- CON-GĒ'NI-TE, CON-GĒ'NI-TAL, *a.* of the same birth — *Ham-paidā, ham-zād* — Sahaj, saha-
- CON'GER, *n.* (Gr. *gongros*) the sea-eel — *Samundar ki hām nachhli* — Samudravayāl.
- CON-GĒST, *v.* (L. *con, g stum*) to heap up — *Ambār k., dher lagunā* — Rāsi k., puñj k., dheri laginā, tūl k., batōrnā.
- CON-GĒST'ION, *n.* a collection of matter — *Jomāw<sup>h</sup>, dher<sup>h</sup>, tāl<sup>h</sup>*. [chhotī vastuon ki rāsi.
- CON-GĒ'RI-ES, *n.* a mass of small bodies — *Chhotī chhotī chizon kā dher yā tūda* — Chhotī
- CON'GI-A-RY, *n.* (L. *congiarium*) a gift to the Roman people or soldiers — *Rom ke logon yā sipāhiyon ko ek bakhsish* — *Rom ke nivāsiyon wā yoddhuon ko ek dān wā paritoshik*
- CON-GLĀ'CI-ATE, *v.* (L. *con, glacies*) to turn to ice, to freeze — *Yakh jamnā, yakh h, munjamid h.* — *Saghanatushār jamnā, saghan tushār bannā, jamnā, jam jānā.*
- CON-GLĀ-CI-Ā'TION, *n.* a freezing, congelation — *Injimād, yakh kā banāw, jamāw<sup>h</sup>* — Bandhāw, thakkā jamāw, jamawāt.
- CON-GLŌBE', *v.* (L. *con, globus*) to gather into a ball, to collect into a round mass — *Goliyānā<sup>h</sup>, gole sā banānā yā bannā<sup>h</sup>.*
- CON'GLO-BYTE, *v.* to gather into a hard firm ball; a gathered into a hard firm ball — *Guthlānā<sup>h</sup>, goliyānā<sup>h</sup>, kare gole sā banānā yā bannā<sup>h</sup>; a. kare gole sā banā huā<sup>h</sup>, guthlāyā huā<sup>h</sup>.*
- CON-GLO-BĀ'TION, *n.* collection into a ball — *Gole sā bannā<sup>h</sup>, golī sā bannā<sup>h</sup>.*
- CON-GLOB'E-U-LATE, *v.* to gather into a small mass — *Ek chhotī golī sā bannā<sup>h</sup>.*
- CON-GLŌM'ER-ATE, *v.* (L. *con, glomus*) to gather into a ball; a. gathered into a ball — *Goliyānā<sup>h</sup>, golā yā golī banānā; a. goliyāyā huā<sup>h</sup>, golī sā banā huā<sup>h</sup>.*
- CON-GLŌM-ER-Ā'TION, *n.* collection into a ball — *Goliyānā<sup>h</sup>, golā yā golī sā bannā<sup>h</sup>.*
- CON-GLŪ'TI-NATE, *v.* (L. *con, gluten*) to glue together; a. joined together — *Lāse se jorñā<sup>h</sup>, jur-jānā<sup>h</sup>, jutānā<sup>h</sup>, jut jānā; a. jorā huā<sup>h</sup>, jutā huā<sup>h</sup>, jurā huā<sup>h</sup>.*
- CON-GLŪ-TI-NĀ'TION, *n.* a gluing together — *Lāse se jorñā<sup>h</sup>, jor<sup>h</sup>, jutaw<sup>h</sup>.*
- CON-GLŪ'TI-NĀ-TOR, *n.* one that glues together — *Lāse se jorne w<sup>h</sup>, jutāne w<sup>h</sup>.*
- CON-GRĀT'U-LATE, *v.* (L. *con, gratulor*) to wish joy to, to compliment on any happy event — *Mubārak-bād kahnā, mubārak-bādi d., tahnīyat k.* — *Jayjaykār manānā, sahanand k., sahanandokti k., sahanandakathan k., dhanyavād k.*
- CON-GRĀT-U-LĀ'TION, *n.* an expression of joy — *Mubārak-bādi, tahnīyat, mubāraki* — *Badhāi, badhāwā, abhinandan, abhivandan, sahanandokti, sahanandakathan, jayjaykār, dhanyavād.*
- CON-GRĀT'U-LĀ-TOR, *n.* one who congratulates — *Mubārak-bād kahne w., mubārak-bādi d. w., tahnīyat k. w.* — *Jayjaykār manāne w., sahanand k. w., sahanandokti k. w., sahanandakathan k. w., badhāi k. w., dhanyavād k. w.*
- CON-GRĀT'U-LA-TO-RY, *a.* expressing joy — *Tahnīyat-āmez, mubāraki-mazmūn, mubārak-jādi zāhir k. w.* — *Sahanandasūchak, sahanandaparakāsh, māngulavādi.*
- CON'GRE-GATE, *v.* (L. *con, grex*) to assemble, to meet, to collect together; a. collected, compact — *Jam' k. yā h, ekatthā k. yā h.* . a. *jam' kiyā gayā, jam' huā, basta, munjamid, sangūn* — *Batōrnā, batūrnā, ekatra k. wā h, samūh k. wā h; a. ekatribhūt, samūhabhūt, batūnā huā, ghanā, thos, jamā huā.*
- CON-GRE-GĀ'TION, *n.* an assembly, a collection — *Jam'iyat, jamā'at, majlis, guroh, batōrnā<sup>h</sup>, jīmā* — *Sabbā, sanāj, samūh, samāgam, sanāhay, samuday, samāhār.*
- CON-GRE-GĀ'TION-AL, *a.* pertaining to a congregation, public, general — *Jam'iyat majlis guroh yā jīmā ke mutā'allig, 'amm, 'amum* — *Sabbhasambandhi, sāmājik, sarvasambandhi, panch kā, sāmānya, bahusāmānya.*
- CON'GRESS, *n.* (L. *con, gressum*) a meeting, an assembly, the legislature of the United States — *Jamā'at, majlis, Amerika ki muttāfiq saltanatōn ki sarkār ki qānūn banāne-wālī majlis* — *Sabbhā, samāgun, samāj, Amerika ke sandhit rājyon ki vyavasthāra-chakasabbhā.*
- CON-GRE'S-SIVE, *a.* meeting, coming together — *Milne wāle<sup>h</sup>, ekatthā h wāle yā ānc-wāle<sup>h</sup>.* [ruddha, samānjas, yukt, sadris, milne w.
- CON'GRU-ENT, *a.* (L. *congruo*) agreeing — *Muwāfiq, mutābiq, mutāfiq* — *Thik, avir-*
- CON'GRU-ENCE, CON'GRU-EN-CE, *n.* agreement — *Munāsabat, murāfaqat, mutābaqat, sazā-wāri* — *Mel, aikya, sādiśiya, yogyatā, yuktatā, sāngatatwa.*
- CON-GRŪ'I-TY, *n.* agreeableness, consistency — *Muwāfaqat, itīfiq, munāsabat* — *Yogyatā, yuktatā, sadrisatā sāngatya.*
- CON'GRU-OUS, *a.* agreeable to, consistent — *Muwāfiq, mutābiq, ham-wār, munāsib* — *Tchit, yogya, yukt, sadris, sāngat, aviruddha, sambhāvya.*

CŌN'GRU-OUS LY, *ad.* suitably, consistently — *Mutābaqat se, ham-wāri se, muwāfaqat se, munāsabat se* — *Yogyatā se, upayuktatā se, saṅgat rūp se, aviruddhatā se.*

CŌN'IC. See under CONE.

CON-JECT'URE, *v.* (L. *con, jectum*) to guess; *n.* guess, imperfect knowledge — *Qiyās k., andāza k., khiyāl k.* : *n.* *qiyās, andāza, khiyāl, talākhina, gumān* — *Atkal k., anubhav k., anumān k., n. atkal, anumān, anubhav, adhūrā bodh.*

CON-JECT'OR, *n.* one who guesses — *Andāza k. w., khiyāl k. w., qiyās k. w., atkal-bāz* — *Atkal k. w., anubhav k. w.*

CON-JECT'U-RAL, *a.* done or said by guess — *Khiyāli, qiyāsi, gumāni* — *Atkali, anumānik.*

CON-JECT'U-RAL'ITY, *n.* the state or quality of being conjectural — *Khiyālī-pan, qiyāsi-pan, gumāniyat* — *Atkalipana, anumānikatā.*

CON-JECT'U-RAL-LY, *ad.* by guess — *Khiyāl se, qiyās se, andāze se* — *Atkal se, anubhav se.*

CON-JECT'U-RER, *n.* one who guesses — *Atkal-bāz, andāza k. w., qiyās k. w.* — *Atkal k. w., anubhav k. w.* [lag-jānā<sup>h</sup>.

CON-JOIN', *v.* (L. *con, jungo*) to unite — *Milānā<sup>h</sup>, milnā<sup>h</sup>, jornā<sup>h</sup>, jurnā<sup>h</sup>, lagānā<sup>h</sup>, CON-JOINT', a. united, connected* — *Mulhaq, paiwasta* — *Saṇyukt, sandhit, milā huā.*

CON-JOINT'LY, *ad.* in union, together — *Bi-l-ittifāq, bi-l-ishtirāk, bāham* — *Milkar, milke, ek sāth.* [saṇślishat, saṇgat

CON-JUNCT', *a.* united, concurrent — *ʿUllhaq, paiwasta, maqrāʿi, mulṭaḥiq* — *Saṇyukt, CON-JUNCTION, n.* union, a connecting word — *Ittisāl, paiwand, wasl, inzimān, iqtirān, qirān, ʿatf, hurf-i-ʿatf* — *Mel, milāw, lagāw, jor, samlandh, saṇyog, samuchchay, samuchchayabodhak sabd.* [Yaugik, sāngatik, anushaṅgi, milāne w.; jorne w.

CON-JUNCTIVE, *a.* uniting, connecting — *Wasl k. w., paiwasta k. w., mulṭhaq k. w.* —

CON-JUNCTIVE-LY, *ad.* in union — *Bi-l-ittifāq, bi-l-ishtirāk* — *Milkar, milke, ek sāth.*

CON-JUNCT'LY, *ad.* together, in union — *Bāham, bi-l-ittifāq, bi-l-ishtirāk* — *Ek sāth, milkar, milke.* [sūkhm samay, avasar.

CON-JUNCTURE, *n.* union, a critical time — *Ittifāq, mel<sup>h</sup>, ʿain waqt, gaur<sup>h</sup>* — *Saṇyog, yog,*

CON-JU-GATE, *v.* (L. *con, jugum*) to unite, to inflect verbs; *n.* a word agreeing in derivation with another word — *Milānā<sup>h</sup>, tasrif k., gardānā<sup>h</sup>* : *n.* *saṇfi yā gardāni lafz, ham-asl lafz, ham-jins lafz* — *Jornā, saṇyukt k., rūpākhyā k.* : *n.* *sahamulak sabd, samānajatīy sabd, samotpannasabd*

CŌN-JU-GATION, *n.* a couple, a pair, the form of inflecting verbs, union, assemblage — *Juft, jorā<sup>h</sup>, jor<sup>h</sup>, gardān, tasrif, ittisāl, paiwand, wasl, ijtima<sup>h</sup>, majma<sup>h</sup>* — *Yugm, yugal, rūpākhyā, rūpakān, saṇyog, samāhar, samūh.*

CŌN-JU-GAL, *a.* belonging to marriage — *Zawj, byāh ke muta'alliq* — *Vivāhavishayak, vivāhasambandhi, vaivāhik.* [riti se, vaivāhik prakār se.

CŌN-JU-GAL-LY, *ad.* matrimonially — *Zawjī taur se, byāh ke taur se* — *Vivāhasambandhi*

CON-JURE', *v.* (L. *con, juro*) to summon in a sacred name, to enjoin solemnly — *Kisi pāk nām ko karkhar talab k., qasam dilūkār kahnā yā tākid k.* — *Kisi pavitra nām-ochchāraṇ ke dwārā bolnā, sapath khilūkār kahnā wā ādes k.*

CŌN-JURE, *v.* to practise charms — *Jādū k., sihr k., afsūn k.* — *Tonā k., totkā wā tatkā k., jhārphūnk k., chhūchhā k.*

CŌN-JU-RATION, *n.* the act of conjuring — *Jādū gari, sihr kārī, sāhīrī, kisi pāk nām ko karkhar talab k., qasam ke rū se tākid* — *Tonā, tonhū, totkā wā tatkā, jhārphūnk, chhūchhā, kisi pavitra nāmochchāraṇ ke dwārā bulāhat, sapath ke dwārā ādes.*

CŌN-JUR-ER, *n.* an enchanter, a juggler — *Jādū-gar, afsūn-gar, sāhīr, sihr-kār* — *Tonhā, jhārphūnk k. w., totkā k. w., indrajālik.* [—Sapathapūrvak ādes.

CON-JUREMENT, *n.* solemn injunction — *Qasam ke rū se tākid, sanjidayi ke sāth tākid*

CON-NAS'CENCE, *n.* (L. *con, nascor*) birth of two or more at the same time — *Ham-zādagi, ek waqt meṇ do yā ziyāde kā paidā h.* — *Sahajatawa, samakāl meṇ jamma, eka-kālotpatti, samakālotpatti*

CŌN-NATE, *a.* born with another — *Ham-zād, ham-paidā, ek hi waqt meṇ dūsre ke sāth paidā huā* — *Sahaj, sahajāt, samakālij, ekakālotpanna.*

CON-NAT'U-RAL, *a.* connected by nature — *Ham-zāt, ham-sifat, ham-tabīʿat* — *Ekabhāv, ekaswabhāv, swabbhāv, sahaj.* [ekaswabbhavātā, sahajātā.

CON-NAT'U-RAL'ITY, *n.* union by nature — *Ham-jinsiyat, ham-sifatīyat* — *Ekabhāvatawa,*

CON-NAT'U-RAL-IZE, *v.* to connect by nature — *Ham-zāt k., ham-sifat k., ham-jins k.* — *Ekaswabhāv k., ekabhāv k., swabbhāv k., sahaj k.*

CON-NAT'U-RAL-LY, *ad.* by nature, originally — *Ham-jinsiyat se, ham-sifatīyat se, bi-l-asālāt, asliyat se, apni khāsiyat se* — *Ekabhāvatawa se, ekaswabbhavātā se, sahajatawa se, nijadharmapūrvak.*

CON-NAT'U-RAL-NESS, *n.* natural union — *Zāti ittisāl yā paiwand, aslī wasl yā ittifāq, ham-jinsiyat* — *Swābhāvīk mel, ekaswabbhavātā, sahajatawa*

CON-NECT', *v.* (L. *con,necto*) to join, to unite, to fasten together — *Wasl k., paiwand k., milānā<sup>h</sup>, bāndhnā<sup>h</sup>, wasl h., milnā<sup>h</sup>, bāndhnā<sup>h</sup>* — *Jāpnā, lagānā, yukt k., saṇyog k., gāṭhnā, jupnā, lagnā, yukt h., gāṭhnā.*

- CON-JUNCTIVE, *a.* joining, *n.* a conjunction—*Pairvand gá vasl k w*, miláne *w<sup>b</sup>*, *n.* 'atf, *harf-i-atf*—Joiné *w*, yukt *k* *w*, sambandhak, ānushaṅgik; *n.* samuchchay, samuchchayabodhakasabd.
- CON-JUNCTIVELY, *ad* in conjunction, jointly—*Bi-l ittijāy, bi-l-iskhirāk, mel-māh<sup>b</sup>*—Yog
- CON-JUN, *v.* to join or link together—*Mulhaq k*, *pairvasta k*, *pairvand k*, *vasl k*.—Milanā, jornā, sātnā, saṅyukt *k*, gāṭhnā.
- CON-JUNCTION, *n.* union, junction, relation—*Pairvastagi, ittisāl, tarassul, pairvand*, 'alā-qā, 'al'allay, nisbat, jursiyat, vāsta, rubt, sarokār, rishta, rishta-dār—Mel, jor, yog, saṅyog, saṅgam, saṅgat, anway, nātā, bhāichārā, sambandhi, sampark, bāndhav, bandhu, sambandhi, gotait, bhāt.
- CON-JUNCTIVE, *a.* having power to connect—*Pairvand gá vasl karne ki tāqat rakhne w*, *pairvasta k w*.—Sambandhak, ānushaṅgik, miláne *w*, joiné *w*.
- CON-NIVE, *v.* (*L. con, nivo*) to wink at, to close the eyes upon a fault—*Igmāz k*, *chashm-poshi k*, 'aib-poshi *k*.—Ānkh mūndnā, dekhkar bhī na dekhnā, ānkh chhipānā, kisi ke dosh ko dekhke bhī na dekhnā, matiyānā, wā mahtiyānā.
- CON-NIVANCE, *n.* voluntary blindness—*Igmāz, chashm-poshi, jān bājhkar chashm-poshi*—Jān bājhke ānkh chhipānā, matiyāhāt wā mahtiyāhāt.
- CON-NIVEN, *v.* to pretend ignorance—*Qasdi chashm-poshi, jānkar na jānnā<sup>b</sup>*—Matiyāhāt wā mahtiyāhāt, jān bājhkar sun khūchnā.
- CON-NIVENT, *a.* forbearing to see—*Igmāz-d st, chashm-poshi-parast, ānkh chhipāne w<sup>b</sup>*.—Ānkh mūndne *w*, dekhkar bhī na dekhne *w*, matiyāne wā mahtiyāne *w*.
- CON-NIVER, *n.* one who connives—*Chashm-poshi k. w*, 'aib-poshi *k. w*, *igmāz. k. w*.—Ānkh chhipane *w*, dekhkar bhī na dekhne *w*, mahtiyāne wā mahtiyāne *w*.
- CON-NOIS-SEUR, *n.* (*Fr*) a judge, a critic—'Allāma, bīnā, nukta-dān, bārū bīn, nukta-chōn—Vijnā, paikshak, paikhiyā, paikhī, gupadoshaparikshak.
- CON-NOTE, *v.* (*L. con, noto*) to betoken—*Dalālat k*.—Jat unā, batlunā
- CON-NO TATE, *v.* to imply, to infer—*Dalālat k*, *natya nikāhnā, tajvīz k*.—Saviśe-shabo-dhan *k*, jatānā, batnā wā batlānā, nigaman nikāhnā, amunān *k*.
- CON-NO-TATION, *n.* implication, inference—*Dalālat gā imā, natija*—Saviśeshabodhan, amunā wā nigaman. [*ke mutā'alliq, nikāhnā*—Vivahatsambandhi, vaivāhik.
- CON-NUTRI-AL, *a.* (*L. con, nutro*) pertaining to marriage, matrimonial—*Zanjī, hyāh*
- CON-NUMER-ATION, *n.* (*L. con, numerus*) a reckoning together—*Ham-shunārī, ek sāth hisāb k*—Ek sāth ginti *k*, sahas-sākhya-karān.
- CON-NOID. See under CONE
- CON-QUER, *v.* (*L. con, quero*) to gain by conquest, to overcome, to subdue—*Fath se hāsil k*, *fath k*, *galba k*, *sar k*, *dast-burd k*, *gālib h*, *tashkīr k*, *shikast d*, *mughlīb k*, *furo k*, *abt k*, 'amal *k*.—Jitnī, harūn, dabānā, jay *k*, pavājay *k*.
- CON-QUER-ABLE, *a.* that may be conquered—*Sar hone ke qābil, fath kiye jāne ke lāiq, munimul-fath k*—Jaya, jayamy, jayā, damaniyā, parābhavanīyā, jetavyā.
- CON-QUER-OR, *n.* one who conquers—*Fath-mand, qālib, fath-nasīb, muzaffār, zafar-gāb, furo-mand*—Jeta, vijayī, jayī, jitne *w*. [*stī, jayī stī*.
- CON-QUER-ESS, *n.* a female who conquers—*Fath-mand'aurat, zafar-gāb'aurat*—Vijayī
- CON-QUEST, *n.* the act of conquering, victory, that which is conquered—*Fath, zafar, tashkur, maffīha shai*—Jayan, vijayan, vasikarān, jay, vijay, jit, jiti hūi vastu, vāsitrit wā parābhut vastu
- CON-SAN-GUINEOUS, *a.* (*L. con, sanguis*) of the same blood, near of kin—*Ham zāt, ham khān, qarab, gaganā, khwesh*—Ek lohū, ekapind, sagota, sagubhi, ekvaakt, ekavānsajāt, antarang [*itādī, sagarbhatwa, ekaśatitā*.
- CON-SAN-GUINITY, *n.* relation by blood—*Ham-zāti, khweshī, qarabat, gaganāge*—Sago
- CON-SCIENCE, *n.* (*L. con, scio*) the faculty of knowing right from wrong—*Burē bhale ki samājh<sup>b</sup>, haqq aur nā haqq ki tamiz ki quwat, zamir, quwwat i tamiz, u aek-o-bad*—Doshadoshajūn, bitāhit kā jūn, antahkaran, antahsūjyā.
- CON-SCI-ENTIOUS, *a.* regulated by conscience—*Imān-dār, diyānat-dār, haqq shīnūs, sāf bātīn, sīna sāf, āgāh del*—Suddhantahkaran, suddhamatī, suddhātma, nyāyachān, dhamasīl.
- CON-SCI-ENTIOUSLY, *ad.* according to the direction of conscience—*Imān-dārī se, sāf bātīnī se, sīna-sāfī se, haqq-shīnūsī se*—Suddhantahkaranapūrvak, suddhamatī se, suddhaman se, suddhātma se, antahkaranasuddhi se.
- CON-SCI-ENTIOUSNESS, *n.* tenderness of conscience, exactness of justice—*Diyanat dārī, imān-dārī, haqq shīnūsī*—Matīśuddhatwa, antahkaranasuddhi, nyāyachāratwa
- CON-SCION-ABLE, *a.* reasonable, just—*Ma'qūl, rāst-bāz, wājib munsif, munāsib*—Yathānyāya, nyāyā, yathārth, thik, sachchā, khavā.
- CON-SCION-ABLY, *ad.* reasonably, justly—*Ma'qūlī se, wājibī se, insāf se*—Yathānyāya se, yathochit, yathārth, dharmānusū, dharmapūrvak.
- CON-SCIOUS, *a.* knowing one's own thoughts and actions, knowing by mental perception—*Apne khyālāt aur kār se wāqif, khul khabar-dār, khabar-dār, muttālī<sup>b</sup>*, wā-

*gīf*—Apne anubhav aur kritakārya kā jānne w., satark, subodh, sachetan, jānne w., jānani.

**CŌN'SCIOUS-LY**, *ad.* with knowledge of one's own thoughts and actions—*Apne khyā-lāt aur kār ki vāqīfiyat se, waqūf se, khud-khabar dāri se, khud-āgāhi se*—Apne anubhav aur kritakārya ke jānne se, antarjān se, jñānapūrvak, jān bujhkar.

**CŌN'SCIOUS-NESS**, *n.* the perception of what passes in one's own mind—*Jo apne zūn meñ guzartā ho uski vāqīfiyat, khud-āgāhi*—Jo apne man meñ ho rahā ho uskā jñān, antarbodh, antaschaitanya.

**CŌN'SCRIPT**, *a.* (L. *con, scriptum*) enrolled; *n.* one enrolled for the army—*Navish-ta*; *n.* *naṣā sipāhi*—Likhit, likhā huā; *n.* navayoddhā.

**CON-SCRIP-TION**, *n.* an enrolling or registering—*Nām likhāi*.

**CŌN'SE-CRATE**, *v.* (L. *con, sacer*) to make sacred, to appropriate to a sacred use, to dedicate; *a.* sacred, devoted, dedicated—*Mugaddas k., pāk k., kisi pāk kām ke liye makhsūs k., niyāz k., fidā k., nazr k.*; *a.* *pāk, mugaddas, makhsūs kiyā gayā, niyāz kiyā gayā, fidā kiyā gayā, nazr kiyā gayā*—Pavitra k., punit k., saṅskār k., pratish-thā k., arpan k., samarpan k., saṅkalp k., charhāna, utsarg k.; *a.* pratishthit, supratishthit, pavitrakrit, arpit, dharmārthasamarpit, abhishikt, viniyojit, chaprhāyā gayā, utsarg kiyā gayā.

**CŌN'SE-CRĀ-TION**, *n.* the act of consecrating—*Makhsūsiyat, fidā, niyāz, pāk k., mugad-das k., kisi pāk kām ke liye makhsūsiyat*—Saṅskār, pratishthā, supratishthā, abhi-mantran, abhishek, utsarg, saṅkalp.

**CŌN'SE-CRĀ-TOR**, *n.* one who consecrates—*Mugaddas k. w., pāk k. w., kisi pāk kām ke liye makhsūs k. w., niyāz k. w., fidā k. w.*—Pavitrakāri, saṅskartā, pratishthāpak, abhishechak, abhimantran k. w., saṅkalp k. w.

**CŌN'SE-CRĀ-TO-RY**, *a.* making sacred—*Pāk k. w., mugaddas k. w., fidā k. w., niyāz k. w.*—Abhimantranakāri, pavitrakāri, abhishechak, saṅskartā, pratishthāpak.

**CŌN'SEC-TA-RY**, *a.* (L. *con, sector*) following, consequent; *n.* deduction—*Muntaj, muta'āqib*; *n.* *natija*—Anuyāyī, anusārī, ānushāngik; *n.* anushang, nigaman.

**CON-SE-QU-TIVE**, *a.* (L. *con, sequens*) following in train, successive, consequential—*Mutasalsul, muta'āqib khālf, mutawātir, muntaj*—Kramāgat, kramānusārī, ānukra-mik, yathākram, parampar, kramānuyāyī, ānushāngik.

**CŌN-SE-CŪ-TION**, *n.* a train of consequences, succession—*Natijon kā silsila, natijon kā tasalsul, lawātūr, tasalsul*—Prayuktisēpi, anumānakram, nigamanamālā, sēpi, pa-ramparā.

**CON-SE-CŪ-TIVE-LY**, *ad.* in succession—*Tasalsul se, pai-dar-pai, ba-silsila, ba-lawātūr*—Kramānusār se, yathākram, anukram se.

**CON-SENT**, *n.* (L. *con, sentio*) agreement to something proposed; *v.* to be of the same mind, to agree, to yield—*Razā-mandi, qabūl, manzūr, ittifāq*; *n.* *muttafiq h., razā d., qabūl k., rāzī h., manzūr k.*—Sammatī, sammat, anumati, anujñā, swikār, graban; *v.* sammat h., ek man h., ek jī h., mānnā, swikār k., aṅgikār k., anumati d., anujñā d. [sammatī, anumati, swikār, graban, anujñā]

**CON-SEN-SION**, *n.* agreement, accord—*Ittifāq, razā-mandi, razā, marz, qabūl*—Mol.

**CŌN-SEN-TĀ'NE-OUS**, *a.* agreeable to, accordant—*Mutābiq, muvāfiq*—Anuyāyī, anusārī, yogya, anurūp, aviruddh, sāngat.

**CŌN-SEN-TĀ'NE-OUS-LY**, *ad.* agreeably, consistently, suitably—*Mutābiq, muvāfiq, mutā-buqat se, muvāfaqat se, munāsabat se*—Anusār se, anurūpatā se, sādrīsyā se, yogyatā-pūrvak, aviruddhatāpūrvak, upayuktatā se.

**CON-SENT'ER**, *n.* one who consents—*Muttafiq shakhs, ek dil yā ek rāe kā shakhs, razā-mand h. w., rāzī h. w., qabūl k. w.*—Mānne w., sammat h. w., ek chitta h. w., swikār k. w.

**CON-SEN-TIENT**, *a.* agreeing in opinion—*Ek rāe, ek dil, muttafiq-rāe*—Sammat, ekamat, ekachitta.

**CŌN'SE-QUENCE**, *n.* (L. *con, sequor*) that which follows, an effect, an inference, importance, influence—*Mā-hasal, hāsil, natija, istidlāl, qadr, wazn, itibār, mu-zāiq, asar, tāsir*—Anushang, prayukti, phal, nigawan, apavāh, yukti, gaurav, gurutā, prabhāv.

**CŌN'SE-QUENT**, *a.* following as an effect or inference; *n.* an effect, an inference—*Mun-taj, muakhhkar, muta'āqib*; *n.* *natija, hāsil*—Prayukt, ānushāngik; *n.* phal, pra-yukti, nigaman.

**CŌN'SE-QUĒNTIAL**, *a.* following as the effect, important, conceited, pompous—*Muntaj, muta'āqib, wazn, qadr kā, khud-bīn, mayrūr, numāishi, 'ālī-shān*—Prayukt, ānushāngik, guru, paramaprabhāv, bahuprabhāv, dambhī, darpi, dimbhī, thāthī, dāmbhik. [phal dwārā, anushāngapūrvak.]

**CŌN'SE-QUĒNTIAL-LY**, *ad.* by consequence—*Ba-natija, natije se*—Prayukti se, phal se.

**CŌN'SE-QUENT-LY**, *ad.* by necessary connexion—*Lihāzā, ba-natija, zarūratam, bi-z-zarūr, khwāh-mā-khwāh, is wāste*—Is nimitta, is hetu se, iske anusār. [anusārītā.]

**CŌN'SE-QUENT-NESS**, *n.* regular connexion—*Silsila, tasalsul*—Pūrvāparasambandh,

CON-SÉR'TION, *n.* (L. *con, sertum*) junction, adaptation — *Itisúl, paivand, vasl, mu-násib k., muwáfiq k.* — Yog, sahyog, jor, mel, yukt *k.*

CON-SERVE', *v.* (L. *con, serro*) to preserve without loss, to candy fruit; *n.* a sweet-meat — *Maljuz rakhná, murabba banána; n. mīlhāñ, gul-gand, murabba* — Yatin se dhar rakhná, rakhshá k., hāni se bachāná, págná. [Sānrakshak, surakshak, pálak.

CON-SÉR'VANT, *a.* that preserves or continues — *Mahjuz rakhne w., háfiz, hífázat-gar* — CON-SER-VÁ'TION, *n.* the act of preserving — *Hífázat, muháfazat, nigah-bāni* — Sānrakshá, sānrakshap, kshayanivāran, rakhshá. [shak, pálak.

CON-SÉR'VA-TIVE, *a.* having power to preserve — *Hífázat-gar, háfiz* — Sānrakshak, surak-shak, pálak. [— Rakshásthān, vastuon ko rakhshá meñ dharne ká sthān.

CON-SÉR'VA-TO-RY, *n.* a place for preserving — *Chizon ko hífázat meñ rakhne kī jagah* — CON-SÉR'VEr, *n.* one who conserves — *Halirāi, mīhāi banāne w., murabba banāne w., achār dharne w.*

CON-SID'ER, *v.* (L. *considero*) to think upon with care, to ponder, to study — *Ba-ikhti-yāt gaur k., khauz k., fikr k., taammul k., mutāla'a k., (tadhā), dekhna<sup>h</sup>* — Dhyān k., sochinā, vichārnā, nirupnā, vivechanā k., chintā k., samikshā k.

CON-SID'ER-A-BLE, *a.* worthy of consideration, respectable, important, more than a little — *Qābil-i-lihāz, gaur ke lāiq, rū-dār, nur-ud, sāhib-i-tibār, 'azim, buzurg, qadr ká, wazn, kam nahin, ziyāda* — Vichārapiya, chintāpiya, ādariya, mānya, bhāri, guru, bahuprabhāv, paramaprabhāv, analp, laghu nahin, thorā nahin, praehur.

CON-SID'ER-A-BLE-NESS, *n.* importance — *Qadr, wazn, asar, tāsir* — Gaurav, gurutā, pra-bhāv. [Vichārapiya parimān meñ, bahut, analp, guru bhāv se.

CON-SID'ER-A-BLY, *ad.* in a considerable degree — *Lihāz ke qābil miqdār meñ, ziyāda* — CON-SID'ER-ATE, *a.* thoughtful, prudent, quiet — *Mutaammil, dūr-andesh, 'āqibat-andesh, hālim, salīm* — Chintāpar, vichārasil, vichārāwān, parināmadarsī, dūradarsī, matimān, fānt, dhīr.

CON-SID'ER-ATE-LY, *ad.* calmly, prudently — *Ilm se, taammul se, dūr-andeshi se, 'āqibat-andeshi se* — Śāntipūrvak, dhīrutā se, parināmadrishtī se, vichār se.

CON-SID'ER-Ā'TION, *n.* the act of considering, prudence, contemplation, importance, compensation, motive of action, reason — *Gaur, khauz, khiyāl, dūr-andeshi, 'āqibat-an-deshi, lihāz, mulāhaza, wazn, riyat, rū-dār, i-tibār, 'iwaz, jazā, qjr, bā'is, sabab* — Chintā, vichār, parināmadrishtī, dūradrishtī, dhyān, chintā, gaurav, gurutā, prabhāv, paritoshik, hetu, nimitta, kārap.

CON-SID'ER-A-TIVE, *a.* taking into consideration — *Lihāz k. w., gaur k. w.* — Chintā k. w., vichār k. w. [mutaammil shakhs — Chintā k. w., vichār k. w., sochne w.

CON-SID'ER-A-TOR, *n.* one given to consideration — *Gaur k. w., khauz k. w., fikr-mand,* CON-SID'ER-ER, *n.* one who considers — *Khiyāl k. w., qiyās k. w., gaur k. w., khauz k. w.* — Sochne w., vivechak, chintāpar, dhyān k. w., dhyānapar, vichārak, chintak.

CON-SID'ER-ING, *n.* hesitation, doubt — *Pas-o-pesh, hais-bais, shakha, shakk* — Āgā pichhā, āgpāchh, dubdhā, sandeh, sañsāy. [dhyān se, man lagākar.

CON-SID'ER-ING-LY, *ad.* with consideration — *Ba-gaur, ba-lihāz* — Chintā se, vichārāpūrvak,

CON-SIGN', con-sin', *v.* (L. *con, signo*) to give to another, to transfer, to commit — *Ha-wāla k., muntaqal k., tafwiz k., dūstre ke zimma k., supurd k.* — Dūstre ko denā, de qālmā, sauñpnā. [Samarpan, sauñpnā, sauñp.

CON-SIG-NĀ'TION, *n.* the act of consigning — *Hawāla, tafwiz, supurdagi, amānat* — CON-SIGN'MENT, *n.* the act of consigning, the writing by which any thing is consigned — *Hawāla, tafwiz, supurdagi, supurd, amānat, supurd-nāma* — Samarpan, sauñp, samarpanapatra, chālanapatra.

CON-SIG-NI-FI-CĀTION, *n.* (L. *con, signum, facio*) similar signification — *Ham-ma'ni, ham-mudda'a, ham-mutlab* — Tulyārth, sadrisārth.

CON-SIM'I-LAR, *a.* (L. *con, similis*) having a common resemblance — *Ham-mushābih, ham-murāfiq, mushābih, murāfiq* — Sahasadiis, ek sarikhā, sadris, tulya, samān.

CON-SI-MI-LI-TY, *n.* resemblance — *Mushābahat, muwāfaqat* — Sādrisiya, anurupatā.

CON-SIST', *v.* (L. *con, sisto*) to continue fixed, to be comprised, to be composed, to agree — *Qāim rakhnā, bar-qarār rakhnā, maujūd h., mazrūf h., makhliq h., murakkab h., mu-jassam h., muwāfiq h., mutā uy h.* — Thaharnā, tishthana, rahna, antargat h., bannā, anukūl h., aviruddh h., saugat h.

CON-SIS'TENCE, CON-SIS'TEN-CY, *n.* natural state of bodies, degree of density, substance, agreement with itself — *Hasti, tal'i hālat, bastagi, injmād, kasāfat, sangīn, qiyām, istihlām, murāfaqat, tawāfuq, mutābaqat, munāsabat* — Stūti, swabhāvik avasthā, gati, dāsā, ghanatā, aviralatā, gajhinatā, sthairyā, tikāw, anusāritwa, avirodh, anurūpya.

CON-SIS'TENT, *n.* firm, not fluid, uniform — *Qāim, munjamid, kasif, basta, mutābiq, muwā-fiq, sūz-gār, munāsib* — Stūr, achapal, thos, ghanā, drīth, aviruddh, aviparit, saugat, jogyā.



- CON-SIS'TENT-LY, *ad.* without contradiction — *Mutabaqat se, lá-kalám, be-takháluf, be-khí-láf* — Aviruddh, saṅgatarúp se.
- CON-SIS'TO-RY, *n.* (L. *con, sisto*) a spiritual court, an assembly — *Machabí 'adálat, díní 'adálat, majlis, jamá'at* — Dharmasambandhí kachahri, dharmadhyakshasamā, dharmadhyakshasamāj, sabhā, samāj.
- CON-SIS-TŌ'RÍ-AL, *a.* relating to a consistory — *Machabí 'adálat ke mutá'alliq, majlis ke mutá'alliq* — Dharmasambandhí kachahri vishayak, dharmadhyakshasamā-jasambau-dhí, purohitasamājavishayak, sabhāvishayak.
- CON-SIS-TŌ'RÍ-AN, *a.* relating to an order of presbyterian assemblies — *Machabí ijlās ke mutá'alliq, Kálvinpanthiyon ki majlis ke mutá'alliq* — Purohitasamājasambandhí, Kálvinpanthiyon ki sabhā ká vishayak.
- CON-SŌ'CI-ATE, *n.* (L. *con, socius*) a partner, an accomplice; *v.* to unite — *Ham-ráh, sharik, rafiq; v. miláná<sup>h</sup>, milná<sup>h</sup>, mil-jul rahná<sup>h</sup>* — Sáthí, sāngi, sājhi.
- CON-SŌ'CI-TION, *n.* alliance, union — *Ittífaq, rafíqat, suhbat, jamáwá<sup>h</sup>* — Saṅyog, yog, saṅgam, saṅsarg, saṅg, saṅgati.
- CON-SŌLE', *v.* (L. *con, soler*) to comfort — *Taskin d., tasallí d., khátir-jam'i d.* — Dhí-raj d., sahará d., dilásá d., man ko bodh d., prabodh d., dhārhas d.
- CON-SŌL'A-BLE, *a.* admitting comfort — *Dilásá-parir, tasallí-gír hone ke qábil, khátir-jam' hone ke láiq* — Sántwaniya, áśwásanīya, prabodhaniya, santoshaniya.
- CON-SŌL'A-TION, *n.* comfort, alleviation — *Tasallí, taskin, khátir-jam'i* — Dhārhas, dilásá, prabodh, dhíraj, áśwásan. [sak, sántwawád, dilásá d. w., dhārhas d. w.]
- CON-SŌL'A-TOR, *n.* one who comforts — *Taskin-bakhsh, tasallí-bakhsh* — Prabodhak, áśwá-
- CON-SŌL'A-TO-RY, *a.* tending to comfort — *Gam-tarāsh tasalliyana, taskin-bakhsh, áram-bakhsh, áram-dih* — Sántwad, santoshak, áśwásak, śokápaláarak.
- CON-SŌL'ER, *n.* one who gives comfort — *Tasallí-bakhsh, taskin-bakhsh* — Áśwásak, prabodhak, sántwawád, dilásá d. w.
- CON-SŌL'I-DATE, *v.* (L. *con, solidus*) to make or grow solid, to form into a compact body, to unite; *a.* formed into a compact body, fixed — *Sakht k. yá h., mun-jamid k. yá h., basta k. yá h., miláná<sup>h</sup>; a. munjamid, basta, rakht* — Thos k. wá h., ghaná k. wá h., jamáná wá jam jáná, thakká k. wá h., kará k. wá h., gajhin k. wá h., ek k., saṅyukt k., jorá, jor d.; *a.* thos, ghaná, thakká, kará.
- CON-SŌL-I-DÁ-TION, *n.* the act of consolidating — *Bastagi, injmád* — Jamáwat, ghaná k. wá h., thos k. wá h., ghanikaran.
- CON'SO-NANT, *a.* (L. *con, sono*) agreeable, consistant; *n.* a letter which cannot be sounded by itself — *Muwáfíq, mutábíq, munásib, láiq, sá-gár; n. harf-i-sahih* — Anu<sup>c</sup> sári, yogya, yukt, upayukt, sadris, anugun, aviruddh, aviparít, saṅgat; *n.* vyanjan, hal.
- CON'SO-NANCE, CON'SO-NAN-CY, *n.* agreement of sound, consistency, concord — *Ham-rág, ham-sur, ham-āhangí, dam-sázi, samá, sur yá áwáz ká mel, muwáfíqat, munásabat, ittífaq, mel* — Swaramel, surmel, ekatá, ektán, sur ki aikyatá, aviruddhatá, aviparitatá, saṅgatatwa, aviruddh, anusáritá, ánurúpya, aikya, ekatá.
- CON'SO-NANT-LY, *ad.* consistently, agreeably — *Muwáfíqat se, mutábíqat se, munásabat se, ha-míqib, mutábíq* — Aviruddhatá se, aviparitatá se, saṅgat rúp se, anusár, ánurúp.
- CON'SŌ-PITE, *v.* (L. *con, sopio*) to lull asleep, to calm; *a.* calmed, quieted — *Soláná<sup>h</sup>, níná láná<sup>h</sup>, lorí d.<sup>h</sup>; a. soláyá<sup>h</sup>, thandhá kiya gayá<sup>h</sup>.*
- CON-SŌ PI-TATION, *n.* a lulling asleep — *Soláná<sup>h</sup>, níná láná<sup>h</sup>.*
- CON'SORT, *n.* (L. *con, sors*) a companion, a partner, a wife or husband — *Ham-sur, ham-dam, rafiq, yár, sharik, jorú yá khasam* — Sáthí, sāngi, sājhi, saḥavási, saḥavartí, patní, badhú, bhárya, patí, bhartá, bhatár.
- CON-SORT', *v.* to associate, to join — *Suhbat k., ham dam h., rafiq h. yá k., byáh k.<sup>h</sup>, miláná<sup>h</sup>, milná<sup>h</sup>* — Sáth k., sáthi men lená, saṅg k., sāngi bananá, viváh k., saṅsarg k., yog k. [kat, sáth<sup>h</sup> — Saṅsarg, saṅgam, saṅg, saṅyog, sājhi.]
- CON-SORT-SHIP, *n.* fellowship, partnership — *Suhbat, rafíqat, ham-sari, ham-damí, shir-*
- CON-SPIC'U-OUS, *a.* (L. *con, specio*) obvious to the sight, distinguished, eminent — *Záhir, 'aláníya, áshkár, mumtáz, ná'rif, azhar, namúd, mashhúr* — Pratyaksh, suprakás, spashat, khulá, ubhár, pratishthit, dípyamán, dedípyamán, utkrishh, pramukh, víshisht, prasiddh, námi, újagar.
- CON-SPI-CŪ'I-TY, *n.* obviousness, brightness — *Zuhár, saráhat, tanzih, raushni, safúí, táb-dári, jalwa* — Pratyakshatwa, spashatá, ujalá, chamkáhat, dípti.
- CON-SPIC'U-OUS-LY, *ad.* obviously, eminently — *Záhiran, nám-dári se, sarihan yá saráhatan* — Pratyaksh, vyaktarúp se, spashat bháv se.
- CON-SPIC'U-OUS-NESS, *n.* exposure to the view, obviousness, eminence — *Áshkárá-pan, zuhár, mumtází, nám-dári, nám-wari, buzurgí* — Pratyakshatwa, prakásatwa, spashatá vyaktatwa, prakrishhatwa, víshishtatá, vikhyátí, prasiddhi.
- CON-SPIRE', *v.* (L. *con, spiro*) to concert a crime, to plot, to contrive, to concur — *Kísí gunáh ki bandish bándhná, bad suláh ki sázish k., mansaba k., maslahat k., tadbír*

- k., muttafq h., ham-saláh h., ek-ráe h., ek dil h* — Kapataprabandh k., dushṭakarmasādhān ke nimitta saṁsarg k., mantranā k., paramārs k., guṭ k., yatn k., upay k., kalpanā k., vicārnā, sammat h., ek chitta h.
- CON-SPÍR'A-CY, *n.* a plot, a combination — *Kisi burc kām ke karne ke liye kai-ek yā bahut logon ki sāsish, bandish, ittifāq* — Dushṭakarmasampādan ke nimitta bahut janon kā saṁsarg, kapataprabandh, kumantranā, guṭ, ekarā, ekā, sāṅghāt, mel.
- CON-SPÍR'ANT, *a.* plotting, conspiring — *Bad-kār ke liye bahut log milkar sāsish k.-vāle, bandish k.-wāle* — Dushṭakarmasampādan ke nimitta bahut jan milke kumantranā k. wāle, kapataprabandh k. wāle, guṭ k. wāle.
- CON SPI-RĀ'TION, *n.* agreement to an end — *Kisi murād ke liye ittifāq* — Kisi abhiprāy ke nimitta sammati wā ekavākyatā, guṭ, ekarā.
- CON-SPÍR'A-TOR, *n.* one engaged in a plot — *Bad-andesh shakhs, muftid, bad-salāhi, bōgi, bandishī* — Guṭ k. w., kapataprabandh meṁ saṁsargi, kumantranā meṁ sāthī, dushṭakarmasādhān ke nimitta kumantranā k. w.
- CON-SPÍR'ER, *n.* one who conspires — *Muftid, bōgi, bandishī, sāsishi, bad-salāhi* — Guṭ k. w., kapataprabandh meṁ saṁsargi, dushṭakarmā ke nimitta kapataprabandh k. w.
- CON-SPÍR'ING-LY, *ad.* by conspiracy — *Bad-sāsish, bad-bandish, bandish se, bad-salāh se* — Guṭ se, kapataprabandh se, kumantranā se. [thakkā h<sup>b</sup>, gārhā-pan<sup>b</sup>]
- CON-SPIS-SĀ'TION, *n.* (L. *con, spissus*) the act of thickening, thickness — *Gārhāw<sup>b</sup>*
- CON'STA-BLE, *n.* (L. *comes, stabulum*) an officer of the crown, a peace officer — *Ek bādshāhi uhdā-dār, thāne-dār, mirdahā, chauki-dār* — Rājā kā ek adhikāri, rājapurush, dandapāni, dandadhār, gorait, chaprāsi.
- CON'STA-BLE-SHIP, *n.* the office of a constable — *Ek bādshāhi uhdā-dār kā uhdā, kotwāl, thāne-dārī, mirdahē kā kām, chauki-dārī* — Rājā ke adhikāri kā pad, dandadharapad, goraitī.
- CON'STA-BLE-WICK, *n.* district of a constable — *Kotwāl thāne-dār yā mirdahē kā 'alāqa* — Dandadhār wā gorait kā adhikār.
- CON-STĀ'BU-LA-RY, *a.* pertaining to constables — *Kotwāl thāne-dār aur chauki-dāron ke muta'alliq* — Dandapānisambandhī, dandadharavishayak.
- CON'STANT, *a.* (L. *con, sto.*) firm, fixed, unchanging, steady, certain — *Sābit, mustahkam, mustajim, sābit-qadām, qāim-mizāj, qarārī* — Sthīr, sthāyī, āṭal, aḥal, dirīḥ, sthīramatī, dhīr, vyavasthīt, nīyat, sthīrachhitta.
- CON'STAN-CY, *n.* firmness, lasting affection — *Subūt, istiqrār, ustuwārī, mazbūti, qarār, qiyām, istiḥkām, istiqlāl, sābit-qadāmī, wafā-dārī, wafā-parastī* — Sthīratā, dhīratwā, dirghatā, saṁsthīti, vyavasthīti, dirghabhakti, dirghabhaktitwā.
- CON'STANT-LY, *ad.* perpetually, firmly — *Har-dam, 'ala-d-dawām, bar-qarār* — Nitya, nīrantar, sadā, sarvādā, sthīratāpūrvak, dirghatā se.
- CON-STEL'AR/LATE, *v.* (L. *con, stella*) to shine with united radiance, to unite in splendour — *Bāḥan tez-raushan h., milkar tābān h., ekotthā tez-raushan yā tābān k.* — Ek sāth milke chamaknā, ekatra dedīpyamān h., ekatra dedīpyamān k., bahut se dedīpyamān padārthon ki prabhā ko ek meṁ milā d.
- CON-STEL-LĀ'TION, *n.* a cluster of fixed stars, an assemblage of excellencies — *Burj, akhtar, tāri-mandal<sup>b</sup>, majma'-i-raushnī, majma'-i-khūbiyān* — Tārāgan, tārārāsī, tārāsamūh, pratāp-samūh, dīptīsamūh, prabhāgan.
- CON-STER-NĀ'TION, (L. *con, sterno*) amazement, surprise, terror — *Hairat, hairānī, sar-gardānī, ta'ajjub, iztirāb, hawl, khauf* — Vyākulatwā, ākulatwā, ākulatā, ghab-rāhat, vismay, chānatkā, ācharya, bhay, saṅkā, dar, trās.
- CON'STI-PATE, *v.* (L. *con, stipo*) to thicken, to condense, to stop up, to make costive — *Gajs k., nunjamid k., band k., rāh rokhar band k., qabz k.* — Gājhā k., jamānā, thakkā k., path rūndnā, ārna, avarodh k., koshtabaddh k., baddhakosht k.
- CON-STI-PĀ'TION, *n.* condensation, costiveness — *Bastogi, injimād, taksif, qabziyat, inqibāz, qabz* — Jamāwat, bandhāw, thakkā, malāvārodh, koshtānibandh, baddhakosht.
- CON'STI-TUTE, *v.* (L. *con, statuo*) to make, to establish, to appoint, to depute — *Paidā k., banānā<sup>b</sup>, nasb k., qāim k., muqarrar k., mu'ayyan k., makhās k., mukhlār k., majās k.* — Nirmān k., rachanā, karnā, vidhān k., kharā k., saṁsthāpan k., thārnā, niyukt k., niyog k., pratīnidhī niyog k.
- CON-STI'TU-ENT, *a.* forming, composing, essential; *n.* one that constitutes, an elector — *Banānc w<sup>b</sup>, aslī, khilqī, jibillī, zātī*; *n.* *jism-i-jauhari, asl, mumīb, muwakkil, muqarrar k. w.* — Sādhak, vidhāyī, saṁsthāpak, nirmāyak, vāstāv, sārābhūt, swābhāvīk; *n.* sādhan, mūl, aṅg, sār, niyojak, niyukt k. w.
- CON-STI-TŪ-TER, *n.* one who constitutes — *Banāne w<sup>b</sup>, paidā<sup>b</sup> w., muqarrar k. w.* — Rachak, sādhak, kartā, niyojak, niyukt k. w.
- CON-STI-TŪ-TION, *n.* the act of constituting, the frame of body or mind, the system of laws, form of government — *Muqarrari, sirisht, mizāj, tab'iyyat, tab', tinat, jibillat, sivat, khaslat, ādat, nihād, zabita, āin kā qā'ida, majma'-i-qawānīn, zabt-rubt, nazm-o-nasq, intizām, band-o-bast* — Niyojan, pratishthāpan, vyavasthāpan, nirmīti, nirmān,

dehaswabhāv, śarīrasthiti, janmaswabhāv, prakṛiti, prakṛtiswabhāv, vyavasthā, vidhi, rājārīti, rājyavidhi, rājyanīti.

CŌN-STI-TŪ'TION-AL, *a.* inherent in the constitution, consistent with the constitution — *Khilyi, zāti, aśi, jibillī, paidāishi, shur'ī, jāiz, rawā, hasb-zābita, hasb-qānūn, qānūnī* — Prakṛitīk, swābhāvīk, rājyavyavasthānusārī, rājyanityanusārī.

CŌN-STI-TŪ'TION-AL-IST, CŌN-STT-RŪ'TION-IST, *n.* an adherent to a constitution — *Band-o-bat-dost, nazm-o-naq-dost, intizam-dost, majmū'a-i-qawānīn-dost* — Rājyavyavasthābhakt, rājyanītibhakt, vyavasthābhakt, rājyartimitra.

CŌN-STI-TŪ'TION-AL-LY, *ad.* legally — *Shur'an, mushrū'an, az-rūe-shur'* — Nyāyānusār, yathānyay, rājyavyavasthānusār se.

CŌN-STI-TŪ-TIVE, *a.* that constitutes — *Muqarrar k. w., mutū'iyā k. w., aśl, bunyādī* — Nirmāyak, saṁsthāpak, niyojak, vāstāv, sarābhūt, swābhāvīk.

CŌN-STRAİN', *v.* (L. *con, stringo*) to force, to compel, to restrain, to confine — *Majhūr k., zubar-dastī se kisi kām ko qābul karānā, dabānā<sup>b</sup>, bāz-rakhnā, zaht k., quid k.* — Kisi se koi kām bal ke dwārā karānā, kisi amāne jan se koi kām bal ke dwārā karānā, baddh k., avarodh k., rokhnā, dābnā, atkānā, bāndhnā.

CŌN-STRAİN'A-BLE, *a.* liable to constraint — *Zor yā zubar-dastī se kiye jāne ke lāiq, quid kiye jāne ke qābul, zaht kiye jāne ke lāiq* — Bal ke dwārā kiye jāne ke yogya, balāt-kirādhīn, avarodhauyī, atkāye jāne ke yogya. [dwārā.]

CŌN-STRAİN'ED-LY, *ad.* by constraint — *Ba-zor, zubar-dastī se* — Bal se, balātkār se, bala-

CŌN-STRAİN'T', *n.* compulsion, confinement — *Zor, zubar-dastī, zulm, jabr, quid* — Balātkār, bal, dabāw, dāb, avarodh, atkāw. [nā<sup>b</sup>, sametnā<sup>b</sup>, khīnchnā<sup>b</sup>.]

CŌN-STRICT', *v.* to bind, to cramp, to contract — *Bāndhnā<sup>b</sup>, thithrānā<sup>b</sup>, akrānā<sup>b</sup>, sikor-*

CŌN-STRICT'ION, *n.* contraction, compression — *Sikor<sup>b</sup>, simtāw<sup>b</sup>, dabāw<sup>b</sup>, dab<sup>b</sup>.*

CŌN-STRICT'OR, *n.* one that constricts — *Sikorne w<sup>b</sup>, sametne w<sup>b</sup>, sikorne-wālī nas.*

CŌN-STRİNGE', *v.* to compress, to contract — *Dabānā<sup>b</sup>, dābnā<sup>b</sup>, sikornā<sup>b</sup>, sametnā<sup>b</sup>, khīnchnā<sup>b</sup>.* [bāne w<sup>b</sup>, dābne w<sup>b</sup>.]

CŌN-STRIŶ'GENT, *a.* binding, compressing — *Bāndhne w<sup>b</sup>, sikorne w<sup>b</sup>, sametne w<sup>b</sup>, da-*

CŌN-STRIŶ'CT', *v.* (L. *con, structum*) to build, to form, to compose, to devise — *Tū'mir k., 'imārat banānā, banānā<sup>b</sup>, shukl d., naqsha bāndhnā, tajwīz k., mansūba k.* — Ghar uṭhānā, nirmān k., rachanā k., daul d., ghrhnā, upāy k., nikālnā.

CŌN-STRIŶ'CTER, *n.* one who constructs — *Tū'mir k. w., 'imārat banāne w., banāne w<sup>b</sup>, naqsha bāndhne w.* — Ghar banāne wā uṭhāne w., daul d. w., rachanā k. w., gaṛhne w., upāy k. w.

CŌN-STRIŶ'CTION, *n.* the act of building, fabrication, the connexion of words in a sentence, interpretation — *Tā'mir, sākhṭ, jast-bast, figre meñ lufzōn ki tarkīb yā jor-bandī, tā'wīl, mā'nī, mazmūn* — Nirmān, nirmīti, rachanā, virachanā, padānway, vākya-pad-dhati, padayojanā, vivakshā, arth, abhiprāy, āśay.

CŌN-STRIŶ'CTION-AL, *a.* respecting the meaning — *Dar-bāb-i-mazmūn, dar-bāb-i-mā'nī* — Arthavishayak, vivakshāvishayak, abhiprāyavishayak.

CŌN-STRIŶ'TIVE, *a.* by construction, deduced — *Tā'mir se, jo mazmūn se nikle, jo mat-lab se nikle* — Banāwat se, jo banāwat abhiprāy wā arth se niklāi wā jānā jāy.

CŌN-STRIŶ'TIVE-LY, *ad.* by way of construction — *Tā'mir se, mazmūn se zākir hone ke taur se, mā'nī se zāhir hone ke taur se* — Banāwat se, banāwat arth wā āśay se jān pa-ne ke yogya.

CŌN-STRIŶ'TURE, *n.* an edifice, a fabric — *'Imārat, havelī, qasr* — Griha, ghar.

CŌN-STRIŶE, *v.* to arrange words in their natural order, to interpret, to explain — *Lafzōn ko unke aślī yā zāti silsile meñ murattab k., raht d., tā'wīl k., bayān k.* — Anwayalāpan k., śābdavinyās k., śābdōn ko unke swābhāvīk kram meñ rakhnā, arthavyākhyā k., samjhnā.

CŌN-STU-PRATE, *v.* (L. *con, stupro*) to violate, to debauch, to defile — *Hurmat lū-nā, harām zinā k., parda lūtnā. kharāb k.* — Balātkār se parastrigaman k., parastrī k. pānī lenā, parastrī ko bigāṛ dālnā, bhrasht k.

CŌN-STU-PRĀ'TION, *n.* violation, defilement — *Hurām zinā, ālūdāgi* — Balātkār se para-strigaman, strīharan, dharshan, dūshan.

CŌN-SUB-SIST', (L. *con, sub, sisto*) to exist together — *Ekathā h. yā rahnā<sup>b</sup>.*

CŌN-SUB-STĀN'TIAL, *a.* (L. *con, sub, sto*) having the same essence or nature — *Ham-zāt, ham-jins, ham-aśl, yak-sān* — Sajātiyā, ekabhāv, samabhāv, ekayoni.

CŌN-SUB-STĀN'TIAL-IST, *n.* one who believes in consubstantiation — *Wah shakhs jo yah mat mātā hai ki hazrat 'Isā ki yād meñ 'Isā jo rotī khāte haiñ aur sharāb pite haiñ us rotī meñ hazrat 'Isā kā badan aur sharāb meñ unkā khūn māl jātā hai* — Jo jan yah mat mātā hai ki Isā ke smaranārth Isāi log jo rotī khāte haiñ aur madirā pan karte haiñ us rotī meñ Isā kā śarīr aur madirā meñ unkā rakt mil jātā hai.

CŌN-SUB-STĀN'TI-ĀL'I-TY, *n.* existence of more than one in the same substance — *Ham-zāti, ham-jinsīyat, ham-aślīyat, ek hī shai meñ ek se ziyāda kā wujūd* — Samānājātīā, sajātītā, bhāvasamatā, ek hī vastu meñ anek ki aśti.

- CŌN-SUB-STĀN'TI-ATE**, *v.* to unite in one common substance or nature—*Ham-jins k., ham-sāt k., ham-asl k.*—*Samabhāv k., sajātiy k., ekabhāv k.*
- CŌN-SUB-STĀN'TI-TĀTION**, *n.* the union of the body and blood of Christ with the sacramental elements—*Hazrat 'Isā ki gād meñ 'Isāi log jo roti khāte haiñ aur sharāb pite haiñ us roti meñ hazrat 'Isā ke badan kā aur sharāb meñ unke khūn kā mil jānā—'Isā ke smaranārth 'Isāi log jo roti khāte haiñ aur madirā pān karte haiñ us roti meñ 'Isā ke sajr kā aur madirā meñ unke rudhir kā mil jānā.*
- CŌN-SUE-TŪ'DI NA-RY**, *a.* (*L. con. suetum*) a ritual of customs and forms; *a.* customary—*'Ibūlat-nāma, mazhabī-dastirū-l-'amal ki kitāb; a. murawwaj, ma'mūlī, rasmi—Karnapaddhati, vidhipaddhati, suṣkārapaddhati; a. āchārik, vyāvahārik.*
- CŌN-SUL**, *n.* (*L.*) the chief magistrate in the ancient Roman republic, an officer appointed to protect the commerce of his country in foreign parts—*Zamāna-i-salaf meñ shahr-i-Rom kā ek mulki afsar yā hākim, gair mulk meñ jo shakhs apne mulk ke sandāgarī kām ko anjām dene ke liye amīn muqarrar ho—Prāchin kāl meñ Rom nagar kā dāndanāyak, vidēs meñ swadesiyabānījavyāpār ke nirmāh ke nimitta niyukt jan.*
- CŌN-SU-LAR**, *a.* relating to a consul—*Qadīm zamāne meñ shahr-Rom ke hākim ke mut-a'allag, gair mulk meñ apne mulk ke sandāgarī kām ko anjām dene ke liye muqarrar amīn ke muta'allig—Pūrvakāl meñ Rom nagar ke dāndanāyak kā sambhandhī, vidēs meñ swadesiyabānījavyāpār ke nirmāh ke nimitta niyukt jan kā sambandhī.*
- CŌN-SUL-LATE**, *n.* the office of consul—*Qadīm zamāne meñ shahr-Rom ke hākim kā qūlūda, gair mulk meñ apne mulk ke sandāgarī kām ko anjām dene ke liye mu'a'ayn amīn kā uhda—Pūrvakāl meñ Rom nagar ke dāndanāyak kā pad wā adhikār, vidēs meñ swadesiyabānījavyāpār ke nirmāh ke nimitta niyukt jan kā pad wā adhikār.*
- CŌN-SUL-SHIP**, *n.* the office of consul or the term of his office—*Rom ki qadīm hākimi yā uski mī'ād—Pūrvakāl meñ Rom nagar kā dāndanāyakapad wā dāndanāyakādhi-karakāl.*
- CŌN-SULT'**, *v.* (*L. consulo*) to take counsel together, to ask advice of, to regard, to plan; *n.* the act of consulting, determination, a council—*Maslahat k., mashwarat k., salāh k., maslahat lenā, nasihat yā salāh lenā, nazar k., khiyāl k., tajwiz k., tad-bīr yā mawāziba k.; n. maslahat, mashwarat, tajwiz, infisāl, mashwarat ki majlis, maslahat ki majlis—Parāmārs k., mantranā k., parāmārs lenā, mantranā lenā, dhyan k., viehārnā, nikālnā, upāy k., upāy rachnā; n. parāmārs, mantranā, viehār, nirdhāran, nishpatti, parāmārsasabhā, mantranāsabhā.*
- CŌN-SUL-TĀTION**, *n.* the act of consulting—*Maslahat, mashwarat, salāh-khwaḥī, mashwarat lenā—Parāmārs, mantran, sammantran, viehār.*
- CŌN-SULT-A-TIVE**, *a.* having power to consult—*Mashwarat lene kā mukhtār, mashwarat karne kā iktiyār rakhne w.—Parāmārs lene kā adhikārī, parāmārs karne kā adhikār rakhne w.*
- CŌN-SULT'ER**, *n.* one who consults—*Mashwarat k. w., maslahat k. w., salāh k. w. yā lene w.—Parāmārs k. w., mantranā k. w., parāmārs lene w.*
- CŌN-SUME'**, *v.* (*L. con. sumo*) to waste, to spend, to destroy, to be exhausted—*Qārat k., kharch k., sarf k., talaf k., zai' k., pāemāl k., zai' h., za'if h., naqīh h., ghul jānā<sup>b</sup>, pāemāl h.—Kshay k., vyay k., kātua, nashṭ k., satyānās k., galānā, ghatānā, nih-sesh h., chuk jānā, gal jānā, sūkh jānā, kshay h.*
- CŌN-SUM'A-BLE**, *a.* that may be consumed—*Zai' pāemāl sarf qārat naqīh yā talaf hone ke qūbil—Kshay vyay wā nashṭ hone ke yogya, nih-sesh kiye jāne ke yogya, ghulāye wā galāye jāne ke yogya.*
- CŌN-SUM'ER**, *n.* one who consumes—*Zai' k. w., pāemāl k. w., qārat k. w., sarf yā talaf k. w., musrif—Kshay vyay wā nashṭ k. w., nih-sesh k. w., ghulāne wā galāne w., nāśak, kshayakārī, kshayī, dhuwāsakar.*
- CŌN-SUM'PTION**, *n.* the act of consuming, a disease that wastes away—*Talaf, kharch, kharch, sarf, sill, chhai-rog<sup>a</sup>—Vyay, kshay, nāś, dhuwās, upayog, khapat, kshayarog, kshayakās, jakshnā.*
- CŌN-SUM'PTIVE**, *a.* wasting, destructive, affected with consumption—*Pāemāl k. w., talaf k. w., zai' k. w., musrif, qārat k. w., nashṭ, madqūq—Vyayī, urāū, kshayī, nāśī, nāśak, kshayarogī, yakshnī.*
- CŌN-SUM'PTIVE-LY**, *ad.* in a consumptive way—*Pāemālī ke taur se, talaf ke tariq se, sill yā chhai-rog ke taur se—Vyay, nāś, dhuwās wā kshay ke bhāv se, kshayarog wā jakshamī ki riti se.*
- CŌN-SUM'MATE**, *v.* (*L. con. summus*) to complete, to perfect; *a.* complete, perfect—*Tamām k., ākhīr k., pūrā k<sup>b</sup>, ba-sar le jānā; a. tamām, k'mīl, pukhta, pūrā<sup>b</sup>, pak-kā<sup>b</sup>—Samāpt k., pūrṇ k., sampūrṇ k., sampanna k., siddh k.; a. samāpt, sampūrṇ, paripūrṇ, sampanna, siddh, utkrishṭ.*
- CŌN-SUM'MATE-LY**, *ad.* completely, perfectly—*Tamāmī se, kamāl se, pukhtaṭī se, pakkepan se<sup>b</sup>—Samāptī se, sampūrṇatā wā paripūrṇatā se, siddhī sānsiddhī wā sampannatā se.*

- CŌN-SUM-MĀ'TION, *n.* completion, perfection—*Tamāmī, ākhirat, 'ūqibat, insirām, sar-janām, takmil, kamāl*—*Samāpti, nishpatti, sampādan, samīpan, sampūrnatā, pari-purnatā, siddhi.* [ke pature lagānā wā bichhāna.]
- CŌN-TĀB'U-LATE, *v.* (*L. con, tabula*) to floor with boards—*Takhta-bandī k.*—*Kāth*
- CŌN'TACT, *n.* (*L. con, tactum*) touch, close union, juncture—*Chhūāw<sup>h</sup>, itisāl, ilhāq, mass*—*Spars, mel, lagāv, yog, milāv.*
- CŌN-TĀCT'ION, *n.* the act of touching—*Chhūāw<sup>h</sup>, chhūāvat<sup>h</sup>, lagāv<sup>h</sup>*—*Spars, saṁspars.*
- CŌN-TĀ'GION, *n.* communication of disease by contact, infection, pestilence—*Sirāyat, 'ufūnat, tā'afūn, wabā*—*Sparsa-sānchār, saṁsray, rogākā'shāp, chhūt, māri, mahā-māri, mari.* [*w<sup>h</sup>*—*Sparsa-sānchāri, sparī se lag jāne w.*]
- CŌN-RĀ'GIOUS, *a.* caught by contact—*Jismēn sirāyat ki khāsiyat ho, chhūne se lag-jāne*
- CŌN-TĀ'GIOUS-NESS, *n.* the state of being contagious—*Sirāyat ki khāsiyat, chhūne se lag-jāne ki khāsiyat*—*Sparsa-sānchāritwa, sparī se lag jāne kā bhāv.*
- CŌN-TĀIN', *v.* (*L. con, teneo*) to hold, to comprehend, to comprise, to restrain—*Rakhnā<sup>h</sup>, shāmil k., mushtamil k. yā h., pi jānā<sup>h</sup>, zaht k., roknā<sup>h</sup>*—*Dhārān k., thānbhna, antargat k., antarbhūt k., ārnā, vārān k.*
- CŌN-TĀIN'-BLE, *a.* that may be contained—*Samāne ke qābil, shāmil hone ke qābil*—*Samāne ke yogya, aūne ke yogya, dhīraniya, parigrahaniya.*
- CŌN-TĀIN'ER, *n.* one that contains—*Ra'hne w<sup>h</sup>, shāmil k. w., pi jāne w<sup>h</sup>, zaht k. w.*—*Dhārak, antargat k. w., ārne w.* [gut, antarbhūt, antaravartī.]
- CŌN-TĒNT', *n.* that which is contained—*Mazrūf, mazmūn*—*Pūrak, bharak, arthi, antar-*
- CŌN'TI-NENCE, CŌN'TI-NEN-CE, *n.* restraint, self-command, chastity—*Zaht, parhez-gārī, taqāwat, taqwā, shahwat-parastī kā ijtināb*—*Daman, dam, sahyam, ātunasahyam, ātmavaś, jitendriyatā, yatendriyatwa, sahyatendriyatā, avyabichār, alampatatā.*
- CŌN'TI-NENT, *a.* chaste, temperate; *n.* a large portion of land containing several coun-tries—*Mujtanib, muhtarī, be-shahwat, pārsā, parhez-gār*—*n. barr-i-'āzam*—*Saṁyaten-driya, jitendriya, alampat, avyabichāri, sahyāni, mit, parmit; n. mahādwp.*
- CŌN'TI-NENT'AL, *a.* relating to a continent—*Muta'alliq-i-barr i-'āzam*—*Mahādwpasam-bandhi, mahādwpīya.*
- CŌN'TI-NENT-LY, *ad.* chastely, temperately—*Ijtināb se, shahwat-parastī ke ijtināb se, taqāwat se, taqwā se, pārsā se, parhez se, parhez-gārī se*—*Yatendriyatā se, jitendriya-twa se, alampatatā se, sahyam se, parmit rūp se.*
- CŌN-TĀM'I-NATE, *v.* (*L. contaminare*) to defile, to pollute, to corrupt; *a.* polluted—*Nā-pāk k., galiz k., najis k., mulawwas k., ganda k.; a. nā-pāk, najis, mulawwas, galiz, ganda*—*Asuddh k., bhrasht k., chhūt k., apavitra k., nasht k., bigār dālnā; a. apa-vitra, asuddh, bhrasht, kalushit.* [Bhrashtatā, asuch, chhūt.]
- CŌN-TĀM'I-NĀTION, *n.* pollution, defilement—*Nā-pākī, gandagi, galāzat, najāsāt*
- CŌN-TEMN', *con-tēm'* *v.* (*L. con, temno*) to despise, to scorn, to disregard, to neg-lect—*Haqir jānnā, ihānat k., makrūh jānnā, karāhiyat k., nā-chiz samajhnā*—*Avajñā k., ghrīnā k., ghin k., tuchchh jānnā, halkā jānnā, chhotā jānnā, kutsit samajhnā.*
- CŌN-TEM'NER, *n.* one who contemns—*Haqir jānne w., ihānat k. w., makrūh jānne w., karāhiyat k. w.*—*Avajñā k. w., ghrīnākārī, ghin k. w., tuchchh samajhne w.*
- CŌN-TEMPT', *n.* the act of despising, the state of being despised, scorn, vileness, dis-grace—*Ihānat, hiqārat, zilhat, mazammāt, khijfāt, mazallāt, ibtizāl, tahqir, sabukī, fazihat, ruswā*—*Avamān, avajñā, ghrīnā, ghin, kutsā, halkāpan, tiraskār, adhamatā, asambhram, apamān.* [Tuchchha, avamānya, kutsit, nich, garhaniy, avajñeya.]
- CŌN-TEMPT'IBLE, *a.* worthy of contempt—*Haqir, zalh, khafīf, muhtazul, be-qadr*
- CŌN-TEMPT'IBLE-NESS, *n.* meanness, baseness—*Kamīnagi, zalālāt, ibtizāl, mazallāt, sabukī, be-qadri*—*Adhamatī, nichatwa, tuchchhatwa.*
- CŌN-TEMPT'IBLY, *ad.* meanly, basely—*Kamīnagi se, hiqārat se, mazallāt se, sabukī se*—*Nichatwa se, adhamatapūrvak, tuchchhatwa se.*
- CŌN-TEMPT'IOUS, *a.* scornful, apt to despise—*Mutanafīr, mudammig, hiqārat k. w.*—*Anādar k. w., ghrīpi, ghin k. w., avajñākārī, avamānā, avamānī.*
- CŌN-TEMPT'IOUS-LY, *ad.* in a scornful manner—*Mutanafīr taur se, mudammigāna, hiqārat karne ke tariq se*—*Avajñākārī bhāv se, ghrīpi rīti se, avamānī rūp se, ghin karne ke prakār se.* [mānasilātī.]
- CŌN-TEMPT'IOUS-NESS, *n.* disposition to contempt—*Qurūr, takabbur-i-mizāj*—*Ava-*
- CŌN-TEM'PER, *v.* (*L. con, tempero*) to moderate, to reduce to a lower degree—*Mu'-tadil k., tarkīb se durust k., kisi chiz meṁ aur chizōn ko milākar uski tezi yā garmi ko kam k.*—*Madhyam k. kisi vastu meṁ aur vastuōn ko milākar uski ugratā ko nyūn k.*
- CŌN-TEM'PER-A-MENT, *n.* degree of quantity—*Hālat-i-'itidāl, 'itidāl, darja-i-khāsiyat*—*Parimitatā, madhyamāvasthā, kisi guṇ wā dharin ki nyūnatā, guṇaparimān, guṇa-dāsā.*
- CŌN-TEM'PER-ATE, *v.* to moderate, to temper—*Mu'tadil k., kisi chiz meṁ aur chizōn*

*ko milākār uski tezi yā khāsiyat ko kam k.*—Madhyam k., parimit k., kisi vastu meñ aur vastuñ ko milākār uske guñ wā dharñ ko nūñ k.

CON-TĒM-PER-ĀTION, *n.* act of moderating—*I tidāl, kisi chiz ki khāsiyat ko thorā kam k.*—Parimita-wa, madhyamāvasthā, kisi vastu ke guñ wā dharñ ko nūñ k.

CON-TĒM-PLATE, *v.* (L. *con, templum*) to study, to meditate, to consider, to intend—*Mutālā'a k., mulāhaza k., gaur k., taammul k., irāda k., matlab k.*—Dhyān k., dekh-nā, avalokan k., nirūpanā, sochnā, bhāvanā k., chintā k., manasht k., abhiprāy k.

CON-TĒM-PLĀTION, *n.* studious thought—*Taammul, gaur, khauz, tasawwur, mulāhaza*—Dhyān, soch, chintā, bhāvanā, avalokan.

CON-TĒM-PLA-TIVE, *a.* given to thought—*Mutaammil, murāqib, mutafakkir, mutālā'a-dost*—Dhyānāsīl, chintāwān, bhāvitātūā, chintanhar, dhyānapar, sanādhiest, dhyā-nāsīl.

CON-TĒM-PLA-TIVE-LY, *ad.* with deep attention—*Ba-kamāl gaur, ba-khauz, ba taammul, ba-mulāhaza*—Bhāvanā sahit, chintā sahit, dhyān se, sanādhipūrvak.

CON-TĒM-PLĀ-TOR, *n.* one who contemplates—*Gaur k. w., taammul k. w., mulāhaza k. w.*—Bhāvanā k. w., chintā k. w., dhyān k. w., sochne w., dekhne w., dhyānakartā, chintak, vichārī.

CON-TĒM-PO-RA-RY, *a.* (L. *con, tempus*) living or existing at the same time; *n.* one who lives at the same time—*Ham-waqt, ham-'asr, ham-'ahd; n. mu'asir, ham-'asr, ham-'ahd, ham-waqt*—Samakālīn, ekakālīn, samānakālīn: *n. samānakālāvartī, samānakālāj.* [*ham-'ahd, ham-zamān*—Samānakālāvartī, ekakālīn.

CON-TĒM-PO-RĀ-NE-OUS, *a.* living or existing at the same time—*Ham-'asr, ham-waqt,*

CON-TĒM-PO-RĀ-KI-NESS, *n.* existence at the same time—*Ek hi waqt meñ wujūd, ham-waqtī, ham-'ahdī*—Samakālīnatwa, sahāvartan, sahajīvan.

CON-TĒM-PO-RĪSE, *v.* to make contemporary—*Ham-'asī k., ham-waqt k.*—Samānakālīn k., samakālīn k., samakālāvartī k.

CON-TĒND', *v.* (L. *con, tendō*) to strive, to struggle, to vie, to dispute, to contest—*Koshish k., jidd-o-jahd k., ham-chashmā k., muqābala k., munāqasha k., qaziya k.*—Yatn k., cheshmā k., udyog k., daur dhup k., hiskā k., sparddhā k., laṛnā, jhagānā. tañtā k.

CON-TĒNDER, *n.* a combatant, a champion—*Iarne w<sup>h</sup>, pahālwān, balādūr*—Yoddhā.

CON-TĒN'TION, *n.* strife, debate, contest—*Qaziya, munāqasha, mulāhaza, khalish, radd-badul, mujādala, nizā'*—Jhagrā, kalah, vākkalah, vivād, vādānuvād, vīrodi, laṛāī.

CON-TĒN'TIOUS, *a.* given to strife, quarrelsome—*Jang-jo, hujjatī, takrārī, jhagrālū'*—Larānkā, vivādī, bakheriyā, kalahakārī, kalahapriy.

CON-TĒN'TIOUS-LY, *ad.* quarrelsomely—*Qaziya-jō se, jang-jō se*—Jhagrālūpan se, larāñ-kepan se. [kapan.

CON-TĒN'TIOUS-NESS, *n.* proneness to contest—*Qaziya-jōī, jang-jōī*—Jhagrālūpan, larāñ-

CON-TĒNT', *a.* (L. *con, tentum*) satisfied, easy, quiet; *v.* to satisfy, to please; *n.* satisfaction, acquiescence—*Rāzi, ser, khush, qānī, mutawakkil, muktafi, jāriq-u-l-hāl, khursand, bā-ārām, bā-qarār; v. rāzi k., mutawakkil k., khush k.; n. khushi, qanā'at, serī, tawakkul, razā-mandī, ba-qair imtihan taslim kar lenā*—Santushṭ, paritushṭ, tript, sukhi, sānt; *v. tript k., tushṭ k., santushṭ k., prasanna k.; n. triptī, tushṭī, sāntī, kānan-anivritī, sāntī, santosh, binā parikshā wā jānche buijhe mān lenā.*

CON-TĒNT'ED, *p. a.* satisfied, not repining—*Rāzi, khush, qānī, sābir, mutawakkil, muk-tafi*—Tript, santushṭ, tushṭ, sānt, santoshit. [Tushṭī se, santosh se, triptī se.

CON-TĒNT'ED-LY, *ad.* in a contented manner—*Razā-mandī se, qanā'at se, tawakkul se*—

CON-TĒNT'ED-NESS, *n.* state of being content—*Qanā'at, serī, razā-mandī, khushī, tawak-kul*—Triptī, tushṭī, santoshitatwa. [tushṭ, paritushṭ, tript, santoshit.

CON-TĒNT'FUL, *a.* perfectly content—*Ser, ba-khūbī razā yā khush, qānī, sābir*—Sam-

CON-TĒNT'LESS, *a.* dissatisfied, uneasy—*Nā-khush, be-zār, ranjida, be-chain, be-ārām*—

Asantushṭ, atript, tushṭibin, asukhi, sokanwit.

CON-TĒNT'MENT, *n.* acquiescence, gratification—*Razā-mandī, khushī, serī, qanā'at, tawak-kul*—Prasannatā, prīti, santosh, tushṭī, triptī.

CON-TĒR'MI NA-BLE, *a.* (L. *con, terminus*) capable of the same bounds—*Ham-sar-hadd hone ke qābil, ham-hudūd hone ke laiq*—Sahasimāvartaniy, samānasimāvartaniya, samasimāvartaniya. [wān, samasimāwān.

CON-TĒR'MI-NATE, *a.* having the same bounds—*Ham-sar-hadd, ham-hadd*—Samānasimā-

CON-TĒR'MI-NOUS, *a.* bordering upon—*Puivasta, mulhaq, laqā huā', hadd-ba-hadd lugā huā'*—Simāvartī, paryantasth, satā huā, simā se simā lagā huā.

CON-TĒR-RĀ-NE-AN, *a.* (L. *con, terra*) of the same land or country—*Ham-mulk, ham-watan*—Ekadesiy, ekadesaj, sades.

CON-TĒS-SER-ĀTION, *n.* (L. *con, tessera*) a variety, assemblage, collection—*Tarah ba-tarah, qism ba-qism, jamā'at, majmū'a, ijtimā'*—Vichitratā, bator, samūh, vriud.

CON-TĒST', *v.* (L. *con, testis*) to dispute, to strive, to contend, to vie—*Hujjat k., tak-rir k., koshish k., jidd-o-jahd k., jang k., muqābala k., munāqasha k., ham-sari k.,*

*hiskā k<sup>h</sup>, ām-chashmī k.*—Vād k., vādānuvād k., cheshṭā k., udyog k., yatn k., larāi k., jhagarā, yuddh k., sparddhā k.

**CON'TEST**, *n.* dispute, debate, quarrel—*Hujjat, takrār, mubāhasa, jang, munāqasha, kushṭā, khalīsh, nizā'*—Vād, vākkalāh, vivād, kalah, yuddh, virodh, jhagrā, bakherā, taṭṭā. [Kalah, vād, vākkalāh, vivād, jhagrā, larāi.]

**CON-TES-TA'TION**, *n.* act of contesting, debate—*Hujjat, takrār, mubāhasa, qaziya*—**CON-TES'TING-LY**, *ad.* in a contesting manner—*Hujjat qaziye munāqashe yā mubāhasa ke taur se*—Kalah jhagre vād vivād wā larāi ki riti se.

**CON-TES'TLESS**, *a.* not to be disputed—*Be-mubāhasa, be-takrār*—Nirvivād.

**CON'TEXT**, *n.* (L. *con, textum*) the series of a discourse, the parts that precede and follow a sentence—*Matn, 'ibārāt kā qarīna yā silsila*—Vākya-prabandh, vākya-prasaṅg. [ekatra binā huā, gārha, ghanā, nivir, gajhin.]

**CON-TEXT**, *a.* knit together, firm—*Bāham bunā huā, sangin, kasf, gafs*—Gathā huā,

**CON-TEX'TURE**, *n.* composition of parts—*Tarkīb, bunāwaq<sup>h</sup>*—Vinayas, sansthiti, banāwat, bināi.

**CON-TEX'TU-RAL**, *a.* relating to the human frame—*Insāni jism ki tarkīb ke muta'alliq, insān ke jām ke muta'alliq*—Mānushikāsarīrasambandhi, mānushikadehavishayak.

**CON-TIG-NA'TION**, *n.* (L. *con, tignum*) a frame of beams, the act of framing—*Kānriyon, kā dhānchā<sup>h</sup>, kānriyon ko jhānche meñ lagānā<sup>h</sup>*.

**CON-TIG'U-OUS**, *a.* (L. *con, tango*) meeting so as to touch, bordering upon—*Muttasil, mulhaq, paivasta, lagā huā<sup>h</sup>*—Avyavahit, sannihit, chhue, milā huā, satā, jutā huā.

**CON-TI-GU'ITY**, *n.* a touching, actual contact—*Ittisāl, wasl, paivastagi*—Samidhān, āsannatā, avyavahitwa, chhuāw, lagāw.

**CON-TIG'U-OUS-LY**, *ad.* in a manner to touch—*Ittisāl yā paivastagi ki sūrāt se, wasl ke taur se*—Lagā huā, milā huā, āsannatāpūrvak. [twa, lagāw, chhuāw.]

**CON-TIG'U-OUS-NESS**, *n.* state of contact—*Paivastagi, ittisāl*—Āsannatā, avyavahita—**CON'TI-NENCE**. See under CONTAIN.

**CON-TIN'GENT**, *a.* (L. *con, tango*) happening by chance, depending on something else; *n.* chance, proportion—*'Arizī, ittifāqī, nā-muqarrar, gair mu'ayyan, gair par munhasir*; *n.* *ittifāq, hissa, andāza*—Ākasmik, āgantuk, anīshchit, daivavās, parādhiin, paravās; *n.* daivagati, daivayog, achānchak ghaṭanā, anā, bhāg.

**CON-TIN'GENCE**, **CON-TIN'GEN-CY**, *n.* the quality of being contingent, a casualty, an accident—*'Ariza, ittifāq, wāq'a*—Ākasmikatwa, daivayog, daivagati, daivaghaṭanā.

**CON-TIN'GENT-LY**, *ad.* accidentally—*Ittifāqan, ittifāq se*—Daivayog se, haṭāt, achānchak, akasmāt, daivavās se.

**CON-TIN'UE**, *v.* (L. *con, teneo*) to remain in the same state or place, to last, to persevere, to protract, to extend—*Ek hāl yā jā meñ qāim rahnā, bar-pā rahnā, ba-hāl rahnā, pāc-dār h., der-pā h., sābit-qadam rahnā, qāim rahnā, khīnch le-jānā<sup>h</sup>, tawīl k., darāz k., tūl d., lambānā<sup>h</sup>*—Ek avasthā wā sthān meñ banā rahnā, churasthāyi rahnā, nibhnā, lagā rahnā, banāye rahnā, nibāhnā, barhānā, phailānā.

**CON-TIN'U-AL**, *a.* incessant, uninterrupted—*Be-thānībhaw, mudām, dāim, lagā-tār*—Bin rukāw, avisargi, nitya, nīrantar, chirasthāyi.

**CON-TIN'U-AL-LY**, *ad.* unceasingly—*Lagā-tār, be-rok, hamesha, mudām, roz-marra*—Bin thahrāw, bin thānībhaw, nitya, sadā, sarvadā, nīrantar.

**CON-TIN'U-AL-NESS**, *n.* permanence—*Pāc-dāri, dawām*—Sthāyitwa, nityatā.

**CON-TIN'U-ANCE**, *n.* duration, permanence, perseverance, abode, progression of time—*Madāwamat, pāc-dāri, der-pāi, sābit-qadamī, dhun<sup>h</sup>, sukūmat, biul-o-bāsh, daur-i-zamān, daur-i-dahr*—Sthiratā, nityatā, sthāyitwa, chīrasthāyitwa, abhūniveś, vyavasthiti, nīrantaracheshtāsthiti, avasthān, nivas, kilagati.

**CON-TIN'U-ATE**, *v.* to join closely together; *a.* immediately united, uninterrupted—*Paivasta k., paivand k., wasl k.; a. paivasta, mulhaq, mutawātir*—Jornā, milānā, sātnā; *a.* satā huā, milā huā, lagā huā, nīrantar, avisargi.

**CON-TIN'U-ATE-LY**, *ad.* without interruption—*Ilhāq se, pāc-dāri se, mudāwamat se, lagā-tār*—Nīrantar rūp se, nitya.

**CON-TIN'U-ATION**, *n.* uninterrupted succession—*Mudāwamat, dawām, hameshagi, istim-rār, istiḡamat, tawātūr*—Sthāyitwa, nityatā, śreni, anukram. [thāyi vastu.]

**CON-TIN'U-A-TIVE**, *n.* that which continues—*Qāim yi ba-hāl rahne-wālī shai*—Chīras—**CON-TIN'U-A-TOR**, *n.* one who continues—*Qāim ba-hāl yā bar-pā rakhne w.*—Banāye rakhne w., sthāyi rakhne w., kram wā śreni banāye rakhne w.

**CON-TIN'U-ED-LY**, *ad.* without interruption—*Lagātār*—Nīrantar.

**CON-TIN'U-ER**, *n.* one who continues—*Ek hi hāl yā jagah meñ qāim rahne w., bar-pā ba-hāl yā pāc-dār rahne w., sābit rahne w., qāim rakhne w., khīnch le-jāne w.<sup>h</sup>*—Ek hi avasthā wā sthān meñ banā rahne w., chīrasthāyi rahne w., dhun k. w., nibhne w., nibāhne w., banāye rakhne w., barhāne w.

**CON-TI-NŪ'ITY**, *n.* uninterrupted connexion—*Ilhāq, tawātūr, paivastagi*—Nīrantarya, ānantarya, aparichechhed, avichchinnatwa.

- CON-TIN'U-OUS, *a.* joined without interruption — *Lagátár, mulhaq, paivasta, be-rukáv* — Samihit, nirantar, anantar, avichehhiṇna.
- CON-TIN'U-OUS-LY, *ad.* without interruption — *Lagátár, mutawátir, ilhág se, paivastagi se, ek tár se* — Nirantar rūp se, anantar bhāv se, avichehhiṇna rūp se.
- CON-TORT', *v.* (*L. con, tortum*) to twist — *Atiṭhná<sup>h</sup>, maromá<sup>h</sup>, umethná<sup>h</sup>.*
- CON-TOR'TION, *n.* a twist, wry motion — *Aiñh<sup>h</sup>, aikar<sup>h</sup>, maror<sup>h</sup>, marorá<sup>h</sup>.*
- CON-TOUR', *n.* (Fr.) outline of a figure — *Naqsha, surat ká dawl* — Gherá, rūparekhá, ákárarekhá, ákriti ká báhari dhāñchá wá dawl.
- CON-TRA-BAND, *a.* (*L. contra, It. bando*) prohibited, illegal ; *n.* illegal traffic — *Man', mamná', khiláf-i-qānūn, ná-jáz ; n. ná-jáz saudágari, khiláf-i-qānūn tijarat* — Varjit, niashiddh, rájyavyavasthāviroddh, rájyavidhibhanjak ; *n.* rájyavyavasthāviroddhabāñijya.
- CON-TRACT', *v.* (*L. con, tractum*) to draw together, to lessen, to abridge, to bargain, to betroth, to affiancé, to acquire, to shrink up — *Sikorná<sup>h</sup>, sikurná<sup>h</sup>, kotáh yá kam k., kotáh yá kam h., mukhtasar k. yá h., tarkhim k., hafz k., shart k., qaul-qarār k., nikāh ke liye mansūb k., byāh ki nisbat k., házil k., chhotá h<sup>h</sup>.* — Sametiā, simatná, nyún k. wá h., sañkshep k., sañkshept k., hor k., niyam k., vivāh ká vāg-dān k., vivāhasambandh k., pānā, sañkuchit h.
- CONTRACT, *n.* a covenant, a bargain, a compact a writing containing an agreement — *Qarār-dād, qaul-qarār, mu'amala, ijāra, 'ahd-o-paimān, iqrar-nāma, 'ahd-nāma* — Hor, niyam, vachan, lenden, byohār, thika wá theká, pañ, pratijnā, niyamapatra, pratijnāpatra.
- CON-TRACTED, *a.* narrow, mean, selfish — *Kotáh, tang, tang-dil, kamina, khud-garaz, khud-matlab* — Sañkar, sañkará, nich, adham, swārthi.
- CON-TRACTED-LY, *ad.* in a contracted manner — *Tangi se, kotāhi se, tang-dili se, khud-garazi se* — Sañkarāi se, nichatwāpūrvak, swārth se.
- CON-TRACTED-NESS, *n.* the state of being contracted — *Tangi, kotāhi, tang-dili, kaminagi, khud-garazi* — Sañkarāi, nichatwa, adhamatā, swārthi bhāv.
- CON-TRACTI-BLE, *a.* capable of contraction — *Ikhtisār-pazir, kotáh yá kam kiye jāne ke gābil, sikurne ke liye* — Sañkshepaniy, sañkochaniy, chhoṭe hone ke yogya, simatne ke yogya.
- CON-TRACTI-BIL'I-TY, *n.* the state of being contractible — *Ikhtisār-paziri, kotáh yá kam kiye jāne ki khāsiyat, sikurne ki khāsiyat* — Sañkshepaniyatwa, sañkochaniyatwa, sikurne ká dhari.
- CON-TRACTILE, *a.* having power to contract — *Simatne w<sup>h</sup>, sikurne w<sup>h</sup>.*
- CON-TRAC'TION, *n.* the act of drawing together, an abridging, a shrinking, abbreviation — *Simtāw<sup>h</sup>, kotāhi, jakrāw<sup>h</sup>, ihtisar, hafz* — Sañkoch, sañkshep, jakrāhat, sikurāw, sañkshepan. [kartā, niyam k. w., thika lene w., thike w.]
- CON-TRACTOR, *n.* one who contracts — *'Ahd-o-paimān k. w., ijāra-dār* — Hor k. w., pañā.
- CON-TRA-DICT', *v.* (*L. contra, dictum*) to oppose verbally, to assert the contrary — *Zabāni-radd k., bar-'aks bolná, bar-khiláf kahná, bar-zidd kahná* — Kisi ki bāt kāt ná, kisi ki bāt dohrāná, viparit kahná, viruddh varpan k.
- CON-TRA-DICTER, *n.* one who contradicts — *Radd k. w., khiláf kahne w., bar-khiláf bayán k. w.* — Viparitavādī, prativādī, kisi ki bāt kātne w.
- CON-TRA-DIC'TION, *n.* verbal opposition, inconsistency, contrariety — *Zabāni muqābala, inkār, khiláf-bayāni, mu'araza, tanāqiz, ikhtiláf, zidd, ná-muwāfaqat* — Vachanavirodh, viparitavachan, virodhokti, asaṅgati, viruddhatā, asaṅsthi, virodh, viparitatā.
- CON-TRA-DIC'TION-AL, *a.* inconsistent — *Bar-khiláf, bar-'aks, mukhtalíf, ná-muwāfiq, mukhtalíf* — Viparit, viruddh, asaṅgat.
- CON-TRA-DIC'TIOUS, *a.* inclined to contradict — *Ikhtiláf-māil, radd karne ko rágiḥ, bar-khiláf-bayāni ko rujó* — Vachanavirodhasil, viruddhoktisil, viparit kahne ko pravritta, kisi ki bāt kātne wá dohrāne ko manwhāná.
- CON-TRA-DIC'TIOUS-NESS, *n.* inconsistency — *Bar-khilāfi, ná-muwāfaqat* — Viruddhatā, viparitatwa, asaṅgati.
- CON-TRA-DIC'TO-RY, *a.* opposite to, inconsistent with ; *n.* a contrary proposition — *Bar-khiláf, mukhtalíf, bar-'aks, munāqiz, mukhtalíf, ná-muwāfiq ; n. qaziya-i-munāqiz* — Viparit, viruddh, vibhinna, vipaksh, asaṅgat, parasparavirodhī ; *n.* udbhāvanaparyyāptādhikabādhayabādhakabhāvāsambandh, viruddhāvayav.
- CON-TRA-DIC'TO-RI-LY, *ad.* inconsistently — *Bar-khilāfi se, takhlāuf se, mu'araze se, ná-muwāfaqat se* — Viparit, viruddh, asaṅgat, parasparavirodh se.
- CON-TRA-DIC'TO-RI-NESS, *n.* entire opposition — *Bi-l-kull takhlāuf, tamām bar-khilāfi, kamāl mukhtālafat, bi-l-kull ná-muwāfaqat* — Sampūrṇ virodh, pūrṇ viparitatwa, pūrṇ asaṅgati.
- CON-TRA-DIS-TIN'GUISH, *v.* (*L. contra, dis, stinguo*) to distinguish by opposite qualities — *Mukhtalíf ausáf se farq tamiz yá na'ruf k.* — Viruddh guṇon se pahchān-nā, viparit guṇon se bhina bhina kar jānnā wá āñkit k.



**CŌN-TRA-DIS-TINCT'**, *a.* of opposite qualities—*Bar'-aks ausáf ká, mukhtalíf ausáf ká*—Viparít guṇoṇ ká, viruddh dharmoṇ ká, asaṅgat guṇoṇ ká.

**CŌN-TRA-DIS-TINC'TION**, *n.* distinction by opposite qualities—*Mukhtalíf ausáf se tumiz yá farq k.*—Viparít guṇoṇ se pahchán, viruddh dharmoṇ se pahchán, viparita guṇavisiśhṭatá, vaikalashanya, vaiparitya, viruddhatá, vipakshatá.

**CŌN-TRA-DIS-TINC'TIVE**, *a.* opposite in qualities—*Ausáf meṇ mukhtalíf, ausáf meṇ bar'-aks, mukhtalíf ausáf ká*—Gupōṇ meṇ viparít, viparitagupavisiśhṭ, viruddhagupavisiśhṭ.

**CŌN-TRA-INDI-CATE**, *v.* (*L. contra, in, dico*) to point out a symptom or cure contrary to the general tenor of a disorder—*Kisi marz ke hál ke mukhtalíf ásar yá 'iláj batláná*—Kisi rog kí dasá ke viruddh lakshan wá aushadh batláná, apathyalakshan k., apathyauśhadhalakshan k.

**CŌN-TRA-INDI-CANT**, **CŌN-TRA-INDI-CĀ'TION**, *n.* a symptom forbidding the usual treatment of a disorder—*Kisi marz ká áisá nishán jis se ma'mul' mu'álaja band kiya jātá hai, kisi bimári kí áisi 'álamat jiske sabab se ma'mul' 'iláj mauqúf kar dete haiṇ*—Kisi rog ká áisá lakshan jiske káran se us rog meṇ jo aushadh dete haiṇ so nahin dete, apathyauśhadhalakshan, apathyalakshan.

**CŌN-TRA-NĀTU-RAL**, *a.* (*L. contra, naturum*) opposite to nature—*Khiláf-i-tab'at, khiláf-i-tab', mukhtalíf sirisht yá mi'áj*—Viparitaprakriti, viruddhaprakriti.

**CŌN-TRA-PO-SITION**, *n.* (*L. contra, positum*) a placing over against—*Muqábil rakhná yá dharáná, muqábale ká rakháw yá dharáw*—Sammukh meṇ sthāpan, pratimukh meṇ sthāpan.

**CŌN-TRA-PŪNTIST**, *n.* (*L. contra, punctum*) one skilled in counterpoint—*Ham-áwázi dam-sázi ham-áhangí yá samá ke durust karne meṇ máhir shakhs*—Tál wá súr miláne meṇ nipuṇ jan.

**CŌN-TRA-REG-U-LAR-I-TY**, *n.* (*L. contra, rego*) contrariety to rule—*Khiláf-i-dastúr, kaj-ravi, qánún-khiláfi*—Niyamaviruddhatá, niyamavaiparitya.

**CŌN-TRA-RY**, *a.* (*L. contra*) opposite, contradictory, adverse; *n.* a thing of opposite qualities, a contrary proposition—*Muqábil, mukhtalíf, mukhálíf, bar'-aks; n. zidd, qaziya i-munáqiz*—Pratimukh, pratikúl, virodhi, viparít, pratipaksh, abhimukh, vipaksh; *n.* viparyay, viparyay, vyatyay, viparít, pratipaksh, uttarapaksh, udbhāwanaparyyāptādhikabādhayabādhakabhāvasambandh, viruddhāvayav.

**CŌN-TRA-RĪ-ANT**, *a.* inconsistent, opposite—*Mukhálíf, ná-muqáfaq, mukhtalíf, bar'-aks*—Asaṅgat, parasparavirodhi, abhimukh, viparít, viruddh.

**CŌN-TRA-RĪ-ETY**, *n.* opposition, inconsistency—*Ikhtiláf, mukháláfat, zidd, takháluf, ná-muqáfaqat*—Virodh, viparitatá, vaiparitya, viruddhatá, asaṅgat, parasparavirodh.  
[mutābaqat se—Viruddh, viparít, abhimukh.]

**CŌN-TRA-RĪ-LY**, *ad.* in a contrary manner—*Ná-muqáfaqat se, bar-khiláf, bar'-aks, ná-con-TRA-RĪ-OUS*, *a.* opposite, repugnant—*Mukhtalíf, ná-muqáfaq, bar'-aks, gair-mutābiq*—Viruddh, viparít, abhimukh, pratipaksh, asaṅgat.

**CŌN-TRA-RĪ-OUS-LY**, *adv.* oppositely, contrarily—*Ná-muqáfaqat se, ná-mutābaqat se, bar-khiláf, bar'-aks, gair-mutābiq*—Viparít, viruddh, vipaksh, abhimukh.

**CŌN-TRA-RĪ-WISE**, *ad.* conversely, oppositely—*Bar-khiláf, bar'-aks*—Viruddh, viparít, abhimukh.

**CŌN-TRĀST'**, *v.* (*L. contra, sto*) to place in opposition so as to exhibit the difference—*Farq zāhir karne ke liye muqábala k.*—Antar wá bhed dekháne ke nimitta miláná wá paraspar viruddh rakhná.

**CŌN-TRAST**, *n.* opposition, dissimilitude—*Muqábala, ikhtiláf, ham-jins chízoṇ ká ikhtiláf*—Milán, pratipakshatá, vaikalashya, pratyavasthán, paryavasthín, virodh, viparitatá, vaiparitya, viruddhatá.

**CŌN-TRA-TĒN-OR**. See COUNTERTENOR.

**CŌN-TRA-VAL-LĀTION**, *n.* (*L. contra, vallum*) a fortification round a city to prevent the sallies of the besieged—*Shahr ke gird qal'a-bandí jo muhásir is garaz se uṭháte haiṇ kí andar ke log eká-ek un par tút na payeṇ*—Nagar kí chároṇ or bhit jo us nagar ke gher lene wále is abhipráy se banáte haiṇ kí bhitár ke log achānchak báhar uṭh na daṇraiṇ.

**CŌN-TRA-VĒNE'**, *v.* (*L. contra, venio*) to oppose, to obstruct, to baffle—*Báz rakhná, rokhná, radd k.*—Pratirodh k., nishedh k., árñá, akáráth k., vyarth k.

**CŌN-TRA-VĒN'ER**, *n.* one who opposes—*Báz rakhne w., rokne w<sup>h</sup>, radd k. w.*—Pratirodhak, nishedhak, árñe w., akáráth k. w., vyarth k. w.

**CŌN-TRA-VĒN'TION**, *n.* opposition, obstruction—*Mukháláfat, muzāhamat, rok<sup>h</sup>, rokáw<sup>h</sup>*—Virodh, pratirodh, pratikár, pratiyatn, nishedh, vyághát, bádhá, pratibandhakatá.

**CŌN-TRA-VĒR'SION**, *n.* (*L. contra, versum*) a turning to the opposite side—*Uṭi or phiráw<sup>h</sup>*.  
[gáw<sup>h</sup>, chháná<sup>h</sup>, háth lagáná<sup>h</sup>.]

**CŌN-TREC-TĀTION**, *n.* (*L. con, tracto*) a touching or handling—*Chhuáw<sup>h</sup>, háth la-*

**CŌN-TRIB'UTE**, *v.* (*L. con, tribuere*) to give to a common stock, to bear a part—*Kisi*

- 'amm pūñji meñ madad k., imlād k., chandā d<sup>n</sup>, chande meñ apnā hissa d. — Kisī sādharan pūñji meñ sahāyatā k., sahāyatā k., behri d., behri meñ apnā bhāg d.
- CON-TRIB'U-TA-RY, a. paying tribute to the same sovereign — *Ek hi bādshāh ko khirāj d. w., ek hi bādshāh k. muti* — Ekarājādhin, ek hi rājā ko kar d. w.
- CON-TRI-BU'TION, n. the act of contributing, that which is given to a common stock — *Bakhshish, hi-sa-rasad, chandā* — Anisādān, karādān, aṅs, bhāg, kar, behri.
- CON-TRIB'U-TIVE, a. tending to contribute — *Bakhshish meñ madad karne ko rāgib, chande meñ imlād karne ko rujū* — Behri meñ sahāyatā karne ko utārū, sahāyak.
- CON-TRIB'U-TOR, n. one who contributes — *Bakhshish yā chande meñ madad k. w., mu-midd, madad-gār* — Behri meñ sahāyatā k. w., anisādātā, upakāri, pravardhak, sahāyak.
- CON-TRIB'U-TO-RY, a. promoting the same end — *Madad-gār, mumidd* — Sahāyak, upakāri, sampādak.
- CONTRITE, a. (L. *con, tritum*) worn with sorrow, grieved for sin, penitent — *Afas se be-hāl, mutaassif, mustaqfir, nādīm, pashemān, tāib* — Śokāgnisantapt, kritapāschāt-tāp, anuśochak, anuśokasantapt, anutāpi.
- CON-TRITION, n. sorrow for sin, penitence — *Tauba, taassuf, nadāmat, pachhlāwā* — Paśchātātāp, anutāp, santāp, anuśok, anuśochan.
- CON-TRIVE', v. (L. *con, fr. truver*) to plan, to devise, to invent, to scheme — *Tadbīr k., naqsha biñdhnā, tajwiz k., fitrat larānā, kisi kām meñ sa'ī k., ijād k., mansūba k.* — Upāy k., daul bāndhnā, yatn k., nikālān, apnī buddhi se nirmān k., cheshtā k., yukti k.
- CON-TRIV'ABLE, a. that may be contrived — *Tadbīr-pazir, ijād kiye jāne ke laiq, mansūba-pazir* — Prachintaniya, kalpaniy, vidheya.
- CON-TRIV'ANCE, n. the act of contriving, the thing contrived, a plan, a scheme — *Tajwiz, tajwiz ki gayi shai, ijād ki gayi shai, hikmat, tadbīr, mansūba* — Upāyachintan, kalpanā, jo kalpit vihit wā ghatit ho, upāy, cheshtā, yukti.
- CON-TRIVEMENT, n. invention, contrivance — *Ijād, tajwiz, tadbīr, mansūba* — Nirūpan, nirmān, kalpanā, upāyachintan, yuktikalpan, upāy, yukti.
- CON-TRIVER, n. an inventor, a schemer — *Mujid, ijād k. w., mansūba-bāz, iikmatī* — Parikalpak, nirūpak, nirmātā, vidhātā, rachak, upāyachintak, upetā, upāy k. w.
- CON-TROL', n. (Fr. *contre, rôle*) check, restraint, power, authority; v. to check, to restrain, to govern — *Rok<sup>h</sup>, zabt, ikhtiyār, qabū, hukm, hukūmat*; v. *roknā, tābi k., zabt meñ k., mahkūm k., zer k., hukūmat k., hidāyat k.* — Nirodh, atkāw, nivāran, daman, prabhutwa, vās, aīhikār; v. atkānā, avarodh k., nirodh k., nivāran k., vās k., adhin k., niyaan k., anuśāsan k.
- CON-TROL'ABLE, a. subject to control — *Qābil-u-z-zabt, siyāsāt-pazir, zabt meñ laiqe jāne ke laiq, tābi yā zer kiye jāne ke qābil* — Damaniy, sahiyamanī, samaniy, pratyāharaniy.
- CON-TROL'ER, n. one who controls or directs — *Amil, amin, nazir, hidāyat k. w., zer k. w.* — Anuśāsita, śāstā, śāsan k. w.
- CON-TROL'ER-SHIP, n. the office of controller — *Amili, amini, nazarat* — Anuśāstritwa, anuśāsanakartāpad. [Anuśāsan, daman, samān, nirodh, atkāw.]
- CON-TROL'MENT, n. the act of controlling — *Zer yā tābi k., hidāyat, hukm-rānī, rok<sup>h</sup>*
- CON-TRO-VERT', v. (L. *contra, verito*) to dispute, to debate, to contend against — *Mubāhasa k., bahasā, takrār k., hujjat k., radd-badal k., qaziya k.* — Vād k., vādānuvād k., vivād k., kahā kahī k., jhagrā k., tañtā k., bakherā k., jhanjhat k.
- CON-TRO-VER-SY, n. dispute, debate, quarrel — *Mubāhasa, bahs, hujjat, takrār, radd-badal, qaziya* — Vād, vādānuvād, vivād, vādāyuddh, jhagrā, tañtā.
- CON-TRO-VÉR'SIAL, a. relating to controversy — *Hujjat-mansūb, bahs se nisbat-dār, muta'alliq-i-mubāhasa* — Vivādī, vādānuvādī, vitarkī, vivādasambandhī.
- CON-TRO-VÉR'SIAL-IST, CON-TRO-VÉR'-ER, CON-TRO-VÉR'-IST, n. one engaged in controversy, a disputant — *Hujjati, mubāhasa k. w., bahasne w.* — Vivādārtthī, vādī, vivādī.
- CON-TRO-VÉR'T'-BLE, a. disputable — *Hujjat-pazir, mashkūk, mushṭabih, jismen bahs yā takrār ho sake* — Vivadaniy, vitarkaniy, vitarkya, pratyākhyeya.
- CON-TU-MA-CY, n. (L. *con, tumeo*) obstinacy, stubbornness, perverseness — *Magrā<sup>h</sup>, machlā<sup>h</sup>, hath<sup>h</sup>, hathilā-pan<sup>h</sup>*. [hathilā<sup>h</sup>.]
- CON-TU-MAC'IOUS, a. obstinate, stubborn — *Magrā<sup>h</sup>, machlā<sup>h</sup>, aṛel<sup>h</sup>, ariāl<sup>h</sup>, haṭṭh<sup>h</sup>*
- CON-TU-MAC'IOUS-LY, ad. obstinately — *Hath se<sup>h</sup>, ariāl-pan se<sup>h</sup>, magrās se<sup>h</sup>*
- CON-TU-MAC'IOUS-NESS, n. obstinacy — *Hath<sup>h</sup>, hathilā-pan<sup>h</sup>, magrās<sup>h</sup>, ariāl-panā<sup>h</sup>*
- CON-TU-ME-LY, n. (L. *con. tumeo*) rudeness, insolence, reproach — *Be-imtiyāzi, be-li-hāzi, nā-tarāshidāgi, be-adabī, shokhī, gustākhi, bad-zabānī, darida-dahani, dush-nām* — Gañwāran, anāripan, asabhiyatā, aśishtatā, dhiṭhāī, dhriṣhtatā, uddhati, avinay, pragalbhatā, nishṭhuravachan, durvākya, gālī.
- CON-TU-ME'LIOUS, a. reproachful, rude — *Darida-dahan, aib-go, bad-zabān, dush-nām, shikāyat-āmez, nā-tarāshidāgi, be-murawwat, be-adab, gustākhi, shokh* — Nindak, avamāni, nishṭhur, apavādī, galeñhdā, angārḥ, gañwār, asabhya, aśisht, kuśil.
- CON-TU-ME'LIOUS-LY, ad. reproachfully — *Dush-nām se, bad-zabānī se, darida-dahani se,*

- gustākhi se, shokhī se*—Nishthuravachan se, durvākya se, nindāpūrvak, avajñā se, tiraskār se, gañwarpan se, asishatāpūrvak.
- CŌN-TU-MĒ-LI-ŌUS-NESS, *n.* rudeness, reproach—*Gustākhi, shokhī, be-adabi, nā-tarāshī-dagi, dush-nām, darīda-dākāni, bad-zabāni*—Dhithāi, asabhyatā, asishatā, dhrishatā, gañwarpan, nishthuravachan, nindā, tiraskār, durvākya, gālī.
- CŌN-TŪSE, *v.* (L. *con, tūsum*) to bruise—*Kuchalnā<sup>b</sup>, kuchal dālnā<sup>b</sup>, dalmā dālnā<sup>b</sup>.*
- CŌN-TŪ'GION, *n.* act of beating, a bruise—*Bhūtar-mār<sup>h</sup>, chaknā-chūr k<sup>h</sup>, pīsān k<sup>h</sup>, kuchlāi<sup>h</sup>, thokar<sup>h</sup>.*
- CŌ-NŪN'DRUM, *n.* a low jest, a riddle—*Ek nich thathā<sup>h</sup>, paheli<sup>h</sup>, bīj-bujharwāl<sup>h</sup>.*
- CŌN-VA-LĒS'CENT, *a.* (L. *con, valeo*) recovering health after sickness—*Bimāri ke piche arām pāne w.*—Rog ke piche chāngā h. w.
- CŌN-VA-LĒS'CEŅCE, CŌN-VA-LĒS'CEŅ-CY, *n.* renewal of health, recovery from sickness—*Bimāri ke piche shifā, tan-durusti ki ba-hāl*—Rogopasam, rogamukti, swāsthya.
- CŌN-VĒNE, *v.* (L. *con, venio*) to come together, to assemble, to call together—*Ek jā h., jam' k. yā h., ekathā k. yā h<sup>h</sup>.*—Ekatra milnā, batornā wā baturnā, jornā wā jurnā.
- CŌN-VĒN'A-BLE, *a.* that may be convened—*Jinko ek jā kar sakeñ, jam' kiye jāne ke qābil, jam' hone ke lāiq*—Jinko baṭor sakain, baṭore jāne ke yogya, baturne ke yogya.
- CŌN-VĒN'ER, *n.* one who convenes—*Jam' k. w., ek jā k. w.*—Batorne w., ekatra k. w.
- CŌN-VĒN'ING, *n.* the act of coming together—*Jamāv<sup>h</sup>, jamāwā<sup>h</sup>*—Baṭor, baturāw, jurāw.
- CŌN-VĒN'EN-CE, CŌN-VĒN'EN-CY, *n.* fitness, commodiousness, accommodation—*Munāsabāt, tawāfiq, liyāqat, farqat, āsūdagi, nīmat, qanimat, arām*—Yogyatā, upayogitā, ānand, austhatā, suk, saukhya, sopakāratwā, subhita.
- CŌN-VĒN'ENT, *a.* fit, suitable, commodious—*Munāsib, mā'qūl, wājib, lāzim, sazā-wār, suhrā<sup>h</sup>*—Yogya, upayukt, uchit, yathāyogya, sopakār.
- CŌN-VĒN'ENT-LY, *ad.* commodiously, fitly—*Munāsabat se, muwāfaqat se, arām se, suhrāi se<sup>h</sup>, liyāqat se*—Yathochit, subhite se, yathāyogya.
- CŌN-VĒNT, *v.* to call before a judge, to meet—*Ḥakim ke samne talab k., jam' h., ek jā h., muttāfiq h.*—Nyāyādhipat ke sammukh bulnā, ekatra h., mulnā, sammat h.
- CŌN-VĒN, *n.* an assembly of religious persons, an abbey, a nunnery, a monastery—*Faqīron ki jamā'at, takiya, 'auraton ki khānqāh, khānqāh*—Dharmachāriyon ki maṇḍali, math, vairāginiyon kā math, vairāgiyon kā akhārā, āśram, dharmachāriyon kā math.
- CŌN-VĒN'T-AL, *a.* belonging to a convent; *n.* one who lives in a convent, a monk, a nun—*Mutā'alliq-i-khānqāh: n. darvesh, faqir, qalandar, rāhib, zar-i-goshā-nishān, abdhūtani<sup>h</sup>*—Māthā-sambandhi, āśrami; *n.* mathavāsi, samnyāsi, udāsi, vairāgi, vānaprasth, vairāgin, samnyāsini, vairāgini, tapasvini, yogini.
- CŌN-VĒN'TI-CLER, *n.* an assembly for worship—*'Ibādat ke liye majlis*—Īswarapūjāsabhā.
- CŌN-VĒN'TI-CLER, *n.* a frequenter of conventicles—*'Ibādat ki majlis mein āmad-raft k. w.*—Īswarapūjāsāmājasevi, Īswarapūjāsabhāsevi.
- CŌN-VĒN'TION, *n.* an assembly, a contract—*Majlis, jamā'at, qaul-qarār, 'ahd-o-paimān*—Samāj, sabhā, hor, pratijñā, niyam.
- CŌN-VĒN'TION-AL, *a.* agreed on by compact—*Mashrūt, mā'hūd, muqarrar*—Sarasammat, niyamit, naiyamik, sāmāyik.
- CŌN-VĒN'TION-A-RY, *a.* acting upon contract—*'Ahd-o-paimān ke mutābiq kār-band, qaul-qarār par qāim*—Niyamanusāri, niyamānugāmi.
- CŌN-VĒN'TION-IST, *n.* one who makes a contract—*Shart k. w., qaul-qarār k. w., 'ahd-o-paimān k. w.*—Hor k. w., niyamakāri.
- CŌN-VERGE, *v.* (L. *con, vergo*) to tend to one point, to incline and approach nearer—*Ek hi markaz ko māl h., ek simt ko māl h., ham-markaz h., nazdik-tar h.*—Ek hi vindu ki or jhuknā, ekakendrābhimukh h., nikatatar h.
- CŌN-VĒR'CEŅ-CY, *n.* tendency to one point—*Ek hi markaz yā simt ko māl*—Ekakendrābhimukhata, ek vindu ki or gamanaśilatā.
- CŌN-VĒR'CENT, CŌN-VĒR'QING, *a.* tending to one point—*Ek hi markaz yā simt ko māl*—Ekakendrābhimukh, ek vindu wā sthāu ki or gamanaśil.
- CŌN-VERSE, *v.* (L. *con, versum*) to hold intercourse, to talk familiarly—*'Ālāqa rakhnā, sarokār rakhnā, shināsāi rakhnā, ham-bistar h., musāhib h., ham-kalām h., ham-sukhan h., guft-gū k., be-takallufāna guft-gū k.*—Saṁsarg rakhnā, sam-park rakhnā, sambhog k., sangam k., sambhāshan k., ālāp k., bolnā, batchit k.
- CŌN-VERSE, *n.* familiar talk, acquaintance—*Be-takallufāna guft-gū, shināsāi, āshnāi, wāqifiyat*—Sambhāshan, bolchāl, batchit, parichay, jān palchān.
- CŌN-VĒR'SA-BLE, *a.* qualified for conversation—*Mā'qūl-go, guft-gū ke qābil*—Ālāpi, sam-bhāsha-jayogya, kathopakathanayogya.
- CŌN-VĒR-SANT, *a.* acquainted with, familiar—*Wāqif, āgāh, muttali, māhir, āshnā—Vijñā, vyutpanna, kuśāl, nipuñ, parichit, suvid.*
- CŌN-VĒR-SĀ'TION, *n.* familiar discourse, talk—*Guft-gū, suwāl-jawāb, zikr-maskūr, makā-lama, tazkira*—Bolchāl, batchit, ālāp, sambhāshan.

CON-VER-SA-TION-AL, *a.* relating to conversation, conversable—*Guft-gû se nisbat-dâr, ma'qûl-go, guft-gû ke qûbil*—Sambhāṣaṇasambandhi, ālāpasambandhi, ālāpi, bolchāl ke yogya, saubhāṣaṇayogya, kathopakathanayogya.

CON-VER-SA-TIVE, CON-VER-SIVE, *a.* relating to public life, sociable—*Mardum-āmez, majlis-dost*—Janasaṅgāsakt, saubhāṣaṇapriy, janasaṅgapriy.

CON-VER-SA-TO-NE, CON-VER-SA-TI-ŌNE, *n.* (It.) a meeting of company—*Maḥlis, bāzm, muḥlat-dāri*—Samāj, sabhā.

CON-VERT, *v.* (L. *con, ver-to*) to change into another form or state, to turn—*Badal dālnā, badal jānā, ek sūrat k̄ālat yā din se dūsrī k̄ālat sūrat yā din meṁ lānā*—Palat dālnā, parivartan k., palat jānā, ek avasthā ākar wā dharm se dūsrī avasthā ākar wā dharm meṁ lānā.

CON-VERT, *n.* one who is converted—*Nau-murid, jisne apnā dīn tark karke dūsrā dīn ikhtiyār kiya ho*—Paradharmāsrit, swadharmatyāgi, paramatagrāhi, anyamatāvalāmbi, avamatatyāgi.

CON-VERSE, *n.* an opposite proposition—*Qazizya-i-munāqiz*—Udbhāwanaparyyāptādhikabādhyaḥādihakabhāvasambandhi, viruddhāvayav. [viparyay se, ultā.

CON-VERSELY, *ad.* with change of order—*Taqībān, bar-khilāf, sar'aks*—Vyatikram se, CON-VER-SION, *n.* the act of converting, change into another form or state—*Taqīb, inqilāb, taqallub, istihāla, tabdīl*—Vikār, viriti, bhāvāntaraprāpti, dharmaparivart.

CON-VERTER, *n.* one who converts—*Nau-murid k. w., ek dīn se dūsrē dīn meṁ lāne w.*—Ek dharm se dūsrē dharm meṁ lāne w., paradharmāsritkāri.

CON-VERT-I-BLE, *a.* that may be converted—*Taqīb-pazīr, tabaddul-pazīr, jisko tabdīl kar saken*—Parivartaniya, parivartanayogya.

CON-VERT-I-BIL-I-TY, *n.* the state of being convertible—*Taqīb-pazīrī, tabaddul-pazīrī*—Parivartaniyatā, parivartanakshamatā.

CON-VERT-I-BLY, *ad.* reciprocally—*Ishtirākān, āpas meṁ*—Anyonya, paraspar.

CON-VEY, *a.* (L. *con, vectum*) rising in a circular form, opposed to concave; *n.* a convex body—*Gumbazī, murg-sina, qubba-dār, gūz*; *n.* gumbazī chiz, murg-sina chiz—Kūrmāprishthākār, maddhyonnat, adhomukhadundubhyākār; *n.* kūrmāprishthākār vasti, maddhyonnat vasti, adhomukhadundubhyākār vastu.

CON-VEYED, *a.* made convex—*Gumbazī banā huā, murg-sina banā huā*—Kūrmāprishthākār banā huā, maddhyonnat banā huā, adhomukhadundubhyākār banā huā.

CON-VEYED-LY, *ad.* in a convex form—*Gumbazī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishthākāravat, maddhyonnat rūp se, kūrmāprishthākār se.

CON-VEY-I-TY, *n.* a globular form—*Bāhar ki muluwar sūrat, gumbaz-dāri, qubba-dāri*—Kūrmāprishthākārābhav, adhomukhadundubhyākārātva.

CON-VEY-I-Y, *ad.* in a convex form—*Gumbazī sūrat meṁ, murg-sina shakl meṁ*—Kūrmāprishthākārābhav se, maddhyonnat rūp se.

CON-VEY-O-CON-CAVE, *a.* convex on one side and concave on the other—*Jiski bhītari sūrat gausī aur bahīnī sūrat gumbazī ho*—Arddhachandrakṛiti, arddhachandrārūp.

CON-VEY, *v.* (L. *con, reho*) to carry, to transmit, to transfer, to impart—*Le-jānā<sup>h</sup>, baham pahunchinā ubhāg k., īrsāl k., intiḡāl k., havāla k., bayān k.*—Lechalnā, vahanā, pahunchanā, bhejā, sañchārān k., de dālnā, arpan k., bechnā, denā, batlanā, batanā.

CON-VEY-ANCE, *n.* the act of conveying, that which conveys, a deed for transferring property—*Le-jānā<sup>h</sup>, īrsāl, bār-bardāri, hiba, intiḡāl, markab, intiḡāl-nāma, bai-nāma, hiba-nāma*—Dholai, bechi, dān, samarpan, arpan, sañchārān, chālān, vāhan, parohan, yān, samarpanapatra, dānapatra, krayalekhyā.

CON-VEY-AN-CE, *n.* one who draws deeds for transferring property—*Hiba-nāma intiḡāl-nāma yā bai-nāma wāgaira hasb-i-zābita likhne w.*—Dānapatra bechipatra krayapatra ityādī kā vidhupūrvak likhne w.

CON-VEY-AN-CE, *n.* the act or practice of drawing deeds for transferring property—*Hiba-nāma intiḡāl nāma yā bai-nāma wāgaira kā hasb-i-zābita likhnā*—Dānapatra bechipatra krayapatra ityādī kā vidhupūrvak likhnā.

CON-VEY-ER, *n.* one who conveys—*Le-jāne w<sup>h</sup>, pahunchāne w<sup>h</sup>, intiḡāl k. w., muntaḡāl k. w., hiba k. w., bai k. w.*—Le chalne w., dho le chalne w., vāhak, vāhi, sañchārak, de dāne w., arpan k. w., samarpan k. w., bechi k. w.

CON-VI-CIN-I-TY, *n.* (L. *con, vicinus*) neighbourhood, nearness—*Qurbat, qurb, ham-sāyagi, ham-diwāri, nazdīkī*—Paros, arosparos, gweñrā, sānnidhya, nikatātā, naikatya.

CON-VINCE, *v.* (L. *con, vinco*) to make sensible of by proof, to satisfy, to persuade—*Qail k., qail-mā'qûl k., kisi bāt kī rāstī par bāwar karānā, subūt se dil-jam'i k., khātir-nisān k.*—Pramān se swikār wā aṅgikār karānā, vishvās manānā, pratyay karānā, manānā, prabodh k., nischay karānā, saṁśay dūr k., samjhānā.

CON-VICT, *v.* to prove guilty—*Gumāh-gār sābit k., mulzim sābit k., taqsir-wār thahrānā*—Pramān se aparādhi wā doshi thahrānā.

CÖN-VICT, *n.* one found guilty — *Gunaḥ-gar, mulzim, taqsir-wār* — Doshagrast, pramānapūrvak aparādhi wā doshi, dīrghāparādhi.

CON-VICT'ION, *n.* the act of proving guilty, the act of convincing, the state of being convinced — *Gunaḥ yā ilzām kā subūt, qā'il-mā'qūl, qā'il* — Aparadhasāpān, sāpara-dhikarap, sadoshikarap, viśwās janmanā, parijñān, prabodh, pratyay, viśwās.

CON-VICTIVE, *a.* having power to convince — *Qā'il k. w., qā'il-mā'qūl k. w.* — Viśwās wā pratyay janmanā ko samarth, pramānapūrvak āngikār wā swikār karāne ko samarth, man manāne ko samarth.

CON-VICTIVE-LY, *ad.* in a convincing manner — *Qā'il karne ke taur se, qā'il-mā'qūl karne ke tariq se* — Viśwās janmanā ki rīti se, pramānapūrvak āngikār wā swikār karāne ki rīti se.

CON-VINCEMENT, *n.* the act of convincing — *Gunaḥ yā qusūr kā subūt, qā'il-mā'qūl* — Pramānapūrvak viśwās janmanā, pratyay karānā, prabodh, doshasāpān.

CON-VIN'GER, *n.* one that convinces — *Qā'il k. w., qā'il-mā'qūl k. w., subūt se dil-jam'i k. w.* — Pramānapūrvak viśwās wā pratyay janmanā w., pramān ko dwārā āngikār wā swikār k. w., pratyay wā viśwās k. w.

CON-VIN'CI-BLE, *a.* that may be convinced — *Qā'il hone ke lūq* — Jātaviśwās wā jātaniś-chay hone ke yogya, niruttarikrit hone ke yogya.

CON-VIN'GING, *a.* persuading by evidence — *Subūt se qā'il k. w.* — Pramān se viśwās janmanā w., mīchāyak, nirṇayak, viśwāsajanak.

CON-VIN'GING-LY, *ad.* in a convincing manner — *Subūt se qā'il karne ke taur se* — Pramān se viśwās janmanā ki rīti se, jis rīti se pratyay ho us rīti se.

CON-VIVIAL, *a.* (L. *con, vivo*) relating to an entertainment, festive, social — *Ziyāfatī, teuhārī<sup>h</sup>, khush-ikhilāt, milan-sār, khurram, khush, bashshush, mawār, mardum-amez, majlis-dast, āshnā-mizāj* — Autsavik, sambhojan, utsavasambandhi, āblādajanak, utsavakāri, ānandī, milāpi, ālāpi. janasaṅgasambandhi, saṅgumapriya.

CON-VIV-I-AL-ITY, *n.* convivial disposition — *Khush-ikhilātī, khush-tabī<sup>h</sup>, khush-dili, khurramī, bashshāshī* — Autsavikatva, ānandī chitta, saṅgumāsīlatā, saṅsargāsīlatā.

CON-VÖKE, *v.* (L. *con, voco*) to call together, to summon to an assembly — *Bulāke jam' k., jam' k., majlis meñ talab k.* — Bulākar ekatra k., baṭornā, sabhā wā samāj meñ āhwan k. wā bulānā. [meñ āhwan k. wā bulānā.]

CÖN-VO-CATE, *v.* to summon to an assembly — *Majlis meñ talab k.* — Sabhā wā samāj

CÖN-VO-CATION, *n.* an assembly — *Majlis, ijtimā* — Sabhā, samāj.

CON-VÖLVE, *v.* (L. *con, volvo*) to roll together, to roll one part on another — *Bāham lapetnā, ek hisse par dūere ko lapetnā* — Ekathā lapetnā, gurīyānā, ek bhāg par dūere ko lapetnā. [huā<sup>h</sup>, bhāñjā huā<sup>h</sup>.]

CÖN-VO-LÜT-ED, *a.* rolled upon itself, twisted — *Lapetā huā<sup>h</sup>, gurīyāyā huā<sup>h</sup>, ainhā*

CÖN-VO-LÜ-TION, *n.* the act of rolling together — *Lapet<sup>h</sup>, lipat<sup>h</sup>, ainh<sup>h</sup>.*

CON-VÖY, *v.* (L. *con, veho*) to accompany for defence, to escort — *Muhāfazat ke liye ham-rāh jānā, badriqā jānā* — Bachāw ke nimitta sāth jānā, rakshārth saṅg jānā.

CÖN-VÖY, *n.* attendance for defence, defense — *Muhāfazat ke liye ham-rāh, badriqā* — Bachāw ke nimitta sāth gaman, rakshārth anuvrajan, patharakshak, patharakshā.

CON-VÜLSE, *v.* (L. *con, vulsum*) to affect by violent motion, to shake — *Maror<sup>h</sup> nā<sup>h</sup>, ainh<sup>h</sup> nā<sup>h</sup>, ank<sup>h</sup> nā<sup>h</sup>, hilānā<sup>h</sup>, dulanā<sup>h</sup>.*

CON-VÜL-SION, *n.* violent motion, tumult — *Maror<sup>h</sup> nā<sup>h</sup>, ainh<sup>h</sup> nā<sup>h</sup>, ank<sup>h</sup> nā<sup>h</sup>, dhūm-dhām<sup>h</sup>, hal-chal, harbarī<sup>h</sup>.* [w<sup>h</sup>.]

CON-VÜL-SIVE, *a.* producing convulsion — *Marorne w<sup>h</sup>., ainhne w<sup>h</sup>., ank<sup>h</sup> nā<sup>h</sup>, hilāne w<sup>h</sup>.*

CÖN'Y, *n.* (D. *konyā*) a rabbit, a simpleton — *Khargosh, sāda-lauh yā āhmaq* — Kharhā, āsāk, mūrkh wā mūrkh.

CÖN'Y-BÜR-BOW, *n.* a rabbit's hole — *Khargosh kā bil* — Śāsakavil, āsāgart, kharhe kā bil.

CÖN'Y-CÄTCH, *v.* to cheat, to trick, to deceive — *Thagnā<sup>h</sup>, chhalnā<sup>h</sup>, chhal lenā<sup>h</sup>, dhokhā d<sup>h</sup>., kapat k<sup>h</sup>.* [Kapat kā sā ābd k., kükü k.]

CÖÖ, *v.* to cry as a dove or pigeon — *Kabūtar waqaira ki si āwāz nikānā, gutaknā<sup>h</sup>* —

CÖÖ'ING, *n.* the note of the dove — *Kabūtar ki si āwāz, gutak<sup>h</sup>* — Kūjan, kükü ābd, gutaki.

CÖÖK, *v.* (L. *coquo*) to dress and prepare victuals for the table; *n.* one who prepares victuals — *Rindhnā<sup>h</sup>, pakānā<sup>h</sup>, rasoi banānā<sup>h</sup>*; *n.* *tabbākh, bāwarchi, rasoi-dār* — *n.* Sūpakār, rasoi banane w.

CÖÖK'ER-Y, *n.* the art of dressing victuals — *Bāwarchi-garī, tabbākhī* — Pākavidyā.

CÖÖK'MÄID, *n.* a maid that dresses victuals — *Bāwarchin, rasoi-dārin* — Sūpakārī, rasoi banāne wālī. [pākasthān, pākigār.]

CÖÖK'RÖÖM, *n.* a place for dressing victuals — *Bāwarchi-khānā, matbakh* — Pākāsālā,

CÖÖL, *a.* (S. *cool*) somewhat cold, not ardent; *n.* a moderate state of cold; *v.* to make cool — *Kisi qadr sardī, sard sā, khunuk*; *n.* *kisi qadr sardī, kuchh sardī, khunuki*; *v.* *kisi qadr sard k., sard sā k., khunuk k.* — Thorā sā thāndhā, thāndhā sā, kuchh thāndhā; *n.* thorī si thāndhak wā thāndh, kuchh thāndhak; *v.* *serānā, thorā sā thāndhā k., kuchh thāndhā k.*

- CÓOL'ER**, *n.* one that cools—*Kisi qadr sard k. w., kisi qadr sard karne ká bartan*—  
Kuchh thañdhá k. w., kuchh thañdhá karne ká pátra, serane ká bāsan.
- CÓOL'ISH**, *a.* rather cool—*Kisi qadr sard*—Thorá sá thañdhá, kuchh kuchh thañdhá.
- CÓOL'LY**, *ad.* without heat or passion—*Kisi qadr sardi se, áhista, taamnul se, áhistaagi se, bá-qarár, ba-hilm*—Kuchh thañdhak se, thorí sí thañdh se, biná sambhram, sántatá se, avyagrátá se.
- CÓOL'NESS**, *n.* gentle cold, indifference—*Kisi qadr sardi, khunuki, be-parwái, afsurdagi, afsurda-dili*—Kuchh thañdh, thorí sí thañdhak, ásisratwa, udásinatá, nihanebatá.
- CÓOL'HEAD-ED**, *a.* without passion—*Salimu-t-tab, halim*—Rágabin, nírág, dhír, sánt.
- CÓOP**, *n.* (*L. cupa*) a barrel, a cage, a pen for animals; *v.* to shut up, to confine—  
*Pipá, pinjárá, tápá, kháñchá, darbá*; *v. qafas meñ rakhná, qaid k.*—*v. Múñd d., pinjre meñ múñd d., atkāna.* [káshthabhájanakár.]
- CÓOP'ER**, *n.* one who makes barrels—*Pipá-sáz, pipá-gar, barmil-gar*—Pipá banāne w.,
- CÓOP'ER-AGE**, *n.* price for cooper's work, a place where a cooper works—*Pipá-gar ki mazdúri, pipá-sáz ká kār-khāna*—Pipá banái, káshthabhájanakár ká vetan, pipá banāne kí jagah, káshthabhájanakáráñsilpasālá.
- CO-OP'ER-ATE**, *v.* (*L. con, opus*) to work together, to labour for the same end—*Bá-ham kám k., ek hí kām ke anjām ke liye mihnat ká sharik h.*—Milkar kám k., sahakári h., ek hí kárya kí siddhi ke nimitta parísram meñ sáthi h., ek hí karm ke sampādan ke nimitta parísram k.
- CO-OP'ER-ATION**, *n.* the act of working together—*Ek hí kām meñ ittifaq, kisi kām ko bá-ham anjām d.*—Sahakár, sahodyog. [munidd—Sahodyogi, sahakári.]
- CO-OP'ER-A-TIVE**, *a.* promoting the same end—*Ek hí kām ká mudad-gar, ek hí matlab ká*
- CO-OP'ER-ATOR**, *n.* one who co-operates—*Bá-ham kám k. w., ek hí kām ke anjām ke liye mihnat ká sharik h. w.*—Sahakári, pratiyogi, milke kám k. w.
- CO-ORDI-NATE**, *a.* (*L. con, ordo*) holding the same rank, not subordinate—*Ham-qadr, ham-martaba*—Samapadasth, samānagaurav.
- CO-ORDI-NATE-LY**, *ad.* in the same rank—*Ham-qadri meñ, ham-martaba meñ, ham-darja meñ*—Samān pad meñ, samagaurav meñ. [gaurav meñ tuliyatá.]
- CO-OR-DI-NATION**, *n.* equality in rank—*Ham-qadri*—Samapadasthatwa, maryádá wá
- CÓOT**, *n.* (*D. koet*) a small black waterfowl—*Pan-dubbi, yargá, zágnol, záq-t-ábí, bānúa*—Ek chhotí káli jalachar chiriyá.
- CÓP**, *n.* (*S.*) the head, the top—*Sir, choṭi, choṭi*.
- CÓPE**, *n.* a cover for the head, a priest's cloak, an arch; *v.* to cover as with a cope—  
*Sar-posh, sir kí oṇhi, pádri ká labáda yá jubba, mihráb*; *v. goyá sar-posh yá pádri ke labáda se dháñpná*—Mastakábhāñ, máthe kí topi, mastakáchehñāñ, purohit ká āngarkhá, purohitaparidheya, toraṇ; *v. māññ mastakábhāñ wá purohitaparidheya se dháñpná wá mūñdna.*
- CÓPING**, *n.* the top or cover of a wall—*Muñrerí, muñrer, bhít ke úpar kí chhāñ.*
- CÓPPED**, *a.* rising to a top or head—*Úpar yá sir tak uṭhtá yá charhtá huá.*
- CÓP'PLED**, *a.* rising in a conical form—*Gāw dumi yá makhṛúti sūrat meñ uṭhtá huá*—  
Gopuchchhákár wá śundákár rūp meñ úpar ko uṭhtá huá.
- CO-PÁR'CE-NER**, *n.* (*L. con, pars*) one who has an equal share of an inheritance—  
*Ham-wáñs, bapauti meñ barábur wáñs*—~~Man~~ māñsi, samāñsahári, bapauti ká samāñsi.
- CO-PÁR'CE-NA-RY**, *n.* joint heirship—*Ham-wirásat, ham-mirás, wirásat ká ham-istihqāq*—  
Bapauti ká samāñs, bapauti meñ sájhá. [sájhí añsi wá bhagi.]
- CO-PÁRT'NER**, *n.* one who has a share in business—*Kisi kām meñ sharik*—Kisi kām meñ
- CO-PÁRT'NER-SHIP**, *n.* joint concern in business—*Kisi kām meñ sharákāt yá ishtirák*—  
Kisi kām meñ sájhá.
- CÓPE**, *v.* (*S. ceapian?*) to contend, to strive, to encounter, to interchange kindness or sentiments—*Jang k., barábari k., ham-sari k., ham-chashmi k., muqábala k., muqábalat k., ápas meñ mihir bāñ yá khyálát ká mubáðala k.*—Jhagrá k., lará k., sparddhá k., hiská k., udyog k., cheshti k., sāmñá k., samimukh k., anugrah wá vichār ká paltá k.
- CÓPES'MATE**, *n.* a companion, a friend—*Ham-suhbat, musáhib, sáthi, rafig, yár, dost*—  
Sañgi, sañsargi, mitra, snehí, premi.
- CO-PÉR'NI-CAN**, *a.* relating to Copernicus—*Koparnikan ke muta'alliq*—Koparnikansam-bandhi. [vipul.]
- CÓPI-OU**, *a.* (*L. copia*) plentiful, ample—*Ziyáda, kasir*—Bahut, parípurn, bhuri,
- CÓPI-OU-SLY**, *ad.* plentifully, largely—*Ifrát se, kasrat se, ba-kasrat*—Bahutáyat se, bá-hulya se, adhikái se, vistár se. [táyat, báhulya, vipulatá.]
- CÓPI-OU-SNESS**, *n.* plenty, exuberance—*Ifrát, ziyádati, kasrat, wufúr, firáwání*—Bahu-
- CÓP'PER**, *n.* (*L. cuprum*) a metal, a large boiler; *a.* consisting of copper; *v.* to cover with copper—*Támá, táñbá, deg, handá*; *a. tamahá, tañbahá, táñbrá*; *v. táme yá táñbe ke pattar se marhná.*
- CÓP'PER-ISH**, *a.* containing or like copper—*Támbrá, tañbahá, tamahá, táñbe yá tá-me sá.*

COPPER-Y, *a.* containing copper, like copper—*Tānpā<sup>h</sup>, tānbakā yā tamahā<sup>h</sup>, tānbe yā tāme sū<sup>h</sup>.*

COPPER-NŌSE, *n.* a red nose—*Surkh nāk*—*Tāmrānāsikā. lohīt nāk.*

COPPER PLATE, *n.* a plate on which designs are engraved, an impression from the plate—*Tānbe ki tukhti jis par naqsha khodā jāta hai, tānbe ki tukhti par se jo naqsha utārā jāta hai*—*Tāmrapatra jis par chitra khodā jāta hai, tāmrapatra par se jo chitra utārā jāta hai.*

COPPER-SMITH, *n.* one who works in copper—*Thalherā<sup>h</sup>, rīs-gar*—*Tāmrakār, tāmrīk.*

COPPER-WORK, *n.* a place where copper is worked or manufactured—*Jis jagah mein tānbe kā kām bantā hai<sup>h</sup>.*

COPPER-AS, *n.* sulphate of iron, green vitriol—*Hirā kāsīs<sup>h</sup>.*

COPPICE, *n.* (Gr. *kopto* ?) wood of small growth, wood cut at stated times for fuel—*Jhārī<sup>h</sup>, jhār<sup>h</sup>.*

CORSE, *n.* a wood of small trees, a place overgrown with short wood; *v.* to preserve underwoods—*Chhote chhote peron kā jagal<sup>h</sup>, jagal yā ban<sup>h</sup>; v. ban rakhānā<sup>h</sup>, jagal rakhānā.*

COPSEY, *a.* having copses—*Chhote chhote peron ke jagal se bhārā huā<sup>h</sup>, jagalī<sup>h</sup>*

COPULA, *n.* (L.) the term that unites the subject and predicate of a proposition—*Harf-i-salb-o-ijāb*—*Uddeśyavidheya-sāmyojak.*

COPULATE, *v.* to unite, to conjoin, to come together sexually; *a.* joined—*Milānā<sup>h</sup>, jōgnā<sup>h</sup>, jurnā<sup>h</sup>, milnā<sup>h</sup>, mubāsharat k., jīmā<sup>h</sup> k.; a. milā huā<sup>h</sup>, jūrā huā<sup>h</sup>, lagā huā<sup>h</sup>*—*Saṇyog k., lagānā, saṇyukt k., lagnā, saṇyukt h., stripurushavat suṅgam k., maithun k., sambhog k.*

COPULATION, *n.* embrace of the sexes—*Mubāsharat, jīmā<sup>h</sup> nujāma<sup>h</sup>at*—*Ratikriyā, ratikarm, maithun, stripurushaprasaṅg, stripurushasambhog.*

COPULATIVE, *a.* that unites or couples; *n.* a conjunction—*Milāne w<sup>h</sup>, jorne w<sup>h</sup>;* *n.* *harf-i-'atf*—*Saṇyogakārī, saṇsargakārī, ubhayānwayī; n. samuchchayabodhak śabd, ubhayānwayī śabd.*

COPY, *n.* (Fr. *copie*) a manuscript, an imitation, a transcript, a pattern, an individual book; *v.* to transcribe, to imitate—*Dast-nawishta, dast-khatt, naql, nuskhā, namūna, ek 'udād kitāb; v. naql k., naql-nawisi k.*—*Hastalekh, pratilipi, pratirūp, ādarś, mūl, ek pustak; v. utārnā, mūl dekhkar pratilipi k., anurūp k.*

COPYER, COPYIST, *n.* one who copies—*Naql-nawis, mutatabbī*—*Pratilipikar, anukārī.*

COPY-BOOK, *n.* a book in which copies are written for learners to imitate—*Ta'lim ke mutābiq likhnā mashq karne ki kitāb*—*Śikshānusār likhnā abhyās karne ki pustak.*

COPY-HOLD, *n.* a tenure by copy of court roll—*Patā<sup>h</sup>.*

COPY-HOLDER, *n.* one having right of copyhold—*Pattā-dār, pattā rakhne w<sup>h</sup>.*

COPYRIGHT, *n.* the property which an author or his assignee has in a literary work—*Kisi chhāpe ki kitāb mein musannif yā uske mulhtar kā haqq, musannif yā uske mulhtar kā kitāb chhāpne kā haqq*—*Mudrāṅkitapustak mein granthakār wā uske pratīnidhi kā adhikār wā swatwa.*

CO-QUETTE, co-kēt' *n.* (Fr.) a vain female who endeavours to gain admirers—*Nakhre-bāz 'aurat, 'ashwa-gar, kirishma-bāz, nāznīn, nāz-pardāz 'aurat*—*Chōchhlā k. wālī, hāwbhāw k. wālī.*

CO-QUET, *v.* to act the lover from vanity—*Nakhra k., kirishma k., nāz k.*—*Itrānā, chōchhlā k., hāwbhāw k.* [bhāw.]

CO-QUETRY, *n.* trifling in love—*Nakhra, kirishma, 'ashwa-garī, nāz*—*Chōchhlā, hāwbhāw.*

CO-QUETISH, *a.* practising coquetry—*Nakhre-bāz, kirishma-bāz, 'ashwa-gar, nāznīn, nāz-pardāz*—*Chōchhlā k. wālī, hāwbhāw k. wālī.* [nāw<sup>h</sup>.]

COR'AL-CLE, *n.* (W. *euerygle*) a boat used by fishers—*Machhwā-deṅgī<sup>h</sup>, machhwaon ki*

COR'AL, *n.* (Gr. *korallion*) a hard calcareous substance found in the ocean, a child's toy; *a.* made of coral—*Mūngā<sup>h</sup>, bussad, chusni<sup>h</sup>, gulli<sup>h</sup>, chatwā<sup>h</sup>, larke kā khilāunā<sup>h</sup>; a. mūnge kā banā huā<sup>h</sup>.*

COR'AL-LINE, *a.* consisting of coral; *n.* a marine production, a sea-plant—*Bussad-ūmez, mūnge kā<sup>h</sup>; n. bahri shai, bahri nabāt*—*Prabālanay, prabāl kā; n. samudri padārth, samudrī aushadhi.*

COR'AL-LÖID, COR'AL-LÖID'AL, *a.* like coral—*Mūnge sā<sup>h</sup>, mūnge sarikhā<sup>h</sup>*—*Prabālasadri.*

CO-RANT', *n.* (L. *curro*) a dance—*Ek bhānt kā nāch<sup>h</sup>.*

COR'BAN, *n.* (H.) an alms-basket, a gift—*Bhikh rakhne ki tokri<sup>h</sup>, khairāt, bakhshish*—*Bhikshādhār, bhikshā dharne ki tokri, dān, bhikshā.*

CORD, *n.* (Gr. *chorde*) a string, a rope, a sinew; *v.* to bind with cords—*Rassā<sup>h</sup>, rassi<sup>h</sup>, patthā<sup>h</sup>, nas; v. rassiyon se bāndhnā<sup>h</sup>.*

CORDAGE, *n.* a quantity of cords, ropes—*Rasse<sup>h</sup>, rassiyan<sup>h</sup>.* [huā<sup>h</sup>.]

CORDED, *a.* bound with cords, made of cords—*Rassi se bāndhā huā<sup>h</sup>, rassiyan kā banā*

COR-DE-LIER, *n.* a Franciscan friar—*Sent Frānsis ke mat kā qalandar*—*Frānsispanthī, Frānsimatāvalambī udāsī.*

**COR'DON, cōr'dong, n.** (Fr.) a line of military posts—*Jangī nākhā kā silsila*—Yudhasambandhi addon ki sringi.

**COR'DIAL, a.** (L. *cor*) proceeding from the heart, sincere, reviving; *n.* a medicine or drink for reviving the spirits, any thing that comforts or exhilarates—*Qalbi, dīlī, rāst, sādīq, ber-riyā, muqawwi, mufarrih, dīl-afzā; n. dawā-i-muqawwi, jawāriṣh, yāqūtī, muqawwiya*—Nirmalechitta, nishkapat, saral, paushṭik, dhātuposhak, tejaskar, swasthyajanak; *n.* balavardhak aushadh, ruchak, rochan, swasthyajanak vastū.

**COR'DIALITY, n.** heartiness, sincerity—*Sadāqat, rāstī, rāst-bāzī*—Chittanirmalatā, sa-COR'DIAL-LY, *ad.* heartily, sincerely—*Be-dīl, shauq se, rāstī se, sidq-i-dīl se, radāqat se*—Chittasantosh se, sachī se, sachautī se, chittanirmalatā se, saralatāpūrvak.

**COR'E, n.** the heart, the inner part—*Dīl, qalb, darūn, darūna, andar, kīn chiz kā bhitari hissā*—Hriday, gaibh, madhyabbhūg, sār.

**COR'DO-VAN, n.** a kind of leather originally from Cordora in Spain—*Spen ke mulk ke Kārdova shahr kā ek qīmī kā mīhm chamrā*—Spen des ke Kārdova nagar kā ek prakār kā chamrā.

**COR'DWAIN-ER, CORDY-NER, n.** a shoemaker—*Jūti banāne wā, mochi, chamār*.

**COR'REGENT, n.** (L. *cor, rego*) a joint regent or governor—*Ham-nāsīm, ham-nāib, ham-hakīm*—Sabarijapratinidhi, saha-āsak, ahādhipati.

**COR-RI-ACEOUS a.** (L. *corium*) consisting of leather, resembling leather—*Chamrē kā, chamrē nāb, chamrē sarikhā*.

**COR-RI-ANDER, n.** (L. *coriandrum*) a plant—*Kothmir, dhanīyā kā pēḥ*.

**COR-RIVAL.** See CORRUVAL.

**CORK, n.** (L. *cortex*) a tree and its bark, a stopple; *n.* to stop with corks—*Shole sarikhā ek pēr aur uskā baklā yā chhilkā, dhattā, dattā, thenpi, dānt; v. dhattā dattā dānt yā thenpi lagānā*.

**CORK'Y, a.** consisting of cork, like cork—*Shole kā, shole sarikhā*.

**CORK'ING-PIN, n.** pin of the largest size—*Sab se harī sāt, sab se harā kāntā*.

**COR'MO-RANT, n.** (L. *corvus, marinus*) a bird that preys upon fish, a glutton—*Māhi-gir parand, bisyar khor, purā khor*—Matyakhādakapakshi, machhli khāne wālī chiriyā, atyāhārī, khāū, peṭū.

**CORN, n.** (S.) seeds which grow in ears, grain: *v.* to form into grains, to sprinkle with salt, to preserve with salt—*Galla, anāj, am, dāna; v. dānt dāna k., dāna-dār k., namkīn k., namak malnā yā milānā*—Dhānyā; *v. rawā rawā k., vijakār k., lavayī k., lavay wā lon wā non malnā wā milānā* [annamay.

**CORN'Y, a.** containing corn—*Galla-dār, anāj-dār, galla-āmez*—Dhānyawān, annawān.

**CORN'CHANDLER, n.** one who retails corn—*Anāj kā lhurda-farosh, chhotā baggāl*—Anāj ko thorā thorā karke bechne w., chhotā baniyā.

**CORN'FIELD, n.** a field where corn is growing—*Anāj kā khet, ann kā khet*.

**CORN'FLOOR, n.** a floor for storing corn—*Anāj rakhne ki gach*.

**CORN'HEAP, n.** a store of corn—*Anāj kā dher*.

**CORN'MILL, n.** a mill to grind corn—*Jāntā, anāj piene ki chakkī*.

**CORN'PIPE, n.** a pipe made of a stalk of corn—*Anāj ke dānthe ki bani hui nālī choṅgi yā phonphī*.

**CORN'WAIN, n.** a waggon loaded with corn—*Anāj bhari gārī, anāj se bhari hui gārī*.

**COR'NEOUS, a.** (L. *cornu*) horny, resembling horn—*Shākhi, shākh-dār, sīng ke mīnind*—Sīngihā, sīngamay, sīngī, sīng sā, sīng sarikhā, sīngasadrī.

**CORN, n.** an excrescence on the feet—*Gatta, ghatthā*.

**CORN'AGE, n.** an ancient tenure of lands which obliged the tenant to give notice of invasion by blowing a horn—*Qadīm zamīne kā ek qīm kī patṭā jiske rū se patte-dār ko kisī hamle ki khabar sīngā phūkhar denī partī thī*—Prachīn kāl kā ek patṭā jiske kārān se pattedār ko kisī charhāi kā samūchar sīngā bajakar denā partā thī.

**COR'NE-A, n.** the horny coat of the eye—*Ankh ke agle hisse mein ek parṭā jisme se hokar roshnī ki shu'ā guzartī hai*—Chakshusuklamandal, ankh kā swetamandal.

**COR'N-CLE, n.** a little horn—*Ek chhotā sīng* [sīngihā.

**COR'N-CU-LATE, COR'N'ER-OUS, a.** horned—*Sīng-dār, shākh-dār*—Sīngī, sīngamay,

**COR'NUTE, v.** to bestow horns, to cuckold—*Sīng d. yā lagānā, daiyis banānā, san-jalāb banānā, kisī shakhs ki jorū ke sāth āshnī karne se usko be-hurmat k., chori kā gār karne se apne khasam ko be-hurmat k.*—Sīngī k., kisī stri ke sāth pāpamāitri karne se uske pati kā apamān k., anyapūrush ke sāth duahtamāitri karne se apne awāmī wā bhātār kā apamān k.

**COR'NUT-ED, a.** having horns, cuckolded—*Sīng-dār, shākh-dār, daiyis bandiyā hui, apni jorū ki bad-kārī ke sabab se be-hurmat hui*—Sīngamay, vyabhihārīnībhāryāwān, jiskī stri puṁśohalī ho.

**COR'NUT-TO, n.** a man with horns, a cuckold—*Daiyis, san-jalāb, bad-kār 'aurat kā khasam*—Vyabhihārīnī kā swāmī, kulātpati, puṁśchalipati.



COR-NŪTOR, *n.* a cuckold-maker — *Daiyus banāne w., kisi ki jorā ke sāth āshnāi karne se us shakhs ko be-hurmat k. w.* — Vyabhihārini bhāryāwān k. w., kisi ki strī ke sāth pāpasānsarg rakhne se us purush kā apamān k. w., parādāragāmī. [k. w.<sup>h</sup>]

COR-NŪTER, *n.* one who extirpates corns — *Gattā ghatthā yā thelā kūtne w. yā dūr*

COR-NEL, COR-NELIAN-TREE, *n.* a plant — *Ek gism ke mewe kā darakht — Ek phalavriksh.*

COR-NŪ-CŌPIA, *n.* (L.) the horn of plenty — *Ifrāt kā sūg, ifrāt dalālur karne kā sūg yā nishān — Bāhulyasānchak siṅg wā chihn, dhānyādi sambandhi bāhulyasānchak siṅg wā chihn, śrīpadma.*

COR-NELIAN-STONE. See CARNELIAN.

COR'NER, *n.* (L. cornu) an angle, a secret or remote place, the utmost limit — *Gosha, khalwat yā dūr ki jagah, nihāyat dūr ki hadd — Konā, kon, kop, nirjanades, vivikta-des, dūrades, kunj, atyant dūr ki simā.*

COR'NERED, *a.* having corners or angles — *Gosha-dār, kona-dār — Sakop, kopavisishṭ.*

COR'NER-STONE, *n.* the stone which unites two walls at the corner, the principal stone — *Sang-i-gosha, hajār-i-kīnār, kone kā patthar<sup>h</sup>, jo patthar do divārōn ko goshe meñ milātā hai. khāss patthar — Wah patthar ki jiske hone se do bhitāin kone meñ jur jāti haiñ, mukhya patthar.*

COR'NET, *n.* (L. cornu) a musical instrument, an officer who bears the standard of a troop of cavalry — *Qarnāe, risāle kā 'alam-bar-dār — Ek bājā, turhi, āswikāsinyadal kā patākādhārī wā dhwajādhārī.*

COR'NET-QY, *n.* the commission of a cornet — *Risāle ke 'alam-bar-dār kā 'uhda yā ikhtiyār — Āswikāsinyadal ke patākādhārī kā pad wā adhikār, ghurgharhe sāinyadal ke dhwajādhārī kā pad wā adhikār.* [w., siṅgā bajāne w.]

COR'NET-ER, *n.* a blower of the cornet — *Qarnāc-nawāz, qarnāe bajāne w. — Turhi bajāne*

COR'NISH, *u.* relating to Cornwall; *n.* the people or language of Cornwall — *Kārnwal ke muta'allig; n. Mulk-i-Kārnwal ke bāshandē yā wāhān ki zabān — Kārnwaldeśasambandhi; n. Kārnwaldeślog, Kārnwaldeśbhāsha.*

COROLLA-RY, *n.* (L. corolla) a conclusion, an inference, a consequence, surplus — *Natiṇā, hāsīl, mā-hasal, beshi, fāzil, afsāni — Nigaman, anumān, siddhānt, hachti, baṛhti.*

CORONA, *n.* (L.) the large flat member of a cornice which crowns the entablature — *Khambhe ke upar kā hissa jo chipṭā aur laṇa hotā hai — Stambh ke upar kā bhāg jo chipṭā aur laṇa hotā hai.*

COR'NICE, *n.* the top of a wall or column — *Qarnas, tāj i-diwār, kaṅgnī<sup>h</sup>, sinkā<sup>h</sup>, diwār yā khambhe ke upar kā hissa — Bhit wā khambhe kā uparī bhāg.* [malā.]

COR'ONAL, *n.* a crown, a garland — *Tāj, phūl-mālā<sup>h</sup>, hār<sup>h</sup> — Mukut, kirīt, pushpamālā,*

COR'ONAL, *a.* belonging to the top of the head — *Sir ke upar se nisbat-dār, mafriq yā sir ki chāndī se nisbat-dār — Muñr ki chāndī kā sambandhi, mastakoparishṭ.*

COR'ONARY, *a.* relating to a crown — *Tāj se nisbat dār — Kirītī, mukutasambandhi.*

COR'ONATION, *n.* act or solemnity of crowning — *Jūlās, rājīlak<sup>h</sup>, takht par biṭhāne aur sir par tāj rakhne ki rasm — Rājābhishok, mukutādhārāpasañskār.*

COR'ONEA, *n.* an officer who inquires into the cause of any casual or violent death — *Ek 'uhda-dār jiskā yah kān hai ki agar koī ādmī nāghūān mauṭ se mare to uske marne kā sabab o mājarā sab tahqīq karē — Apamrityukārānavichārak, apamrityukārānaparikshak.* [kut jo kulin pahinte haiñ, kulinōñ ke pahinne kā ek mukut.]

COR'ONET, *n.* a crown worn by the nobility — *Ek tāj jo 'umarā pahinte haiñ — Ek mu-*

COR'PO-RAL, *n.* (Fr. caporal) the lowest officer of infantry — *Paltānōñ meñ sab se chhotā 'uhda-dār, nāyuk<sup>h</sup>, daf-dār — Padatikāsinya kā sab se chhotā ādhikārī.*

COR'PO-RAL, *a.* (L. corpus) relating to the body, material, not spiritual — *Jismānī, badāni, mujassam, jismi, mādādi — Śāriri, daihi, kāyik, śāririk, āngik, āngi.*

COR'PO-RAL, COR'PO-RALE, *n.* a linen cloth used to cover the sacred elements in the eucharist — *Hazarat 'Isā ki wafāt k yād-gārī ke liye jo khānā 'Isāi khāte haiñ uske dhāpnē kā kaprā — Isā ki maritay ke smarānārth jo bhojan Isāi khāte haiñ uske dhāpnē kā kaprā.*

COR'PO-RALTY, *n.* state of being embodied — *Jismiyat, jismāniyat — Śāririkatwa, śārī-ravattā, dehavattā, murtimattwa.* [bhāv se, śāririk rūp se, śārir meñ.]

COR'PO-RAL-LY, *ad.* bodily, in the body — *Jasāmatan, jism meñ — Śāriri rūp se, kāyik*

COR'PO-RATE, *a.* united in a body, general — *Muttafiq, 'āmm, kullī — Samūhībūnī, ā-mājik, sādharan, sāmānya.* [riti se, sāmājik rūp se, sādharan bhāv se.]

COR'PO-RATE-LY, *ad.* in a corporate capacity — *Ittifāq se, kullī taur se — Saṅghātawān*

COR'PORATION, *n.* a body politic or society authorized by law to act as a single person — *Mardum ki ijlas jo sar-kār ke hukm se murattab hoti hai aur uskā milke ikhtiyār aur iqtidār ek hi hākim kā hā hotā hai — Grāmasaṅgh, nagar ke kāryamuvāh ke pī-mitta nagari samāj, pañohāyat.* [śāririk, dehi.]

COR'PORAL, *a.* having a body, not spiritual — *Jismi, jismānī, mujassam, mādādi — Śāriri,*

COR'PORAL-IST, *n.* a materialist — *Munkir-i-rūh, jismāniyat kā mutāqid, jiskā yūk*

*mat hai ki ruh bhā jismāni hai*—Anātmavādī, dehātmavādī, chārvākamataadhāri, chārvākanatāvalambī. [se, sārīrik bhāv se, dehi ākār se.]

COR-PŌRE-AL-LY, *ad.* in a bodily form or manner—*Jasāmātan, jismi taur se*—Kāyik rūp CŌR-PO-RĒ-TY, *n.* the state of having a body—*Jismiyat, jismāniyat*—Śariravatta, deha-vattwa, mūrtimattwa.

COR-PŌRE-OUS, *a.* having a body, bodily—*Jismi, jismāni, māddi*—Śarīri, dehi, kāyik. CORPS, *cōr, n.* (Fr.) a body of soldiers—*Lashkar, paltan, fauj*—Sainyadal.

CŌRSE, CŌRSE, *n.* a dead body—*Murda, lāsh, mūyit, mait, loth<sup>b</sup>, māti yā matti<sup>b</sup>*—Śav, mritasārīr, mritadeh, mū., mara.

CŌR-FU-LENCE, CŌR-FU-LEN-CY, *n.* bulkiness of body, fleshiness, excessive fatness—*Tan-āwari, farbihi, jasāmāt, motāpā yā mutāpā<sup>b</sup>*—Sthūlakāyatwa, motāi wā mutāi, sthūlata.

CŌR-FU-LENT, *a.* bulky, fleshy, fat—*Tan-āwar, jasīm, farbiḥ*—Sthūlakāy, sthūl, motā.

CŌR-FUS-ILE, *n.* a small body, a particle—*Zarra, reza*—*Apū, paramānu, lav, le, kapikā, apūtenu.* [uār, reza-war—Anuvishayak, paramānusambandhi.]

COR-PŪS-CU-LAR, *a.* relating to corpuscles—*Mutā'alliq-i-zarra, reze ke mutā'alliq, zarra*—COR-PŪS-CU-LĀ-RĪ-AN, *a.* relating to bodies; *n.* an advocate for the corpuscular philosophy—*Jismi, jismāni, mutā'alliq-i-jism*; *n. wah shakhs jo yah māntā hai ki tamām dunyāni chizēn ūar shaklēn zarroḥ ke bā'is se hoti haiḥ*—Śarīri, dehi, śariravishayak; *n. jo yah māntā hai ki sampūrṇ prākṛitik kautuk arthāt drigvishay keval paramānuḥ ki vishesh avasthita aur parivartan se utpanna hote haiḥ.*

CŌRSE-LET, *n.* light armour for the body—*Halkā buktar yā zirah*—Halkā jhilam wā kavach, halkā varṇa wā tanutran.

CŌR-SET, *n.* (Fr.) a bodice for a woman—*Āngiya<sup>b</sup>, choli<sup>b</sup>.*

COR-LĀ-DĀ-TION, *n.* (L. *con, radius*) a conjunction of rays in one point—*Kirṇōḥ yā partaṇōḥ kā ek murkāz meṇ milāw*—Ek vindu meṇ kirṇōḥ kā saṅyog, kirṇāsāh-yog.

COR-RECT', *v.* (L. *con, rectum*) to make right, to amend, to chastise, to punish; *a.* free from faults, right, accurate—*Durust k., saḥiḥ k., tambīh k., tādiḥ d. yā k., a. saḥiḥ, durust, tahqiq*—Śodhanā, suddh k., suddhānā, śāsan k., tāṛanā k., dand d.; *a. nirdosh, suddh, isuddh, thik*

COR-REC-TION, *n.* the act of correcting, amendment, discipline, punishment—*Sikhat, islāh, durustī, tamb h., tādiḥ*—Śodhan, suddhi, śāsan, anuśāsan, dand.

COR-REC-TIVE, *a.* having power to correct, *n.* that which corrects—*Sikhat-rasān, durust k. w.; n. sikhat-rasān shai, durust k-wāb shai*—Doshanāsak, śodhak; *n. dosha-nāsak wā śodhak vastu.* [se.]

COR-RECT'LY, *ad.* in a correct manner—*Sikhat se, durustī se*—Suddhatā se, suddharūp

COR-RECT'NESS, *n.* accuracy, exactness—*Sikhat, durustiy, durustī*—Suddhatā, nirdoshatā, suddhi, suddhutwa.

COR-REC-TOR, *n.* one who corrects—*Sikhat-rasān, durust k. w., sikhat k. w., tambīh k. w., tādiḥ d. w. yā k. w.*—Śodhak, suddh k. w., thik k. w., śāsan k. w., tāṛanā k. w., dand d. w., dandaprajētā.

COR-REC-TOR, *n.* (Sp.) a Spanish magistrate—*Mulki-Spen kā qāzi muhtasib yā hākim*—Spēn deś kā vichārakartā wā śāsanakartā.

COR-RIG-IBLE, *a.* that may be corrected—*Nasihat-pazir, islāh-pazir, tambīh yā tādiḥ pāne ke qābil*—Śodhanīy, śāsanīy, dandaniy.

COR-RE-LATE, *n.* (L. *con, re, latum*) one that stands in an opposite relation—*Lāzim-malzīm, ham-nisbat*—Parasparasambandhi, anyonyasambaddha.

COR-REL'A-TIVE, *a.* having a reciprocal relation; *n.* that which has a reciprocal relation—*Ham-nisbat, ham-marjā, marjā, lāzimu-t-iẓāfat, lāzimu-t-iẓāfat, ham-malzīm, ham-nisbat, ham-marjā, marjā*—Parasparasambandhi, anyonyānwayi, anyonyāśrit, parasparāśrit; *n. parasparasambandhi, anyonyānwayi, anyonyāśrit, parasparāśrit.*

COR-REPT'ION, *n.* (L. *con, raptum*) chiding, reproof, reprehension—*Sur-zanish, gosh-māl, malīmat*—Jhirkī, ghuṛkī, tāṛanā, dāpat, dānt, apān.

COR-RE-SPOND', *v.* (L. *con, re, spondeo*) to suit, to answer, to agree, to be proportionate, to hold intercourse by letters—*Muwājiq h., mutābiq h., jawāb h., yak-sān h., ham-wār h., barābar h., khatt-kutābat rakhnā*—Anurūp, saman h., milna, sadriḥ h., tulya h. paraspar chīṭhī bhejna, āpas meṇ likhā parhi rakhnā.

CŌR-RE-SPŌN'DENCE, CŌR-RE-SPŌN'DEN-CY, *n.* relation, fitness, intercourse, interchange of letters or civilities—*Ālāq, tā'alluq, muwāfaqat, munāsabat, muwāfaq, rāḥ-raam, sābiqa, khatt-kutābat, khatt-kutūt, nawāzish-khawānd*—Sambandhi, anurūpatā, yogyatā, sadriṣya, sānsarg, sauparik, likhā parhi, patrapatṛī, likhan parhan, patravimīmay.

CŌR-RE-SPŌN'DENT, *a.* suitable, adapted; *n.* one who holds intercourse by letters—*Mu-wājiq, munāsib, mutābiq, lāiq*; *n. mukātabo-sāz, khatt-kutābat rakhne w.*—Yogya, upa-yukt, thik, sadriḥ, anurūp; *n. likhā parhi k. w., chīṭhī patra likhne w., patrapatṛī k. w., patrudwārāsānsargakāri.*

COR-RE-SPONDENT-LY, *ad.* suitably, fitly — *Muwāfaqat se, munāsabat se, liyāqat se, mutābaqat se* — *Yogyatā se, upayuktatā se.*

COR-RE-SPONDING, *p. a.* answering, agreeing — *Muwāfiq, mutābiq* — *Yogya, anurúp, sadris, uyayukt.* [anurúp.]

COR-RE-SPONSIVE, *a.* answerable, adapted — *Muwāfiq, munāsib* — *Yogya, upayukt wā*

COR-RI-DOR, *n.* (Fr.) a gallery round a building, a covered way round a fortification, a passage, a long aisle — *Mukān ke gird ek barānda, gal'a-bandī ke gird ek pati hui rāh, rāh, ek lambā rāstā* — *Ghar ki chārōn or ek varānd, garhī ko garer kar ek patā huā mārg, path, ek lambi gali.*

COR-RIVAL, *n.* (L. *con, rivus*) a fellow rival; *a.* contending; *v.* to vie with — *Ham-sar; a. ham-sari yā ham-chashmī k. w.; v. ham-sari yā ham-chashmī k.* — *Hiskā k. w., pratisparddhī; a. hiskāhiskī k. w., pratisparddhī, sparddhī; v. hiskāhiskī k., sparddhā k.* [Hiskāhiskī, sparddhā.

COR-RIVAL-RY, COR-RIVAL-SHIP, *n.* competition — *Ham-sarī, ham-chashmī, muqābala* — *COR-RIVATE, v.* (L. *con, rivus*) to draw water out of several streams into one — *Kai nadiyōn kā pānī kh'ñch-kar ek meh milānā<sup>b</sup>.*

COR-RIVATION, *n.* the uniting of waters — *Kai nadiyōn ke pānī kā milnā yā milāw<sup>b</sup>.*

COR-RÖB-O-RATE, *v.* (L. *con, robur*) to strengthen, to confirm: *a.* confirmed — *Mazbūt k., mustahkam k., sābit k., tāid d; a. mazbūt yā mustahkam kiya huā* — *Pushṭ k., porhā k., dirih k., pramānī k.; a. porhā, pushṭ, pramānikrit, pramānī kiya gayā*

COR-RÖB-O-RANT, *a.* giving strength — *Muqawwi yā mustahkam k. w., quwat-bakhsh, tāqat-dih* — *Pushṭikar, paushtik, pramānī k. w.*

COR-RÖB-O-RATION, *n.* the act of confirming — *Tāid, tegriyat, istihkam, ustwārī, sabāt* — *Dirihikarān, sabal k., pramānī k., satya k., pramānikar, dirihapramānādān.*

COR-RÖB-O-RATIVE, *a.* strengthening; *n.* that which increases strength — *Muqawwi k. w., mustahkam k. w., mazbūt k. w.; n. tāqat-bakhsh shai, quwat bayhāne wālī chiz* — *Paushtik, pushṭikar, pramānī k. w.; n. paushtik wā balavarddhak vastu, pushṭai wā pashṭai.*

COR-RÖDE', *v.* (L. *con, rodo*) to eat away by degrees, to prey upon, to consume — *Rafta-rafta khā jānā, khā lenā<sup>b</sup>, gulāz k.* — *Dhīre dhīre khā jānā, kram se nās k., bhakshay k., kshay k.*

COR-RÖDENT, *a.* having the power of corroding; *n.* that which eats away — *Rafta-rafta khā jānē w., khā lenē w.<sup>b</sup>; n. rafta-rafta khā jānē-wālī shai, khā lenē-wālī shai* — *Kshayakar, aruntid, nāsak; n. kshayakarapālārth, nāsakavastu.*

COR-RÖD-ATE, *v.* to eat away by degrees — *Dhīre dhīre khā jānā<sup>b</sup>, khā lenā<sup>b</sup>.*

COR-RÖD-BLE, *a.* that may be corroded — *Tahl t-pazir, talaf yā zai hōne ke qābil* — *Kshayanīyat, nāśya, galanīya.* [qābilyat — *Kshayanīyatī, nāśyatā, galanīyatwa.*

COR-RÖ-BIL-I-TY, *n.* the state of being corroding — *Tahlit-paziri, talaf yā zai hōne ki*

COR-RÖGION, *n.* act of eating away by degrees — *Ba-tadrij katāw galāw yā kāt, burrish, hiddat* — *Kram se kshay nās galan wā jarān.*

COR-RÖSIVE, *a.* consuming, wearing away, fretting, vexing; *n.* that which consumes — *Hādd, burrinda, katāw<sup>b</sup>, galāw<sup>b</sup>, diqq yā bezār k. w., kurhāne w<sup>b</sup>, tez yā talāh; n. burrinda yā galāw shai, rafta-rafta khā lenē-wālī shai* — *Kram se khā jānē w., khā-dak, kshayakar, kāt dāine w., tivra, marmabhedī, ruthāne khijhāne wā chirhāne w., tikshna; n. kshayakari wā khā jānē wālī vastu, marmabhedipādāth.*

COR-RÖSIVE-LY, *ad.* in a corrosive manner — *Ba-tadrij khā jānē ke taur se, burrinda ta-riq se, burrish se, hiddat se* — *Kram se kshay karne kī riti se, kram se nās karne kī riti se, dhīre dhīre katāw wā galāw se.*

COR-RÖSIVE-NESS, *n.* the quality of corroding — *Rafta-rafta khā jānē ki khāsiyat, bur-rish, hiddat* — *Kram se kshay karne kā dharm wā guṇ, dhīre dhīre khā jānē kā guṇ, aruntudatwa, khādatwa, tivratā*

COR-RU-GATE, *v.* (L. *con, ruga*) to wrinkle, to purse up; *a.* contracted — *Jhuriyānā<sup>b</sup>, jhūri lānā<sup>b</sup>, sikoṇā<sup>b</sup>; a. jhuriyāyā<sup>b</sup>, jhūri lāyā huā<sup>b</sup>, sikoṇā yā sikuṇā huā<sup>b</sup>.*

COR-RU-GATION, *n.* contraction into wrinkles — *Jhūri<sup>b</sup>, sikuṇ<sup>b</sup>, sikoṇ<sup>b</sup>.*

COR-RÜPT', *v.* (L. *con, ruptum*) to change from a sound to a putrid state, to deprave, to pervert, to bribe; *a.* tainted, unsound, vicious — *Sarānā<sup>b</sup>, sarnā<sup>b</sup>, bigarnā<sup>b</sup>, bi-garnā<sup>b</sup>, burā k. yā k<sup>b</sup>, ghūs d<sup>b</sup>, akor d<sup>b</sup>; a. bigarā<sup>b</sup>, khoṭā<sup>b</sup>, burā<sup>b</sup>, sarā<sup>b</sup>, ubśā<sup>b</sup>, ghūs khāū<sup>b</sup>, nashī<sup>b</sup>, bhrashī<sup>b</sup>.*

COR-RÜPT'ER, *n.* one who corrupts — *Mukharrib, kharāb k. w., rishwat d. w.* — *Bigārne w., khotā k. w., nasht k. w., bhrāṣṭ k. w., bhrāṣṭakāri, ghūs d. w.*

COR-RÜP-TI-BLE, *a.* that may be corrupted — *Sarne w<sup>b</sup>, fanā-pazir, rishwat-pazir* — *Bigār-ne ke yogya, sarānkar, sar jānē ke yogya, kshayi, ghūs khāne ke yogya, ghūs ke vās hōne ke yogya, dūshanaksham.*

COR-RÜP-TI-BIL-I-TY, *n.* the state or quality of being corruptible — *Sar jānē ki khāsiyat, bigar jānē ki khāsiyat, fanā-paziri, rishwat-paziri* — *Bigar jānē kā dharm, sar jānē kā dharm, ghūs ke vās hōne kā dharm, dūshanāsilatwa.*

**COR-RŪP'TI-BLY**, *ad.* in a corrupt manner—*Kharāb ho jāne yā bigar jāne ke tariq se, is taur se jismēn kharāb ho jāy yā bigar jāy*—Aisi riti se jismēn bigar jāy wā naahī wā bhrasht ho jāwē, khotāi se.

**COR-RŪP'TION**, *n.* wickedness, perversion, putrescence, taint, bribery—*Bad-zāti, kharābi, imān kā tabaddul, sarān<sup>h</sup>, āludagi, kudawat, rishwat-dihī yā rishwat-khorī*—Khotāi, dushṭtā, bhrashtatā, sarāw, galitawā, putatā, dūshap, kalaṅk, mal, ghūs kā den wā len.

**COR-RŪP'TIVE**, *a.* tending to corrupt—*Bigarū<sup>h</sup>, sarāū<sup>h</sup>, galāū<sup>h</sup>, pachāū<sup>h</sup>*

**COR-RŪP'TLESS**, *a.* free from corruption—*Be-sarān, be-fanā, gair-tabaddul, pāk, bari az-rishwat*—Nirjar, bin sarāw, akshay, nirmal, adushṭ, khotā nahiṅ, ghūs khāi nahiṅ.

**COR-RŪP'TLY**, *ad.* in a corrupt manner—*Kharābi se, bad-zāti se, fanā se, rishwat se*—Burāi se, khotū se, dushṭatā se, bhrashtatā se, ghūs se.

**COR-RŪP'TNESS**, *n.* the state of being corrupt—*Kharābi, bad-zāti, āludagi, fanā, sarān<sup>h</sup>, imān-faroshī, rishwat-khorī*—Dushṭatā, bhrashtatā, khalatā, khotāi, sarāw, galāw, ghūs khānā.

**COR-RŪP'TRESS**, *n.* a female who corrupts—*Bigārne-wālī<sup>h</sup>, burā k. wālī<sup>h</sup>, bhrasht k. wālī<sup>h</sup>, khotā k. wālī<sup>h</sup>*

**COR'SAIR**, *n.* (L. *corsum*) a pirate—*Daryāi dākū yā dākai*—Samudri dākū wā dākait.

**CORSE**. See under **CORPORAL**.

**CORSE'SNED**, *n.* (S. *cors, sned*) the morsel of excretion, a piece of bread to be swallowed as a trial of innocence—*Lugma-i la'nat, roti kā ek tukrā jo bejurmī ki āzmāish ke taur par aise shakhs ko khilātē the ki jis par kisi bat kā shubha hotā thā: log qiyās karte the ki agar wah shakhs qusūr-wār ho to wah roti kā tukrā uske haṭṭ meī antak jāyga aur bināri paidā karega*—Sipagris, roti kā ek tūk jo mirdoshatā ke jānch-ne ki riti se aise jan ko khilātē the ki jis par kisi khotāi kā sandeh hotā thā: log samajhte the ki jo wah jan doshi ho to wah roti kā tūk uski naṭai meī antak jāyga aur rog utpanna karega. [varg, sabacharavarg.

**COR-TEGE'**, *cor-tāzh', n.* (Fr.) a train of attendants—*Mulāzimōn kā parā*—Parichara.

**COR-TEX**, *n.* (L.) bark, the cover—*Baklā<sup>h</sup>, chhilā<sup>h</sup>, dhanpā<sup>h</sup>, dhānkā<sup>h</sup>*

**COR-TICAL**, *a.* belonging to the bark—*Bakle kā<sup>h</sup>, chhlā yā chhilke ke mutā'alliq*—*Bak-* [sarikhā<sup>h</sup>]

*le kā sambandhī, twainay, twach.*

**COR-TICATED**, *a.* resembling bark—*Bakle sā<sup>h</sup>, bakle sarikhā<sup>h</sup>, chhilke sarikhā<sup>h</sup>, chhlā*

**CO-RUSCATE**, *v.* (L. *corusc*) to flash—*Chamaknā<sup>h</sup>, lauknā<sup>h</sup>, chamchamānā<sup>h</sup>*

**CO-RUSCANT**, *a.* flashing, glittering—*Luhaktā laukṭā chamaktā chamchamātā yā bha-* [chamāhat<sup>h</sup>]

*bhaktā huā<sup>h</sup>*

**CORUSCATION**, *n.* a sudden burst of light—*Chamak<sup>h</sup>, lauk<sup>h</sup>, lahak<sup>h</sup>, bhahhak<sup>h</sup>, cham-*

**COR-VETTE**, *n.* (Fr.) an advice boat—*Khabar-rasān juhāz, khabar pahunchāne ki kishi*—Samāch r pahunchāne ki nāw.

**CORVO-RANT**. See **CORMORANT**.

[Pāgal, haurahā, bāwla.

**COR-Y-BANTIC**, *a.* (L. *Corymbites*) madly agitated—*Dīvānā, khultī, khulat-dimāg*

**COR-Y-PHEUS**, *n.* (Gr. *Koryphe*) the chief of a company—*Sar-guroh, guroh kā sar-dār*

—Dalapati, samāj kā mutahiyā.

**COSMETIC**, *n.* (Gr. *kosmos*) a preparation to improve beauty; *a.* beautifying—*Ubtan<sup>h</sup>, upan<sup>h</sup>, ablan<sup>h</sup>, bukhā<sup>h</sup>; a. deh chiknāne w<sup>h</sup>, sundaratā bayhāne w<sup>h</sup>*

**COSMICAL**, *a.* (Gr. *kosmos*) relating to the world, rising or setting with the sun—*Dunyāwī, jahānī, āfīāb ke sāth tulū yā gurūb h. w.*—Jagatsambandhī, laukik, sānsarik, surya ke sith udayi wā ast.

**COSMICALLY**, *ad.* with the sun—*Āfīāb ke sāth*—Sūrya ke sāth. [patti, jagatsrishti

**COSMOGENY**, *n.* the creation of the world—*Khilqat yā jahān ki āfrinish*—Jagadut

**COSMOGENIST**, *n.* one who describes creation—*Jahān ki āfrinish kā bayān k. w.*—Ja-

*gatsrishtivārpanakartā, jagadutpattivyākhatā.*

**COSMOGRAPHY**, *n.* the science which treats of the general system of the world—*Ra-*

*yān-i-jahān, 'ilm-i-jahān, wah 'ilm jismēn kāināt ke marbūt hone kā bayān hai*—

*Prithivivivaranavidyā, jagadvivara, jagadvarnan.*

**COSMOGRAPHIC**, *a.* describing the world—*Kāināt kā bayān k. w., kāināt ke bayān*

*ke mutā'alliq*—Jagadvivaranavishayak, jagadvarnapasambandhī.

**COSMOGRAPHICALLY**, *ad.* in a manner relating to the structure of the world—*Kā-*

*nāt ke bayān karne ke taur se*—Jagadvivara ki riti se, jagadvarnan karne ki riti se.

**COSMOPLASTIC**, *a.* forming the world—*Jahān āfrīn, jahān banāne w.*—Sānsārarachak,

jagat rachana w.

**COSMOPOLE**, *n.* a citizen of the world—*Ahl-i-jahān, wah shakhs jo jahān meī har jagah apnā ghar samajhtā hai aur apne taīn kahiñ nahīn degānā jāntā*—Prithivivāsi,

sarvadesavisi, sarvalokamitra.

**COST**, *n.* (Ger. *kost*) price, charge, expense, luxury, loss; *v.* to be bought for, to be had at a price: *p. t.* and *p. p.* **CÖST**—*Qimat, bahā, saman, dar<sup>h</sup>, nārich, kharāb, 'aigāsi,*

'aish-*ishrat*, *nuqân*; v. *qimat* *parná*, *lagná yá áná<sup>h</sup>*—Mol, mulya, lágat, bháw, vyay, sukhabhog, bhogavilás, bahuvvyay, ghátá, hání; v. mol *parná*, baithná.

COS'TLESS, a. without expense—*Be-kharch*, *muft ká*—Biná vyay, sent ká.

COS'TLY, a. expensive, of a high price—*Qimati*, *besb-qimati*, *girán-bahá*, *girán-qimat*—Mahangá, bahumulya, bare mol ká, bari lágat ká. [vyayabábhulya, mahangápan.

COS'TLI-NESS, n. expensiveness—*Besh-qimati*, *girán-bahái*, *girán-q'imati*—Bahumulyatá,

COS'TAL, a. (L. *costa*) belonging to the ribs or side—*Pasli yá pakli se muta'alliq*—Pasli sambandhi, panjara-sambandhi, párswiya.

COS'TARD, n. a head, a large round apple—*Sír<sup>h</sup>*, *máthá<sup>h</sup>*, *mún<sup>h</sup>*, ek *bará gol sew<sup>h</sup>*.

COS'TARD-MÓN-GER, COS'TER-MÓN-GER, n. a dealer in apples, a fruiterer—*Seb-farosh*, *me-<sup>wa</sup>-farosh*—Sew ká vyápari, kurjri

COS'TIVE, a. (L. *con, stipō*?) bound in body, constipated, close, cold, formal—*Qabzi*, *shikam meñ bándhā huá*, *sukht yá quir-munkinu-t-guzir*, *kash'da*, *kará yá qánanā*—Baddhakoshth, baddhamal, kará apravesaniya wá avyápiya, khiñchá huá wá virakt, kathin wá rityanusari.

COS'TIVE-NESS, n. state of being costive—*Qabziyat*, *qabz*—Malávarodh, baddhakoshth.

COS'TUME, n. (Fr. *coutume*) style or mode of dress—*Pahirāw<sup>h</sup>*, *pahirāwā<sup>h</sup>*, *kappē pahinne ká dhab<sup>h</sup>*.

COS'SUFFER-ER, n. (L. *con, sub, ferē*) one who suffers along with another—*Dúre ke sáth nuqân uthāne w.*, *gam khāne w.*, *balá bar-dāshit k. w.*—Dúro ke sáth hání sók wá kleś sahne w. [sharik, ham-sar-dār—Sahaprabhu, sapradhānidhikāri.

COS-SU-PRĒME, n. (L. *con, supremus*) a partaker of supremacy—*Sarwari meñ*

COT, n. (S. *cota*) a small house, a hut, a sheep-fold, a bed, a hammock—*Jhoñprá<sup>h</sup>*, *jhoñprā<sup>h</sup>*, *mañrai<sup>h</sup>*, *kuti<sup>h</sup>*, *jhoñpri<sup>h</sup>*, *jhoñpri<sup>h</sup>*, *bheriyōñ ká gonrā yá bārā<sup>h</sup>*, *khatiyā<sup>h</sup>*, *bichhaunā<sup>h</sup>*, *nāv par ká jhatuā<sup>h</sup>*. [gonrā yá bārā<sup>h</sup>.

COTE, n. a cottage, a sheep-fold—*Jhoñprá<sup>h</sup>*, *jhoñprā<sup>h</sup>*, *mañrai<sup>h</sup>*, *kuti<sup>h</sup>*, *bheriyōñ ká*

COT'TAGE, n. a small house, a hut—*Jhoñpri<sup>h</sup>*, *jhoñpri<sup>h</sup>*, *jhoñprā<sup>h</sup>*, *jhoñprā<sup>h</sup>*, *mañrai<sup>h</sup>*, *kuti<sup>h</sup>*.

COT'TAGED, a. having cottages—*Jhoñpre-dār*, *jhoñpre-dār*, *jhoñpri-dār*, *jhoñpri-dār*—Kutimay. [ke qābil—Mañrai wá kuti ke yogya.

COT'TAGE-LY, a. suitable to a cottage—*Jhoñpre yá jhoñpre ke láiq*, *jhoñpri yá jhoñpri*

COT'TA-GER, n. one who lives in a cottage—*Jhoñpri yá jhoñpri ká rahne w<sup>h</sup>*, *jhoñpre ká rahne w<sup>h</sup>*. [w<sup>h</sup>.

COT'TER, COTT'IER, n. one who lives in a cot—*Jhoñpri jhoñpri mañrai yá kuti ká rahne*

COT-TEMPORA-RY. See CONTEMPORARY. [sabhā, mitrasamāj.

COTTER-IE, n. (Fr.) a friendly or fashionable association—*Doston ki majlis*—*Mitra-*

CO-TIL'LOÑ, co-til'yong, n. (Fr.) a brisk lively dance—*Cháláki-o-chusti ká ek nāch*—

Phurti aur chapulatá ká nāch.

COT'QUEAN, n. (Fr. *coquin*?) a man who busies himself with women's affairs—'*Aura-*

ton ke kām meñ jo shakhs lagá rakhtā hai—Str.karyacharchak.

COT'TON, n. (L. *contoneum*?) a plant, the down of the cotton-plant, cloth made of cotton; a. pertaining to cotton, made of cotton—*Kapás<sup>h</sup>*, *señbal<sup>h</sup>*, *rúñ<sup>h</sup>*, *súti kaprá<sup>h</sup>*; a. *rúá ká<sup>h</sup>*, *rúí ká baná huá<sup>h</sup>*.

COT'TON-OUS, COT'TON-Y, a. full of cotton, soft like cotton, downy—*Rúí dār*, *pumba-dār*, *pur-pumba*, *rúí sá muláim*, *narm roñ-dār*—*Rúimay*, *tulamay*, *rúí sarikhá komal*, *midulomawán*.

COT-Y-LÉ'DON, n. (Gr. *kotulē*) a seed lobe—*Giláf-i tukhm*—*Vijaveshtan*.

COUGH, v. (Fr. *coucher*) to lie down, to stoop, to repose, to include, to fix a spear in the rest, to remove a cataract from the eye; n. a seat of repose, a bed—*Letná<sup>h</sup>*, *nihurnná<sup>h</sup>*,

*ghutnōi ke bal baithná<sup>h</sup>*, *dabak rahná<sup>h</sup>*, *chhip rahná<sup>h</sup>*, *letiná<sup>h</sup>*, *chhipá-kar rakhná<sup>h</sup>*, *shámil k.*, *bhāle ko tolná<sup>h</sup>*, *ánkh banáná<sup>h</sup>*; n. *palang<sup>h</sup>*, *khái<sup>h</sup>*—*Parná*, *par rahná*, *lotná*, *jhukná*, *ghutniyāñ baithná*, *gánthon ke bal baithná*, *dhukki márná*, *luk rahná*, *phai-*

*laná*, *pasarná*, *lotná*, *lukakar rakhná*, *antargat wá antarbhūt k.*, *barchhi ko tek par rakhná*, *mañrá kátná*, *phuli nikálná*. [thá huá.

COUGH'ANT, a. lying down—*Gurba-nishant*, *ukrú baithá huá<sup>h</sup>*—*Letá huá*, *sir uthāye bai-*

COUGH'EE, cúsh'ee, n. (Fr.) bedtime—*Sone ká waqt*—*Sone ká samay*.

COUGH'ER, n. one who couches cataracts—*Ánkh banāne w<sup>h</sup>*, *sathiyā<sup>h</sup>*.

COUGH'ING, n. the act of bending—*Nihur<sup>h</sup>*, *nihurāw<sup>h</sup>*, *jhukāw<sup>h</sup>*.

COUGH'FEL-Low, n. a bedfellow, a companion—*Ham-bistar*, *ham-khūāba*, *ham-palang*, *ham-sukbat*, *sath<sup>h</sup>*—*Sáth sone w.*, *sahāsáyi*, *ek hi bichhaune par sone w.*, *kisi dúre ke sáth ek hi khát par sone w.*, *sañgi*.

COUGH'GRASS, n. a weed—*Ghās<sup>h</sup>*—*Trin*.

COUGH, cōi, n. (D. *kucō*) a convulsion of the lungs; v. to have the lungs convulsed, to eject by a cough—*Ákánā<sup>h</sup>*, *khokhā<sup>h</sup>*; v. *khāñmā<sup>h</sup>*, *khokhnā<sup>h</sup>*, *khaakhāñná<sup>h</sup>*, *khañ-khār dátnā<sup>h</sup>*.

COULD, ood, p. t. of can—*Can ká mási-matlaq*—*Can ká sāmānyabhūt*.

COUL'TER, n. (L. *oultēr*) the fore iron of a plough which cuts the earth—*Phár<sup>h</sup>*.

**CŌUN'CIL**, *n.* (L. *concilium*) an assembly for consultation deliberation or advice, the body of privy counsellors—*Mashwarat yā maslahat ki majlis, ahāliyān-i-divān-i-khāss, mushīrān-i-d. wān-i-khāss*—Mantraṇā vichār wā parāmarś karne ki sabhā, mantrisabhājanasamūh, gūṛhasabhājanasamūh.

**CON-CIL'IAN**, *a.* relating to a council—*Mashwarat yā maslahat ki majlis ke musta'alliq*—Mantraṇā vichār wā parāmarś karne ki sabhā kā sambandhi, mantrisabhājanasamūh-havishyak.

**CŌUN'CIL-LOR**, *n.* a member of a council—*Mashwarat yā maslahat ki majlis kā ek ahl yā sāhib*—Mantraṇā vichār wā parāmarś karne ki sabhā kā ek jan wā vyakti, gūṛhasabhājan.

**CŌUN'CIL-BŌARD**, **CŌUN'CIL-TĀ-BLE**, *n.* the table round which a council deliberates—*Mez jiske gird sāhilān-i-majlis baithkar mashwarat karte hain*—Mañch jiski chārōn or baithke sabhājan mantraṇā wā vichār karte hain.

**CŌUN'SEL**, *n.* (L. *consilium*) advice, direction, consultation, secrecy, an advocate; *v.* to give advice, to advise—*Nasihāt, pand, hukm, mashwarat, maslahat, rāz, mushīr, uakl*; *v. mashwarat d. yā k, maslahat d. yā k, nasihat d.*—Upadeś, mantra, ādeś, parāmarś, vichār, vivechan, bhed, gopan, gupt bāt, parārthavādī; *v. parāmarś d. wā k, mantraṇā k. wā d, upadeś d.* [upadeshtavya.]

**CŌUN'SEL-LA-BLE**, *a.* willing to follow advice—*Nasihāt-pazīr, pand-pazīr*—Upadesāgrāhi, **CŌUN'SEL-LOB**, *n.* one who gives advice—*Mushīr, salāh-kar, mushkātī, mudabbir*—Upadeshtā, upadesāk, nautrī. [desakapad.]

**CŌUN'SEL-LOR-SHIP**, *n.* the office of a counsellor—*Mushīr kā 'uhda*—Mantripad, upa-**CŌUN'SEL-KEEP-ER**, *n.* one who keeps a secret—*Rūz dār, mahram rāz, ham-rāz, jo shakhs rāz rakh sake*—Viśwastajan, bhed kā sāthī, jo bhed rakh sake.

**CŌUN'SEL-KEEP-ING**, *a.* keeping secrets—*Mahram-rāz, ham-rāz, rāz rakhne w.*—Bhed jānkar kisi ko na batāne w.

**CŌUNT**, *v.* (L. *con. puto*) to number, to reckon; *n.* number, reckoning, a charge—*Shumār k., tildād k., hisāb k.; n. tildād, shumār, hisāb, taqīr-nāme kā ek jumla*—Ginnā, ginti k., sañkhyā k., jorṇā; *n. sañkhyā, ginti, gaganā, doshvād, abhiyog.*

**CŌUNT'-ABLE**, *a.* that may be numbered—*Qābil-i-shumār, shumār hone ke lāiq*—Sañkhyeya, ganyā, gananiya.

**CŌUNT'-ER**, *n.* a substitute for money used in counting, a reckoner, a shop-table—*Shumār karne ke liye ek qism kā jhūthā sikka, shumār k. w., dūkān ki mez jis par sikke shumār karte hain*—Ginne ke nimitta ek prakār kā jhūthā mudrā, gaṇak, ginne w., gananiyā, ek mañch wā patārī jis par modhā ginte hain. [agananiya.]

**CŌUNT'-LESS**, *a.* that cannot be numbered—*Be-shumār, be-hisāb*—Asañkhyā, aganyā, **CŌUNT'-ER-CĀST**, *n.* a delusive contrivance—*Mugālatu dene ki tadbīr, daḡ k. mānsūba*—Dhokhā dene kī upāy, kapat kā upāy. [jokhā likhne w.]

**CŌUNT'-ER-CĀST-ER**, *n.* a book-keeper—*Jam'-kharch-navis*—Khātā bahī likhne w., lekḥā **CŌUNT'-ING HŌUSE**, *n.* room for accounts—*Daftar-khāna, jam'-kharch-khāna*—Lekh-yasthān, khāte bahī kā ghar, khāte bahī kī kothrī.

**CŌUNT**, *n.* (L. *comes*) a foreign title—*England ko chhor-kar Yuroop ke aur mulkōn kā laqab*—Ingland ko chhogkar Yuroop ke aur deśōn ke kulīnōn kī upādhi wā khyātī viśesh. [patnī.]

**CŌUNT'-ESS**, *n.* the wife of an earl or count—*Arī yā Kāunt ki begam*—Arī wā Kāunt kī **CŌUNT'-Y**, *n.* a shire, a circuit or district—*Zil'*—Chaklā.

**CŌUN'TE-NANÇE**, *n.* (L. *con. teneo*) form of the face, air, look, composure, patronage, support; *v.* to support, to patronise, to encourage—*Chihra, qiyāfa, rū, surat, rū-dārī, chihre kī sunj-dagī, tavajjuh, shafayāt, taqwīyat* *v. taqwīyat d., pushti d., mīhr-bānī k., dust-gīr k., parvarish k., dil-dārī k., himmat d.*—Rūp, ākār, muñh, vadan, mukh, ānan, drishṭī, vadan wā ānan kī sāntī wā sthīratā, anugrah, āsray, ādhār, anupādan, anukūlya, dilāsā, sahāyātā, sahāyā, upakār; *v. ā ray d., sañbhālṇā, dilāsā d., pratipālṇā k., sahāyā k., upakār k., bharosā d.*

**CŌUN'TE-NAN-ÇER**, *n.* one who countenances—*Taqwīyat d. w., mu'āwin, mureidd, himmat d. w., dust-gīr, parvarish k. w., dil-dārī k. w.*—Anupālak, upakārak, sahāyātā k. w., sahāy, bharosā d. w., anugrāhi, āsray d. w. [Uti, viparit, viruddh.]

**CŌN'TER**, *ad.* (L. *contra*) contrary to—*Bar-khilāf, bar-'aks, mukhālīf, 'ala-r-raqm*—**CŌUN-TER-ACT'**, *v.* (L. *contra, actum*) to act contrary to, to hinder—*Bar-khilāf k., bar-'aks k., muzāhamat k.*—Uti k., viruddh k., viparit k., roknā, ārnā, bādhā k.

**CŌUN-TER-AC'TION**, *n.* opposition, hindrance—*Mugābala, bar-khilāfī, mugābalat, muqā-wamat, muzāhamat*—Viruddhakriyā, vipratikār, atkāw, rukāw.

**CŌUN-TER-AT-TRAC'TION**, *n.* (L. *contra, ad, tractum*) opposite attraction—*Bar-'aks kashīsh, bar-khilāf kashīsh*—Viparit ākarshap, viruddh ākarshap, utā khīnchāw.

**CŌUN-TER-BAL'ANCE**, *v.* (L. *contra, bis, lance*) to weigh against; *n.* opposite weight—*Ham-wazn k., pā-sang k.; n. ham-wazn, ham-wazni, pā-sang*—Tulyabhār k., tulyabal k., samān bhār k.; *n. tulyabhār, samān bhār, tulyabal.*

- COÜNTER-BÜFF**, *v.* (L. *contra*, It. *buffetto*) to repel, to strike back; *n.* a blow in a contrary direction—*Haṭā d<sup>h</sup>*, *tāl d<sup>h</sup>*, *mār ke haṭā d<sup>h</sup>*; *n.* *ulṭi* or *yā picḥhe* ki or *dhakkā yā ghūṣā<sup>h</sup>*.
- COÜNTER-CHANGE**, *n.* (L. *contra*, Fr. *changer*) reciprocation; *v.* to exchange—*Adlā-badlā*, *mubādala*, *mā'awaza*; *v.* *adlā-badlā k.*, *mubādala k.*, *donōṁ tarāf se k.*—*Paraspar paltā*; *v.* *paltā k.*, *paraspar parivartan k.*
- COÜNTER-CHARM**, *n.* (L. *contra*, *carmen*) that which breaks a charm; *v.* to destroy enchantment—*Afsūn kā kātne w. afsūn*, *jādū par jādū*; *v.* *jādū par jādū k.*, *jādū ko jādū se kātnā*, *afsūn ko afsūn se kātnā*—*Tone par tonā*, *toṭke par toṭkā*, *tonā tor-ne w. tonā*; *v.* *tone yā toṭke ko tornā*, *ek tone ko dūstre tone se kātnā*.
- COÜNTER-CHECK**, *v.* (L. *contra*, Fr. *echec*) to oppose, to stop; *n.* a rebuke, a stop—*Muqābala k.*, *roknā<sup>h</sup>*; *n.* *sar-zanish*, *mulāmat*, *rukāw<sup>h</sup>*—*Pratirodh k.*, *pratibandh k.*, *āpnā*, *atkānā*; *n.* *dānt*, *dapat*, *ghurki*, *atḥāw*, *arāw*.
- COÜNTER-EVIDENCE**, *n.* (L. *contra*, *e. video*) opposite evidence—*Khilāf shahādāt*, *bar'aks subūt yā gawāhi*—*Pratikūlasākshi*, *viruddha sākshya*, *ulṭā pramān*, *pratipakṣhapramān*.
- COÜNTER-FEIT**, *v.* (L. *contra*, *factum*) to forge, to copy, to feign; *a.* forged, fictitious, deceitful; *n.* an impostor, a forger—*Lībānī banānā*, *taqlid k.*, *naql k.*, *makr k.*; *a.* *ja'l*, *ja'lī*, *sākhta*, *taqlid*, *libānī*, *mak'ār*, *farebī*; *n.* *makkār*, *daḡā-bāz*, *ja'l*, *ja'l-sāzi*—*Kritrim k.*, *jhūthā banānā*, *anurūp k.*, *pratirūp k.*, *kaṭāṭ k.*, *kaṭāṭavēs k.*, *chhal k.*, *chhadm k.*; *a.* *kiitrim*, *kalpit*, *jhū-hā*, *banauā*, *kapatī*, *chhalī*; *n.* *thag*, *vañchak*, *chhalī*, *kapatalekh*, *banauā lekh*, *jhūthā patra wā lekh banānā*.
- COÜNTER-FEITER**, *n.* a forger, an impostor—*Ja'l-sāz*, *makkār*, *daḡā-bāz*—*Kapatalekhya-kārī*, *kritrim lekhyakārī*, *jhūthā patra banāne w.* *thag*, *vañchak*, *chhalī*.
- COÜNTER-FEIT-LY**, *ad.* falsely, fictitiously—*Darog se*, *ja'l se*, *sākht se*, *taqlid se*—*Jhūth-mūñth*, *jhūthāi se*, *kūt wā kaṭāṭ se*, *kritrim huiw se*.
- COÜNTER-FEIT-NESS**, *n.* the state or quality of being counterfeit—*Sākht*, *taqlid*—*Kritrimatwa*, *jhūthī banāwat*, *kalpitatwa*.
- COÜNTER-FERMENT**, *n.* (L. *contra*, *fermentum*) ferment opposed to ferment—*Josh ke bar-khilōf josh*—*Ubāl ke viruddh ubāl*.
- COÜNTER-INFLUENCE**, *v.* (L. *contra*, *in, fluo*) to hinder by contrary influence—*Bar'aks zor yā iktiyār se roknā*—*Viparīt bal wā adlnkār se āpnā*, *viruddh śakti se pratirodh k.*
- COÜNTER-MĀND'**, *v.* (L. *contra*, *mando*) to revoke a command—*Hukm tadbīl k.*, *radd k.* *yā mansūkh k.*, *hukm ultānā*, *hukm d. bar'aks hukm d.*—*Pahlā ādes tornā wā anyathā k.*, *ādes ke viruddh ādes k.*, *viparitājñā d.*, *ājñā palatnā*.
- COÜNTER-MĀND**, *n.* repeal of a former order—*Tadbīl-i-hukm*, *mansūkhī-i-hukm*, *hukm kā ulatnā*—*Viparitājñā*, *viparitādes*, *pratyādes*, *ājñā kā palatnā*.
- COÜNTER-MARCH'**, *v.* (L. *contra*, Fr. *marcher*) to march back—*Picḥhe lau'nā<sup>h</sup>*, *picḥhe kūch k.*—*Viparitayātrā k.*, *pratigaman k.* [pratigaman.]
- COÜNTER-MARCH**, *n.* a marching back—*Picḥhe ko lau'n*, *picḥhe ko kūch*—*Viparitayātrā*.
- COÜNTER-MĀRK**, *n.* (L. *contra*, S. *meare*) an after mark on goods or coin—*Māl ashāb yā sikke par picḥhe kā nishān*—*Sāmagri vastu wā mudrā par picḥhe kā ohīn*, *praticihn*, *pratilakṣhan*.
- COÜNTER-MINE**, *n.* (L. *contra*, Fr. *mine*) a mine to frustrate one made by an enemy; *v.* to defeat secretly—*Naql-bar-naql*, *dushman ki surang ki talāsh ke liye zamin meṁ jo surang khodī jāti hai*, *ulṭī surang<sup>h</sup>*; *v.* *ulṭī surang mārṇā<sup>h</sup>*, *poshidagi se zer k.*—*Satru ki surang ke viruddh surang*, *viparīt surang*; *v.* *satru ki surang ke viruddh surang k.*, *chup-chāp parājay k.* *wā mar lenā*. [divāl]—*Bhīt ke picḥhe bhīt*.
- COÜNTER-MORE**, *n.* (L. *contra*, *murus*) a wall behind another—*Divāl ke picḥhe*.
- COÜNTER-NOISE**, *n.* (L. *contra*, *noxia*) a sound by which any noise is overpowered—*Koī āwāz jo aur shor par gālib ho jāti hai*—*Koī śabd jo aur śabd ko dabā detā hai*. [koshish]—*Viparīt upay*, *viruddh cheshṭā wā udyog*.
- COÜNTER-PACE**, *n.* (L. *contra*, *passus*) contrary measure—*Bar'aks tadbīr*, *bar-khilāf*.
- COÜNTER-PĀNE**, *n.* (counterpoint) a coverlet for a bed—*Palang-posh*—*Palang pur kā kaprā*. [naql]—*Pallā*, *pratirūp*, *prativumb*, *pratimūrti*.
- COÜNTER-PART**, *n.* (L. *contra*, *pars*) a correspondent part, a copy—*Jorā<sup>h</sup>*, *javāb*.
- COÜNTER-PLÖT**, *v.* (L. *contra*, S. *plihān*?) to oppose one plot by another—*Ek sāsiśh ke muqābil yā zidd meṁ dūsrī sāsiśh k.*—*Ek guṭ ke viruddh wā jorṭor meṁ dūsrī kumantranā k.*, *praticheshtā pratiyatn wā pratyupāy k.*
- COÜNTER-PLÖT**, *n.* a plot opposed to a plot—*Ek sāsiśh ke muqābil yā zidd meṁ dūsrī sāsiśh*—*Ek kumantranā ke viparīt dūsrī kumantranā*, *ek guṭ ke jorṭor meṁ dūsrī guṭ*, *pratiyatn*, *praticheshtā*, *pratyupāy*. [pratirodh]—*pratirōdh*.
- COÜNTER-PLÖT-TING**, *n.* the act of opposing—*Muqābala*, *muqābala*—*Virodh*, *ruṭaw*.
- COÜNTER-PO-SE**, *v.* (L. *contra*, Fr. *peser*) to counterbalance; *n.* equivalence of weight—*Ham-wāzn k.*, *muqābil k.*, *ham-sang k.*, *pā-sang k.*; *n.* *ham-wāzn*, *ham-sang*,

*pā-sang, dharā<sup>h</sup>*—Tulyabhār k., samabhār k., dharā bāndhnā wā sādhnā, tulyabal k.; n. tulyabhāratwa, samabhāratwa, tulyabalatwa, samabalatwa.

**COUN'TER-POINT**, *n.* (L. *contra, punctum*) a coverlet woven in squares, the art of composing harmony, an opposite point—*Palang-posh, tál yá sur milāne. kā hanar, ultí taraf ki nok*—Palang ke úpar ká kaprā, tál wā sur milāne kí vidyā, viparit dig, ultí aní agrabnāg wā vindu.

**COUN'TER-POL-SON**, *n.* (L. *contra, polio*) an antidote to poison—*Tiryág, tiryák, zahr mukra, bikh-már<sup>h</sup>*—Vishaghñ, prativish, vishanāsak.

**COUN'TER-PRES'SURE**, *n.* (L. *contra, pressum*) opposite force—*Mugábil zor, bar-aks dubāw*—Pratibal, viparit bal, viruddh bal wā dabāw.

**COUN'TER-PRO-JECT**, *n.* (L. *contra, pro, jactum*) an opposing scheme or project—*Mugábil tudbír, bar-aks tadbír, zidd ká mansúba*—Pratyupáy, pratiyatn.

**COUN'TER-SCARP**, *n.* (L. *contra, It. scarpus*) the exterior slope of a ditch round a fortified place, a covered way—*Fasil, qal'a ke gird jo khandaq rahit hai uski bahari ya ná maidan ki taraf ká dhál, patí ráh*—Garh ko gherkar jo khái rahti hai uski bahari or ká dhál, patá huá path. [k.—Dúre ke sáth chháp k.

**COUN'TER-SEAL**, *v.* (L. *contra, sigillum*) to seal with another—*Dúre ke sáth muler*

**COUN'TER-SIGN**, *cōn'ter-sin, v.* (L. *contra, signum*) to sign what has already been signed by a superior; *n.* a military watch-word—*Buzurg ke dast-khatt kiye nawište par dast-khatt k.*; *n. chauki-dároñ meñ mustá'mal ishāre kí bát*—Bare ke hastakshar se ankit kiye hue patra par apnā hastakshar likhnā, pabruñ ká sañket, rapasambhāshā.

**COUN'TER-STATUTE**, *n.* (L. *contra, statutum*) a contradictory ordinance—*Bar-khilāf qā'idā, bar-aks āu*—Ultí vyavasthā, ultí vidhí, viparit vidhí. [huí thokar<sup>h</sup>.

**COUN'TER-STROKE**, *n.* (L. *contra, S. astrican*) a stroke returned—*Ultí thokar<sup>h</sup>, patí*

**COUN'TER-SWAY**, *n.* (L. *contra, D. zwaaijen*) opposite influence—*Bar-aks láqat yá*

*ikhtiyār*—Viparit bal wā prabhāw, viruddh bal wā śakti.

**COUN'TER-TASTE**, *n.* (L. *contra, Fr. titer*) false taste—*Bar-khilāf yā galat salíqā, bar-aks pasand*—Viparit wā mithyā ruchi.

**COUN'TER-TEN-OR**, *n.* (L. *contra, teneo*) a part in music between the tenor and the treble—*Músiq meñ bich ká hissa*—Udátaviparit, swaramārg.

**COUN'TER-TIDE**, *n.* (L. *contra, S. tid*) a contrary tide—*Ultā bhāthā<sup>h</sup>, úpar úpar jis or ko bahāw ho uski ultí or niche niche bhāthā<sup>h</sup>*—Viparitaprávāh.

**COUN'TER-TIME**, *n.* (L. *contra, S. tima*) resistance, opposition, defence—*Rok<sup>h</sup>, muqá-bala*—Pratirodh, bādlá, arāw, virodh.

**COUN'TER-TURN**, *n.* (L. *contra, S. tyrnan*) the height of a play—*Kisi sawāng ká hadd darja jis se ummed munqatí ho jātí hai*—Kisi sawāng ká paramāvadhi jis se ááá tít jātí hai.

**COUN'TER-VAL**, *v.* (L. *contra, valeo*) to have equal force or value; *n.* equal weight—*Ham-qimāt h., ham-qimāt h., ham-wazn h., ham-sang h.*; *n. ham-wazn, ham-sang*

**COUN'TER-VIEW**, *n.* (L. *contra, Fr. vue*) opposition, contrast—*Mugábalā, ikhtilāf zāhir karne ke liye do chāzñ ká mugábalā*—Virodh, viruddhashchiti, parasparavirodh, parasparavairipitya prakāś karne ke nimitta milān.

**COUN'TER-VOTE**, *v.* (L. *contra, votum*) to oppose, to outvote—*Mugábalā k., rok-nā<sup>h</sup>, ziyāda logñ ki razā-mandí yā razā-mandí ke nishān se jitrā*—Arñā, pratirodh k., adhik logñ ki sammati ke dwārā kisi ko parájay k. wā harānā.

**COUN'TER-WEIGH**, *cōn'ter-wā, v.* (L. *contra, S. weig*) to weigh against—*Ham-wazn k., dharā yā dharā bāndhnā<sup>h</sup>, pá-sang k.*—Tulyabhār k., tulyabal k.

**COUN'TER-WHEEL**, *v.* (L. *contra, S. hweol*) to wheel in an opposite direction—*Ultā ghumānā yā phernā<sup>h</sup>*.

**COUN'TER-WORK**, *v.* (L. *contra, S. weorc*) to work in opposition to—*Bar-khilāf kām k., bar-aks kām karne se kisi ká zor toznā*—Kisi ke ultā kām k., kisi ke ultā kām karke uskā bal toznā wā usko rokñā.

**COUN'TRY**, *n.* (L. *con, terra*) a tract of land, a region, one's native soil or residence, rural parts opposed to town or city; *a. rustic, rural, rude*—*Sar-zamín, mulk, watan, mufassal, dihat, digār*; *a. dihqāni, dihāti, gañwār<sup>h</sup>, ná-tarāshida*—Des, pradeś, jan-mabhūmí, swades, grām, gāñw, gañwāi; *a. grāmya, grāmíy, asabhya, angārñ.*

**COUN'TRI-FIED**, *a. rustic, rude*—*Dihqāni, dihāti, ná-tarāshida, gañwār<sup>h</sup>*—Grāmíy, asabhya, angārñ.

**COUN'TRY-MAN**, *n.* one born in the same country, a rustic, a farmer—*Ham-watan, ham-mulki, dihqāni, gañwār<sup>h</sup>, dihāti, kisān<sup>h</sup>*—Swadēśí, ekadēśaj, gañwelā, grāmyajan, grāmíy, asabhak, jotihār, jotí.

**COUNTRY**, *n.* See under COUNT.

**CUPLE**, *n.* (L. *copula*) two, a pair, the male and female, man and wife, a chain; *v.* to join, to marry—*Do<sup>h</sup>, juft, nar aur uski máda, sākib-bibi, jorū-khasam, zanjir*; *v. jorñā<sup>h</sup>, jurnā<sup>h</sup>, juft khānā, byah k<sup>h</sup>*—Dwi, dwardwa, yug, yugal, yugm, jorā, stri-purush,



- clampati, bhāryāpāti, sikarī, sānikarī; *n.* milānā, saṅyukt *k.*, miluā, maithun *k.*, saumbandh *k.*, gānthbandhan *k.*, vivāh *k.*
- COUP'LE-MENT, *n.* union—*Milāw<sup>h</sup>*, *mel<sup>h</sup>*, *milnā<sup>h</sup>*.
- COUP'LET, *n.* two verses, a pair—*Bait<sup>h</sup>*, *fard<sup>h</sup>*, *shēr<sup>h</sup>*, *juft<sup>h</sup>*, *joṛā<sup>h</sup>*—*Dohā*, *sothā*, *yugal*, *yugm*, *yug*. [*joṛāw<sup>h</sup>*, *mel<sup>h</sup>*]
- COUPLING, *n.* that which couples, junction—*Jor<sup>h</sup>*, *bandhan<sup>h</sup>*, *bañdhāw<sup>h</sup>*, *milāw<sup>h</sup>*.
- COUR'AGE, *n.* (L. *cor*) bravery, valour—*Himmat*, *dilērī*, *bahādūrī*, *mardānagi*, *mardumī*, *jasārat*—*Sāhas*, *viratā*, *śūratā*, *dhithāi*.
- COUR-AGEOUS, *a.* brave, daring, bold—*Dilēr*, *dil-āwar*, *murdāna*, *jawān-mard*, *akujā'*—*Vir*, *śūr*, *sāhasī*, *dhith*, *nirbhay*, *nidar*.
- COUR-AGEOUS-LY, *ad.* bravely, boldly—*Dilērāna*, *dilērī se*, *bahādūrī se*, *mardānagi se*—*Sāhasapūrvak*, *sāhas se*, *viratā wā śūratā se*.
- COUR-AGEOUS-NESS, *n.* bravery, boldness—*Dilērī*, *mardānagi*, *mardumī*, *jasārat*—*Viratā*, *śūratā*, *dhithāi*, *sāhas*.
- COU-RANT', *n.* (L. *curro*) a dance, any thing that spreads quick as a newspaper—*Chusti-o-chālāki kā ek nāch*, *koi bāt jo jal d phailti hai jaise akhbār-nāme kā mazmūn*—*Ek bhānt kā nāch*, *koi bāt jo śighra phail jātī hai jaise saināchārapatra kā saṅvād*.
- COU'R-IER, *n.* a messenger sent in haste—*Qāsid*, *har-kārā*—*Daurahā*, *śighragāmi dūt*.
- COURSE, *n.* (L. *cursum*) race, career, progress, order, conduct, inclination, ground for racing, track in which a ship sails, number of dishes set on a table at once; *pl.* the menses; *v.* to hunt—*Daur<sup>h</sup>*, *rau*, *rostar*, *bahāw<sup>h</sup>*, *joṛpān*, *sar-rišta*, *silsila*, *warz*, *tariqa*, *rawish*, *atwār*, *ragbat*, *zātī yā khilqī mail yā mōlān*, *ghurdaur kā maidān*, *jahāz ke chalne kī rāh*, *jītnī rikābiyān khāne se bhari hui ek bargī meṛ par lagāi jātī hai*; *pl.* *haiz*; *v.* *daurnā<sup>h</sup>*, *bahnā<sup>h</sup>*, *shikār k.*, *ragednā<sup>h</sup>*—*Gati*, *mārg*, *chalan*, *gaman*, *pragaman*, *pravāh*, *kram*, *paramparā*, *śrenī*, *avali*, *chālchalan*, *dhāng*, *āchar*, *ācharān*, *jhukāw*, *pravritti*, *ghurdaur kī jagah*, *naukāmar*, *naukāpath*, *bhojan ke samay jītnī thālī ek hī ber parosī jātī hai*; *pl.* *raj*, *ritu*; *v.* *dhāwnā*, *ākhet k.*, *pichhā k.*, *kha-dernā*.
- COU'R-IER, *n.* a swift horse, a hunter—*Bād-pā*, *tez-rau ghorā*, *shikārī*—*Śighragāmi ghorā*, *achchhā chulwuiyā ghorā*, *ākhetī*, *ākhetī jan*. [lekar ākhet *k.*]
- COU'R-ING, *n.* hunting with greyhounds—*Tāzi kutton se shikār k.*—*Kūkuroṅ ko sāth*.
- COURT, *n.* (Fr. *cour*) the residence of a sovereign, the attendants of a sovereign, a hall or place where justice is administered, an assembly of judges, address, flattery, an inclosed place in front of a house, a space inclosed by houses; *v.* to solicit, to woo, to flatter—*Bādshāhi mahal*, *bār-gāh*, *takht-gāh*, *bādshāhi mulāzim*, *'adālat*, *ar-bāb-i-'adālat*, *majma'at-kukkām-i-'adālat*, *khush karne kā turiga*, *chāplūsī*, *khush-āmad*, *jilau-khāna*, *chauk<sup>h</sup>*, *koi mukānōn ke bich meṛ jo maidān ho*; *v.* *darbhārāt k.*, *hāsīl karne kī koshish k.*, *talāsh k.*, *'ishq-bāzi k.*, *khush-āmad k.*—*Rājasālā*, *rājagrih*, *rājā-mandir*, *rājaparijan*, *kachahri*, *dharmmasabhā*, *vichārasthān*, *nyāyādhipatisamūh*, *dharmaadhikārisamūh*, *ārādhān*, *anunay*, *sewā*, *bhakti*, *āngan*, *gharōn ke bich meṛ jo phailānō rahatā hai*; *v.* *chāhnā*, *prārthanā k.*, *vivāh ke nimitta strī kī sewā wā upāsānā k.*, *stryupāsānā k.*, *bhakti k.*, *ārādhānā k.*, *bhajanā*.
- COURT-ER, *n.* one who courts—*'Ishq-bāz*, *shādī ke liye 'aurat kī khush-āmad k. w.*—*Strī-upāsak*, *stryupāsak*, *vivaharthaprārthak*, *vivāharthayāchak*.
- COURT-IER, *n.* one who frequents court, one who courts favour—*Darbāri*, *kuzūrī*, *muj-rāi*, *khush-āmadī*, *mīhr-bānī kī istid'ā k. w.*—*Rājasabhasād*, *rājavallabh*, *kripāprārthak*.
- COURT-LIKE, *a.* elegant, polite—*Latif*, *khūb*, *khaliq*, *subim-t-tab'*, *khush-akhilāq*—*Sundar*, *suthrā*, *sabhya*, *śisht*.
- COURTLING, *n.* a retainer of a court—*Darbāri mulāzim*—*Rājavallabh*, *rājasewak*.
- COURT-LY, *a.* relating to a court, elegant, flattering; *ad.* in the manner of a court—*Bār-gāhī*, *darbār ke muta'alliq*, *khūb*, *latif*, *mulāzim*, *shirīn*; *ad.* *bār-gāhāna*, *darbār ke taur se*—*Rājasabhasāmbandhī*, *rājasabhasāsthi*, *sundar*, *suthrā*, *sabhya*, *śisht*, *priya*, *maubrahjūk*, *manohar*; *ad.* *rājasabha kī riti se*, *rājadwār kī bhānt se*.
- COURT-LI-NESS, *n.* elegance of manners—*Khush-atvārī*, *khush-wa'zī*, *dhāng kī khūbī*—*Sabhya*, *śishtatā*, *sujanatā*, *śishtāchārātwa*, *suśilātā*.
- COURTSHIP, *n.* the act of soliciting, the act of making love to a woman—*Mīhr-bānī kī darbhārāt*, *khush-āmad*, *'ashiqī*, *byāh ke liye 'ishq-bāzi*—*Anunay*, *ārādhānā*, *bhajan*, *bhakti*, *sewā*, *stryupāsān*, *vivaharth* *stryupāsān*.
- COURT-EOUS, *a.* polite, well-bred, civil—*Mulāzim*, *sāhib-i-akhilāq*, *nek-nihād*, *nek-atwār*, *khush-khulq*, *khush-akhilāq*, *sāhib-i-murawwat*, *salīm*—*Sabhya*, *śisht*, *suśīl*, *śishtā-chārī*, *anunayī*.
- COURT-EOUS-LY, *ad.* politely, respectfully—*Mulāzimāt se*, *khush-akhilāqī se*, *nek-nihādī se*, *ādab se*, *muaddabāna*—*Śishtatā se*, *sabhya* *se*, *ādab se*, *samman wā samman se*.
- COURT-EOUS-NESS, *n.* civility, complaisance—*Murawwat*, *khush-akhilāqī*, *nek-nihādī*, *tal-zim*, *iltifāt*, *tutī*, *tawāzu'*, *mīhr-bānī*, *navāzish*, *khulq*, *akhilāq*—*Sabhya*, *śishtatā*, *suśilātā*, *ādab*, *avābhagat*, *samman wā samman*, *anunay*, *namratā*.

- COŪRTE-SY**, *n.* civility, complaisance, respect—*Khulq, murawwat, nek-nihādi, khush-ayhlāqi, tu'zim, tarozu'*—Sabhyatā, śiśhatā, ādar, sanman, āwābhagat.
- COŪRTE-SY**, *n.* reverence made by women; *v.* to make a reverence—*Ek qism kī salām jo Farang-istān kī bibiyōn ke bich meṁ murawwaj hai*; *v.* 'auratōn kī tarāh salām k., salām k.—Pranām wā ādar k. ek prakār jo Yuroṇ deśī striyōn ke bich meṁ prachalit hai; *v.* Yuroṇ deśī striyōn ke sadris prañām wā ādar k., prañām k.
- COŪRTE-ZĀN**, *n.* a prostitute—*Kasbi*—*Veśyā, paturiyā.*
- COURT-BREED-ING**, *n.* education at court—*Darbār yū 'adālat meṁ tu'lim*—Rājadwār wā kachahri meṁ śikshā.
- COURT-DAY**, *n.* the day on which a court sits—*Darbār yū 'adālat kī roz, jis roz darbār yū 'adālat khule*—Rājāsabhā wā kachahri kī din, jis din rājāsabhā wā kachahri khulai.
- COURT-HAND**, *n.* the manner of writing used in records and judicial proceedings—*Jo khatt daftar aur 'adālat ke kāgazon ke likhne meṁ must' mal hotā hai, 'adālat kī khatt*—Hathantī jo kachahri ke patrōn ko likhne meṁ kām āti hai, kachahri kī hathauti.
- COURT-MARTIAL**, *n.* a court of officers for trying offences in the army or navy—*Lash-kari jādālat*—Sainikānyāyāsabhā, sainikadharmaśabhā.
- COUS'IN**, *cuz'n.* (*Fr.*) the child of an uncle or aunt, a kinsman—*Chacherā phupherā mameri yā mameri bhāi<sup>h</sup>, chacheri phupheri mameri yā mameri bhāi<sup>h</sup>, natat<sup>h</sup>.*
- COVE**, *n.* (*S. cof*) a small creek or bay, a shelter; *v.* to arch over—*Chhotā nālā yū khalij, panāh gāh*; *v.* *mukhab banāna*—*Chhotā kol wā khāl, chhotī khāri, āsrayasthān*; *s.* toran banāna.
- COVE-NANT**, *n.* (*L. con. venio*) an agreement, a compact; *v.* to bargain, to contract, to agree—*Qaul-qarār, shart, 'ahd-o-paimān*; *v.* *qaul-qarār k., shart k., 'ahd-o-paimān k., rāzi h., manzūr k.*—*Niyam, hoṛ, paṇ*; *v.* *niyam k., hoṛ k., paṇ k., sammat h., mānnā, āngikār k.*
- COVE-NANT-EE**, *n.* a party to a covenant—*Qaul-o-īqrār kī fariq, 'ahd-o-paimān meṁ wābastā*—*Niyamabaddha vyakti, wah jan jiske sāth hoṛ ho.*
- COVE-NANT-ER**, *n.* one who makes a covenant—*Qaul-qarār k. w., 'ahd-o-paimān k. w.*—*Niyamakartā, niyamakāri, hoṛ k. w.*
- COVER**, *v.* (*L. con. operio*) to overspread, to conceal, to hide, to shelter; *n.* a concealment, veil, shelter, defence—*Chhānā<sup>h</sup>, pātnā<sup>h</sup>, lenā<sup>h</sup>, lipnā<sup>h</sup>, marhnā<sup>h</sup>, chhipānā<sup>h</sup>, lukanā<sup>h</sup>, mīṭhnā<sup>h</sup>, dhānpnā<sup>h</sup>, dhāṅknā<sup>h</sup>, orhānā<sup>h</sup>, jhānpnā<sup>h</sup>, chhōpnā<sup>h</sup>, bachānā<sup>h</sup>; *n.* *ohār dhuknā<sup>h</sup>, dhānpnā<sup>h</sup>, dhāṅknā<sup>h</sup>, oṛ<sup>h</sup>, ār<sup>h</sup>, rok<sup>h</sup>, bachāw<sup>h</sup>.**
- COVER-CLE**, *n.* a small cover, a lid—*Dhānpnā<sup>h</sup>, dhānpnā<sup>h</sup>, dhāṅknā<sup>h</sup>, dhāṅknā<sup>h</sup>.*
- COVER-ING**, *n.* any thing spread over, dress—*Poshish, libās*—*Achehādān, āvaran, be-ṭhan, vāstrā, kapre.* [kā kaprā, śāyyāchehādān.
- COVER-LET**, *n.* the upper covering of a bed—*Palang-posh, bālā-posh*—*Palāng ke upar*
- COVERT**, *n.* a shelter, a defence, a thicket; *a.* sheltered, secret, insidious—*Panāh-gāh, panāh kī jagah, hifzāt kī jagah, jhār<sup>h</sup>*; *a.* *yāya-dār, havā wagaira se bachāw kī, poshida, mukhfi, sūrat badle hue, sūrat banāe hue, 'aiyār*—*Āsray, āsrayasthān, bachāw, ār, jhār*; *a.* *nirvāt, vāyu se ār kī, gupt, guph, rūpāntar kiye hue, kapatārūpi, kapatāveśī.*
- COVER-TLY**, *ad.* secretly, closely—*Poshidagī se, ikhfū se*—*Gūrhatā se, gupt rūp se.*
- COVER-TURE**, *n.* shelter, defence, the state of being a married woman—*Panāh, hifzāt, rok<sup>h</sup>, sakāyin-panā<sup>h</sup>*—*Āsray, bachāw, ār, sadhāvāvasthā.*
- COV'ET**, *v.* (*L. con. rotum*) to desire inordinately, to have a strong desire—*Lālach k<sup>h</sup>, lobb k<sup>h</sup>, lobbnā<sup>h</sup>, lālchānā<sup>h</sup>, hirs k., tam<sup>h</sup> k.*
- COVET-ING**, *n.* inordinate desire—*Lālach<sup>h</sup>, lobb<sup>h</sup>, hirs, tam<sup>h</sup>.*
- COV'E-TOUS**, *a.* avaricious, greedy—*Lālachi<sup>h</sup>, lobb<sup>h</sup>, hirsī, tamī.*
- COV'E-TOUS-LY**, *ad.* avariciously, greedily—*Lālach se<sup>h</sup>, lobb se<sup>h</sup>, hirs se, tam se.*
- COV'E-TOUS-NESS**, *n.* eagerness of gain, avarice—*Hirs, tam<sup>h</sup>, lālach<sup>h</sup>, lobb<sup>h</sup>.*
- COV'EY**, *n.* (*L. cubo*) a brood of birds—*Jhol<sup>h</sup>, pāl<sup>h</sup>, jhūnd<sup>h</sup>.*
- COV'IN**, *n.* (*L. con. venio*) a deceitful agreement—*Farebi qaul-qarār, fareb kī 'ahd-o-paimān*—*Kapatapan, chhal kī hoṛ, kapataniyam.*
- COV'E-NOUS**, **COV'INOUS**, *a.* deceitful—*Farebi, 'aiyār, dagā-bāz*—*Chhālī, kapatī.*
- COW**, *n.* (*S. ou*) the female of the bull—*Gāy<sup>h</sup>, gau<sup>h</sup>.*
- COW'HERD**, *n.* one who tends cows—*Gwālā<sup>h</sup>, ahir<sup>h</sup>, gopāl<sup>h</sup>.*
- COW'HOUSE**, *n.* a house in which cows are kept—*Go-shālā<sup>h</sup>, gwāl-bāri*—*Gośālā.*
- COW'LEECH**, *n.* one who professes to cure cows—*Gauōn kī bimāri dūr k. w.*—*Govyādhināsak, gauōn kī rog dūr k. w.*
- COW'KEEP-ER**, *n.* one who keeps cows—*Gwālā<sup>h</sup>, ahir<sup>h</sup>, gopāl<sup>h</sup>, gau pālne w<sup>h</sup>.*
- COW'LIKE**, *a.* resembling a cow—*Gau sā<sup>h</sup>, gau sarikhā<sup>h</sup>.*
- COW'POX**, *n.* the vaccine disease—*Go-than-sitālā<sup>h</sup>*—*Gostanāsitalā.*
- COWSLIP**, *n.* a species of primrose—*Bahār kī ek phul*—*Vasant kī ek phul.*

- COW**, *v.* (Sw. *kufwa*) to depress with fear—*Dhankáná<sup>b</sup>, dabakná<sup>b</sup>, daráná yá darwáná*.
- COW'ARD**, *n.* (Fr. *coward*) one wanting courage, a poltroon; *a.* dastardly, timid—*Buz-dil, ná-mard, kádar<sup>b</sup>; a. buz-dilá, ná-mardá*—Darpokná, leñri, gidar; *a.* kayar, katar, bhirut, darálú.
- COW'AR-DICE**, *n.* want of courage, fear—*Buz-dili, ná-mardi, bejjigari*—Darpoknapan, ká-
- COW'ARD-LIKE**, *a.* acting as a coward—*Buz-dil ke mánind, kádar ke mēnind*—Darpokno sarikhá, kayar sarikhá.
- COW'ARD-LY**, *a.* fearful, pusillanimous, mean; *ad.* in the manner of a coward—*Buz-dilá, kádar<sup>b</sup>, kamina*; *ad.* *buz dilána, kádar ki tarah*—Kayar, katar, darálú, adham, nich; *ad.* gidar sarikhá, kayar sarikhá, darpokne ki nain.
- COW'ARD-LI-NESS**, *n.* timidity, pusillanimity—*Buz-dili, ná-mardi, bejjigari, kádar-pa-ná<sup>b</sup>*—Darpoknapan, gidarpana, kayarpan, katarata, bhirutá.
- COWER**, *v.* (W. *corian*) to sink by bending the knees, to crouch—*Nihuná<sup>b</sup>, dar se dabakná yá kukriyáná<sup>b</sup>*. [*topi, dolch<sup>b</sup>*—Vairáge wá samnyási ká topi, dol.
- COWL**, *n.* (S. *cufle*) a monk's hood, a vessel for carrying water—*Kulak, qalandar ki*
- COWLED**, *a.* wearing a cowl, hooded—*Qalandari topi diye hue*—Samnyási ká top diye hue.
- COWL-STAFF**, *n.* a staff for supporting a cowl—*Do janoñ ke bich men ek dolchi yá dol latkane ke liye láthi bāñs yá lakri<sup>b</sup>*.
- CO-WORK'ER**, *n.* (L. *con*, S. *work*) one engaged in the same work—*Milke kām k. w<sup>b</sup>, ek hi kām ke anjām ke liye dūse ke sath mihnat men sharik h. w.*—Sahakari, ek hi karyā ki sansiddhi ke munāta dūse ke sath sam k. w.
- COX'COMB**, *n.* (cock's comb) a comb formerly worn by licensed fools, a fop—*Tāj-i khurā ke mánind ek kalgi jo agle zamānon men maskhane apnā topiyon men lagate the, dāñk<sup>b</sup>*—Mayurāshikhā wa kukkuta-ikhā ke sadis ek phul jo bhanj prāchin kal men apni topiyon men lagate the, chhailā.
- COX-COM'ICAL**, *a.* foppish, conceited, vain—*Bāñke ke mánind, khud-bīñ, khud-numā, maqrūr*—Chhaile sarikhā, ochhā, chhichhorā, dambhī, dambhī, darpī.
- COY**, *a.* (L. *quies*?) shy, modest, reserved; *v.* to behave with reserve, to caress, to stroke, to allure—*Kashida, sharmilā, sharm-gīñ, mahjūb, ná-āshná-mizāj; v. sharm-nāwā, mah-jūb h., kashida rahnā, nawāzish k., shafayut k., dularānā<sup>b</sup>, hāth phernā<sup>b</sup>, fureb d., lubhānā<sup>b</sup>*—Anmilā, bijuk, sañkochi, lajjanwit, rūkhā, anālapi, munhchor, alpabhashi; *v.* sañkoch k., lajjā k., lāppār k., dular k., sohanā, suhrānā, moh lenā, rijhānā.
- COY'ISH**, *a.* somewhat coy, reserved—*Andak sharmilā yā sharm-gīñ, kam-sukhan, ná-āshná-mizāj*—Kuchh lajjuk, thora sañkochi, rūkhā, anālapi, alpabhashi.
- COY'LY**, *ad.* with reserve, shyly—*Kam sukhani se, ná-āshná mizāji se, hijāb se, sharm se*—Rukhāi wā rukhāwat se, anālāpitwa se, alpabhashitwa se, annilansāi se, sañkoch se, lajjā se.
- COY'NESS**, *n.* reserve, shyness—*Kam-sukhani, ná-āshná-mizāji, be-murawwat, hijāb, sharm*—Rukhāi, rukhāwat, annilansāi, anālāpitwa, alpabhashitwa, sañkoch, lajjā, salajjātā.
- COYSTREL**. See COISTRIL.
- CÓZ**, *n.* a familiar word for cousin—*Chacherā phupherā mamerā yā mamerā bhāi<sup>b</sup>, chacheri phupheri mameri yā mameri bahin<sup>b</sup>*.
- COZ'EN**, *cūz'n*, *v.* (D. *koosen*) to cheat—*Thagnā<sup>b</sup>, dhokhā<sup>b</sup>, chhāl<sup>b</sup>, chhāl<sup>b</sup>*. [*dhokhā<sup>b</sup>*.
- COZ'EN-AGE**, *n.* fraud, deceit, trick—*Thagāi<sup>b</sup>, chhāl<sup>b</sup>, chhāl-bal<sup>b</sup>, kapat<sup>b</sup>, dhuppā<sup>b</sup>*.
- COZ'EN-ER**, *n.* one who cheats—*Thag<sup>b</sup>, chhāl<sup>b</sup>, kapati<sup>b</sup>, dhappā yā dhokhā d. w<sup>b</sup>*.
- CRAB**, *n.* (S. *crabba*) a shell-fish, a wild apple, a peevish person, one of the signs of the zodiac; *v.* to sour—*Kekrā<sup>b</sup>, jangli sew<sup>b</sup>, tursh-rū yā tunuk-mizāj shukhs, burj-i-sartāñ; v. khatā k. yā chirhānā<sup>b</sup>, khatānā yā chirchurā h<sup>b</sup>*—Gegti, karkat, bamaila sow, chirehira jan, karkarāsi. [*Chirehira, kitkiyā, karkas, duhsil, karwa, kathin*.
- CRAB'ED**, *a.* peevish, morose, difficult—*Tunuk-mizāj, tursh-rū, durusht, mushkil*—
- CRAB'ED-LY**, *ad.* peevishly, morosely—*Tunuk-mizāji tursh-rūi tund-khoi yā jal-tarangī se*—Chirehiraht se, kitkiyahat se. [*Chirahat, kitkiyahat, karkasat*.
- CRAB'ED-NESS**, *n.* sourness, asperity—*Turshi, tursh-rū, tundi, durushti*—Khatū, chir-
- CRAB'BY**, *a.* difficult, perplexing—*Mushkil, dushwār*—Kathin, uljhāi, jhanjhati.
- CRA'BER**, *n.* the water-rat—*Pani ká chūkā<sup>b</sup>, chūkā jo pani men bahut jāyā āyā kartā hā<sup>b</sup>*.
- CRACK**, *v.* (Fr. *craquer*) to break into chinks, to split, to burst, to craze, to boast; *n.* a chink, a flaw, a sudden noise, craziness, a boast—*Phārnā<sup>b</sup>, phatnā<sup>b</sup>, chitkānā<sup>b</sup>, tarkānā<sup>b</sup>, taraknā<sup>b</sup>, tornā<sup>b</sup>, tātā<sup>b</sup>, phornā<sup>b</sup>, phūtnā<sup>b</sup>, karkānā<sup>b</sup>, karaknā<sup>b</sup>, adh-pagal k<sup>b</sup>, adh-baurahā k<sup>b</sup>, adh-bailā k<sup>b</sup>, lambi-chauri hāñknā<sup>b</sup>, apni barāi k<sup>b</sup>, sit-nā<sup>b</sup>, sūtā k<sup>b</sup>, dīng mārnc<sup>b</sup>; n. darār<sup>b</sup>, phāñk<sup>b</sup>, dark<sup>b</sup>, chir<sup>b</sup>, karākā<sup>b</sup>, karkorā-hat<sup>b</sup>, chatākā<sup>b</sup>, karāk<sup>b</sup>, adh-bailat<sup>b</sup>, adh-baurahā<sup>b</sup>, adh-pagalat<sup>b</sup>, apni barāi<sup>b</sup>, sūtā<sup>b</sup>, dīng<sup>b</sup>*.
- CRACK'ER**, *n.* one that cracks, a boaster, a firework, a hard biscuit—*Phārne chitkāne tarkāne torne phorne yā karakāne w<sup>b</sup>, dīng mārnc w<sup>b</sup>, apni barāi k. w<sup>b</sup>, sūtā<sup>b</sup>, parākū<sup>b</sup>, murrā<sup>b</sup>, lauki<sup>b</sup>, kari rotī<sup>b</sup>*.

- CRACKLE**, *v.* to make slight cracks, to make small and frequent noises—*Chitakná<sup>h</sup>, charcharaná<sup>h</sup>, churcharānā<sup>h</sup>, machmachānā<sup>h</sup>, marmarānā<sup>h</sup>, murmurānā<sup>h</sup>, bharbharānā<sup>h</sup>*. [kat<sup>h</sup>, murmurāhat<sup>h</sup>, bharbharāhat<sup>h</sup>.]
- CRACKLING**, *n.* a small frequent noise—*Charcharāhat<sup>h</sup>, machmachāhat<sup>h</sup>, marmarāhat<sup>h</sup>*.
- CRACKNEL**, *n.* a hard brittle cake—*Ek kari marakni bhurbhuri yā churchuri roti<sup>h</sup>*.
- CRACKBRAINED**, *a.* crazy—*Adk-baurahā<sup>h</sup>, adk-pagal<sup>h</sup>, adh-bailā<sup>h</sup>*.
- CRADLE**, *n.* (S. *cradle*) a moveable bed in which infants are rocked, a case for a broken limb; *v.* to lay or rock in a cradle—*Hindolā<sup>h</sup>, pālā<sup>h</sup>, tūti huī tāng jo bairhā di jāy uske rakkne kā khol<sup>h</sup>; v. hindole yā pālne meñ rakkhā yā solānā<sup>h</sup>, hindole yā pālne meñ rakkhar hilānā dulanā jhulanā yā solānā<sup>h</sup>*. [kapre<sup>h</sup>.]
- CRADLE-CLOTHES**, *n.* bed clothes for a cradle—*Hindole yā pālne ke bichhaune ke*
- CRAFT**, *n.* (S. *craft*) manual art, trade, fraud, cunning, small ships—*Dastī kirfa, dastī kumar, peshā, dogā, fareb, fitrat, hila bāzi, chhote chhote jahāz—Hathkarā, sil-pavidyā, silpakarin, vyāpār, vyavasāy, thagāī, chhal, kapaṭ, dhūrttatā, kutilatā, kshudra naukā*.
- CRAFTY**, *a.* cunning, artful, sly—*Aiyār, fitratī, makkār, mutafanni—Dhūrt, kutil*.
- CRAFTILY**, *ad.* cunningly, artfully—*Aiyārī se, fitrat se, makkār se, hikmat se, dogā-bāzi se—Dhūrtāī se, dhūrtatā se, kutilatā se, chhal wā kapaṭ se, syānepan se*.
- CRAFTINESS**, *n.* cunning, stratagem—*Aiyārī, robāh-bāzi, makkārī, hikmat, fitrat—Dhūrtatā, kutilatā, chhalbal*. [kār, karmakār.
- CRAFTSMAN**, *n.* an artificer, a mechanic—*Kārī-gar, peshā-dār, ahl-i-kirfa—Sīlpi, silpa*.
- CRAFTSMAN-TER**, *n.* a man skilled in his trade—*Apne fann meñ ustād, apne fann yā peshe meñ kāmīl—Apne vyavasāy wā silpakarin meñ dakṣī wā nipuñ jan*.
- CRAIG**, *n.* (C. *craig*) a rough steep rock—*Karārā<sup>h</sup>, karārā<sup>h</sup>, arārā<sup>h</sup>*. [nichā<sup>h</sup>.
- CRAIGED**, *a.* full of crags, rugged—*Karārōñ yā arārōñ se bhārā huā<sup>h</sup>, behar<sup>h</sup>, unchā-*
- CRAIGEDNESS**, *n.* fullness of crags—*Nā-hamwārī, nasheb-furāzī—Beharpan, unchāī-nichāī, śīleyatwā*. [chā, kharbarā, śīleya.
- CRAIGY**, *a.* rocky, rugged, rough—*Nā-hamwār, nasheb-farāz—Arbar, behar, unchā-ni*
- CRAIGINESS**, *n.* the state of being craggy—*Nā-hamwārī, nasheb-furāzī—Arbarāhat, beharpan, unchāī-nichāī, kharbarāhat, śīleyatwā*.
- CRAM**, *v.* (S. *crumina*) to stuff, to thrust in by force, to eat beyond satiety—*Thūs-nā<sup>h</sup>, thāsnā<sup>h</sup>, dhūsnā<sup>h</sup>, thāskar bharnā<sup>h</sup>, chhakkār khilānā<sup>h</sup>, chhakkār khānā<sup>h</sup>, thūskar khilānā<sup>h</sup>, thūskar khānā<sup>h</sup>*.
- CRAMBO**, *n.* a play at rhymes, a rhyme—*Qāfiya-bāzī, qāfiya—Kriṛārūp samasyāpūran, samasyāpūranakriṛā, yamak, antyāsabd-yamak*.
- CRAMP**, *n.* (D. *cramp*) a spasmodic contraction of the muscles, a restriction, a piece of bent iron; *v.* to pain with spasms, to confine, to bind with cramps; *a.* difficult, knotty, troublesome—*Nas kā charhnā, nas kā tanāw, thithar<sup>h</sup>, akar-bāzī, akar<sup>h</sup>, akarāw<sup>h</sup>, akāw<sup>h</sup>, rok<sup>h</sup>, ānkri<sup>h</sup>, kilā<sup>h</sup>; v. akrānā<sup>h</sup>, thithrānā<sup>h</sup>, ainhnā<sup>h</sup>, maronā<sup>h</sup>, volnā<sup>h</sup>, aikānā<sup>h</sup>, ānkri yā kile se bāndhnā<sup>h</sup>; a. kathin<sup>h</sup>, guthilā<sup>h</sup>, kaniak<sup>h</sup>, atpalaṅg<sup>h</sup>—Aṅgikārsh, avarodh, ki, lohābandhani*. [akar jātā hai<sup>h</sup>.
- CRAMPFISH**, *n.* the torpedo—*Ek aisi muchhlī ki wah jis se chhū jātī hai so thithir yā*
- CRAMPIRON**, *n.* a piece of bent iron—*Pattar<sup>h</sup>, kilā<sup>h</sup>, ānkri<sup>h</sup>, kil<sup>h</sup>*.
- CRANCH**. See **CRAUNCH**.
- CRANE**, *n.* (S. *cran*) a bird, a machine for raising heavy goods, a crooked pipe—*Sā-ras<sup>h</sup>, bhāri bojh uthāne ki kaṭh, terhi nālī<sup>h</sup>, terhi pōngi yā choṅgi<sup>h</sup>*.
- CRANIUM**, *n.* (L.) the skull—*Khoprā<sup>h</sup>, khopri<sup>h</sup>*.
- CRANIOLGY**, *n.* the study of the skulls of animals in connexion with their faculties and propensities—*Ilm-i-kāsa-i-sar, ilm-i-qiyaṣa, wah ilm jis se jānvarōñ ki khopriyōñ ki banāvut ko ba-gaur dekhne se unkā kḥo aur raqbat kā hāl daryāft hotā hai, kapāl-shāstra<sup>h</sup>—Kapālavidyā, kapāśāstra, kapālakāshanavidyā, kapāśasāmurik*.
- CRANK**, *n.* (crane, neck ?) the end of an iron axis turned down, a bend, an iron brace, a twisting or turning in speech; *v.* to turn, to bend—*Dhūri kā kuhni-dār sirā, mor<sup>h</sup>, āhnikāsnā, pech-dār guṭ-gū, pechidā guṭ-gū, guṭ-gū ki pechidagi; v. phirnā<sup>h</sup>, ghūmnā<sup>h</sup>, bhāwnā<sup>h</sup>, murnā<sup>h</sup>—Dhūri kā tēhūnī wā tihūnī ke sadriś agrabhāg, mārg kā ghūmāw wā phirāw, ghūmā phirā wā murā huā mārg, lohe kā bāndhanā wā bandhan, vakrokti, vakrabhanit*.
- CRANKLE**, *v.* to break into bends or angles—*Torakar kone aur mor banā dātā<sup>h</sup>*.
- CRANK**, *a.* (D. *crank*) stout, bold, liable to be overset—*Maubūt, diler, ulat jāne ke qābil—Drigh, porhā, sāhasī, dhithā, ulat jāne ke yogya*.
- CRANKY**, *n.* (L. *crenā*) a chink, a cleft—*Darār<sup>h</sup>, darkā<sup>h</sup>, chir<sup>h</sup>*. [chiron se bhārā huā.
- CRANKIED**, *a.* full of chinks—*Shigāf-dār, shikāf-dār, darz-dār—Darārmay, chirmay*.
- CRANTS**, *n. pl.* (Ger. *kranz*) garlands carried before the bier of a maiden and hung over her grave—*Phūl ki malā jo ek an-byāhi larkī ke janāze ke āge āge log le jāte haiñ aur uskī qabr ke upar latkā dete haiñ—Phūl ki malā jo ek kumārī ki rathī ke āge āge log le jāte haiñ aur uske gārne ki jagah ke upar latkā dete haiñ*.

**CRAPE**, *n.* (Fr. *crépe*) a thin stuff loosely woven—*Ek qism ká patlá kaprá*—*Ek prakár ká jhírjhirá patlá wá viral kaprá*.

**CRÁP'U-LA**, *n.* (L.) a surfeit—*Kháne pine kí ziyádati yá bad-parhezí*—*Ajirn*.

**CRASH**, *v.* (Fr. *ecraser*) to make a noise as of things falling and breaking, to break, to bruise; *n.* a loud mixed noise—*Churchuráná<sup>h</sup>, marmaráná<sup>h</sup>, kukuráná<sup>h</sup>, dhar-dharáná<sup>h</sup>, harharáná<sup>h</sup>, toráná<sup>h</sup>, kuchalná<sup>h</sup>; n. churchuráhat<sup>h</sup>, marmaráhat<sup>h</sup>, harharáhat<sup>h</sup>, dharáká<sup>h</sup>, [ráhat<sup>h</sup>.*

**CRASH'ING**, *n.* a violent mixed noise—*Dharáká<sup>h</sup>, churchuráhat<sup>h</sup>, kapkaráhat<sup>h</sup>, marmaráhat<sup>h</sup>*.  
**CRÁ'SIS**, *n.* (Gr.) the temperament, the mingling of two vowels in one syllable—*Srisht, mizáj, do kurúf-i-illat ká ek rukn yá híje meñ báham milná*—*Prakriti, swabháv, do swarón lá ekatra aisá miláná wá milná kí unká uehcharaṇ ek bār meñ ho*.

**CRASS**, *a.* (L. *crassus*) gross, coarse—*Moťá<sup>h</sup>, patlá nahín<sup>h</sup>, mihin nahín*.

**CRÁ'SI-MENT**, *n.* thickness—*Gárhá-pan<sup>h</sup>, mutáí<sup>h</sup>*.

**CRÁ'SI-TUDE**, *n.* grossness, coarseness—*Mutáí<sup>h</sup> motáí<sup>h</sup>, motá-pan<sup>h</sup>*.

**CRÁ'SNESS**, *n.* grossness—*Mutáí<sup>h</sup>, motáí<sup>h</sup>, motá-pan<sup>h</sup>* [gharí<sup>h</sup>.

**CRATCH**, *n.* (L. *crates*) a frame for hay—*Súkhi ghás rakhne ká machán yá kath*.

**CRÁTE**, *n.* a wicker pannier, a hamper—*Tokrá<sup>h</sup>, tokri<sup>h</sup>, dālā<sup>h</sup>, dāli<sup>h</sup>, daurā<sup>h</sup>, dauri<sup>h</sup>*.

**CRÁ'TER**, *n.* (L.) the mouth of a volcano—*Koh-i-átash-afshár ká dahána*—*Jwálá-mukhi ká munh*. [dálná<sup>h</sup>.

**CRÁUNCH**, *v.* (D. *schwantzen*) to crush in the mouth—*Chábná<sup>h</sup>, chabáná<sup>h</sup>, chabá*.

**CRA-VÁT**, *n.* (Fr. *cravate*) a neckcloth—*Gulá-band*—*Galiveshtan, galé ká kaprá, galá lapetne ká kaprá*. [*k*—*Ati anurág se prarthaná k., lálásá k., barí abhilāshá k.*

**CRÁVE**, *v.* (S. *crāvan*) to ask earnestly, to long for—*Minnat k., darkhwašt k., istid'a*.

**CRÁ'VER**, *n.* one who craves—*Minnat k. w., darkhwašt k. w., sāl*—*Prarthak, ati anurág se wá vinay pūrvak prarthná k. w.*

**CRÁ'VING**, *n.* unreasonable desire—*Ná-mā'gúl khwáhish, qair-wájib hawas, hauká<sup>h</sup>*—*Atisayavāñchhá, utkanthá*.

**CRÁ'VEN**, *n.* (*crave*) a coward, a recreant; *a.* cowardly; *v.* to make cowardly—*Buz-du, ná-mard; a. buz-dilá; v. buz-dil yá ná-mard k.*—*Darpokná, káyar; a. katar, bhiru, darálú; v. katar wá bhiru k.*

**CRÁW**, *n.* (Dan. *kroe*) the crop of birds—*Chiriyón ká potá onrá petá yá jhojh<sup>h</sup>*.

**CRÁW'FISH**, **CRÁY'FISH**, *n.* (Fr. *ceretise*) a small crustaceous fish—*Jhingá<sup>h</sup>, chhoti chingri machhli<sup>h</sup>*. [chulná<sup>h</sup>, kíre sarikhá chalná<sup>h</sup>, dhire dhire chalná<sup>h</sup>.

**CRÁWL**, *v.* (D. *krielen*) to creep, to move as a worm, to move slowly—*Reigná<sup>h</sup>, pet se*  
**CRÁW'ER**, *n.* one that crawls—*Reigne w<sup>h</sup>, pet se chalne w<sup>h</sup>, kíre sarikhá chalne w<sup>h</sup>, dhire dhire chalne w*. [kí ek lekhní.

**CRÁY'ON**, *n.* (Fr.) a kind of pencil—*Naqli khinchne ká ek qalam*—*Chhavi khinchne*.

**CRÁZE**, *v.* (Fr. *ecraser*) to break, to crush, to disorder the intellect—*Tukre tukre k<sup>h</sup>, torná<sup>h</sup>, adh-págál k<sup>h</sup>, baurahá k<sup>h</sup>, bauráná<sup>h</sup>, págal k<sup>h</sup>*.

**CRÁ'ZED-NESS**, *n.* state of being crazed—*Tútá hálát, naqáhat, zu'f, khalal-i-dimág, khushk-magzi*—*Jirnatá, tití avasthá, baurahápan, vátulata, pagalpaná*. [págál.

**CRÁ'ZY**, *a.* broken, disordered in intellect—*Tútá<sup>h</sup>, baurahá<sup>h</sup>, baurá<sup>h</sup>, págal<sup>h</sup>, adh*.

**CRÁ'ZI-NESS**, *n.* weakness, disorder of mind—*Ná-tawáni, zu'f, divánagi, khalal-i-dimág*—*Jirnatá, daurbalya, baurahápan, pagalpaná, vátulata*.

**CRÉAK**, *v.* (W. *crecian*) to make a sharp harsh grating sound—*Machmacháná<sup>h</sup>, char-charáná<sup>h</sup>, kirkiráná<sup>h</sup>, gharráná<sup>h</sup>, churráná<sup>h</sup>*.

**CRÉAK'ING**, *n.* a harsh grating sound—*Machmacháhat<sup>h</sup>, charcharáhat<sup>h</sup>, jhankár<sup>h</sup>*.

**CRÉAM**, *n.* (L. *cremor*) the oily part of milk, the best part of any thing; *v.* to skim off the cream—*Malái<sup>h</sup>, tuhfa, zubda, butf; v. malái utárná<sup>h</sup>*—*Sári, sarhi, sár; v. sári wá sári utárná wá kátná*. [se bhara huá, sári wá sári sarikhá.

**CRÉAM'y**, *a.* full of cream, like cream—*Malái se bhara huá<sup>h</sup>, malái sá<sup>h</sup>*—*Sári wá sári*.

**CRÉAM'FACED**, *a.* pale, cowardly—*Zard, pilá<sup>h</sup>, buz-dilá, ná-mardá*—*Malin, milanavadan, malinamukh, darpokná, bhiru, darálú*.

**CRÉASE**, *n.* (T. *kroesen*) a mark left by a fold; *v.* to mark by doubling—*Chín ká nichán; v. chin ká nichán k.*—*Chunat wá chunan ká chihn; v. chunat wá chunan ká chihn k.*

**CRÉ-ATE**, *v.* (L. *creatum*) to form out of nothing, to make, to cause, to produce—*Khalq k., hast k., banáná<sup>h</sup>, jūd k., paidá k.*—*Srishti k., rachaná, sirajná, nirmān k., utpanna k.* [jahán—*Srishti, sarjan, utpādan, jagat, vishva, sahsār*.

**CRÉ-ATION**, *n.* act of creating, the universe—*Áfrinish, paidáish, khilqat, káinat, dunyá*.

**CRÉ-ATIVE**, *a.* having the power to create—*Paidá-karne jūd-karne yá banáne kí qudrat rakhne w.*—*Utpādak, vidhái, srishtikaranaksham, nirmānasáli, janak*.

**CRÉ-ATOR**, *n.* the Being who creates—*Khálíq, áfrinanda, khalláq*—*Srashtá, vidhátá, srishtikartá*.

**CRÉA'TURE**, *n.* a created being, any thing created, an animal, a dependant, a word of contempt or petty tenderness—*Makhliq, khaliq, jānwar, haiwán, banda, parwarda*.

is lafz ká istīmāl hīqarat yá muhabbat zāhīr karne ke tiye bhī hotā hai—Bhūt, srisht vastu, jantu, prāpi, jīvi, āsrit jan, upajīvi, is śabd ká vyavahār ghñu wā pyār prakāś karne ke nimitta bhī hotā hai.

CRĒA-TU-RAL, *a.* belonging to a creature—*Makhlūq ke mutā'alliq, jānwārī, haiwānī—*Bhūtasambandhī, prāpīsambandhī, jīvasambandhī.

CRĒA-TURE-LY, *a.* like a creature—*Makhlūt sā, khalq ke mánind, jānwār ke mánind—*Bhūtasadris, prāpīsadris, jīvasadris. [prānidāsā, jīvasadāsā.]

CRĒA-TURE-SHIP, *n.* the state of a creature—*Makhlūqiyat, haiwāniyat—*Bhūtatawa,

CREED, *n.* (L. *credo*) that which is believed, a summary of the articles of faith—*'Aqáid, dīn ke muǵmal 'aqáid—*Mat, viśwāsaniyavishayasūtrasaṅgrah.

CRĒ-DENCE, *n.* belief, credit, confidence—*Bāwar, ītibār, ītiqād, ītimād—*Viśwās, pratyay, śraddhā.

CRĒ-DEN'DA, *n. pl.* (L.) things to be believed—*Ītiqād kī chízeñ, 'aqáid—*Jo bātāñ pratyay wā śraddhā ko yogya hōwāñ, dharmavishay meñ avāśya śraddhā kī bātāñ.

CRĒ-DENT, *a.* easy of belief, having credit—*Jald ītiqād k. w., mutaqid, mutābar—*Śraddhāwāñ, śighra māñe w., śighra viśwās k. w., pratyayī, prāmāñik.

CRĒ-DENT'IAL, *n.* that which entitles to credit; *a.* giving a title to credit—*Dast-āwez, sanad; a. mutābar k. w.—*Viśwāsapatra, pratyayapatra, pratyayakāriñ, pramāñ; *a.* prāmāñikakāri, prāmāñakāri.

CRĒ-D'IBLE, *a.* that may be believed—*Mutābar, mutāmad, ītibārī, bāwar-pazīr—*Viśwāsyogya, viśwāśya, prāmāñik. [pitratā, prāmāñikatwa, viśwāsyatwa.]

CRĒ-D'IB'IL'ITY, *n.* claim to belief—*Mutābarī, mutāmadī, ītimād, ītibār—*Viśwāsa-

CRĒ-D'IBLE-NESS, *n.* worthiness of belief—*Mutābarī, ītimād kī qābīliyat—*Śraddheyatā, viśwāsapātratā, prāmāñikatwa. [se, prāmāñikatwa se.]

CRĒ-D'IBLY, *ad.* in a manner claiming belief—*Mutābarī se, ītibār se—*Viśwāsapātratā

CRĒ-D'IT, *n.* belief, honour, good opinion, faith, trust reposed, influence; *v.* to believe, to trust, to admit as a debtor—*Ītiqād, 'izzat, qadr, wazn, bharām, nek-nāmi, ītimād, imān, ītibār, ihtiyār; v. ītibār k., ītimād k., bāwar k., yaqīn lūnā, wām d., qarz d., qarzan d., 'āriyatan d.—*Pratyay, sambhram, maryādā, sākh, samāñ wā samāñ, sukhyāti, yās, mānyatā, śraddhā, viśwās, prabhāv, gaurav, chaltā, kahā-sunā; *v.* pratyay k., viśwās k., sākh māñā.

CRĒ-D'IT-BLE, *a.* worthy of credit—*Nām-war, surkh-rū, 'izzat-dār, rū-dār, 'umda, qābil-ī-tā'rif—*Kirtikar, yasakar, mānya, pūjya, prasañsanīy, uttām.

CRĒ-D'IT-A-BLE-NESS, *n.* reputation, estimation—*Nām-wārī, surkh-rūī, rū-dārī, mutābarī, qadr, 'izzat—*Mānyatā, sammānyatā, ādar, māñ.

CRĒ-D'IT-BLY, *ad.* with credit—*Bā-hurmat, bā-qadr, 'izzat se, nek-nāmi se, surkh-rūī se—*Māñ se, viśiṣṭ rūp se, bajāī kī yogyatā se, sukhyāti se, kirtī se, prasañsanīyatā se.

CRĒ-D'ITOR, *n.* one who trusts or gives credit—*Ītibār k. w., dāin, qarz-dihanda, qarz-khōwāñ—*Viśwās k. w., byohar, mahājan, dhani, dhanik, rūp d. w.

CRĒ-D'IT-RIX, *n.* a female creditor—*Ītibār karne-wālī 'aurat, qarz dene-wālī 'aurat, qarz dihandin—*Viśwās karne-wālī strī, rūp dene-wālī strī, byoharin.

CRĒ-D'U-LOUS, *a.* easy of belief—*Sarī'u-l-ītiqād, za'ifu-l-ītiqād, sāda-dil, jald ītibār k. w.—*Viśwāsāñil, pratyayāñil, śraddhāmāy, āśāñkāñil, śighra viśwās k. w., bhōlā.

CRĒ-D'U'LI-TY, *n.* easiness of belief—*Za'ifu-l-ītiqādī, sarī'u-l-ītiqādī, sāda-dilī—*Pratyayāñilatā, viśwāsāñilatā, śraddhālūtā, bhōlāī, bhōlāpan.

CRĒ-D'U-LOUS-LY, *ad.* with easy belief—*Za'ifu-l-ītiqādī se, sarī'u-l-ītiqādī se, sāda-dilī se—*Pratyayāñilatā se, viśwāsāñilatā se, śraddhālūtā se, bhōlepan se.

CRĒ-D'U-LOUS-NESS, *n.* aptness to beheve—*Za'ifu-l-ītiqādī, sarī'u-l-ītiqādī, sāda-dilī—*Bhōlāī, bhōlāpan, viśwāsāñilatā, pratyayāñilatā.

CRĒEK, *n.* (S. *crecca*) a small inlet, a bay, a cove, a turn—*Kol<sup>h</sup>, khārī<sup>h</sup>, nālā<sup>h</sup>, khāl<sup>h</sup>, kolkī<sup>h</sup>, mor<sup>h</sup>, ghumwā<sup>h</sup>, ān<sup>h</sup>, bhānwā<sup>h</sup>, pher<sup>h</sup>, phirāw<sup>h</sup>.*

CRĒEK'T, *a.* full of creeks, winding—*Kol khārī nālā khāl yā kolkī se bharā huā<sup>h</sup>, mur-tā<sup>h</sup>, ghumauā<sup>h</sup>, phirtā<sup>h</sup>, bhawitā<sup>h</sup>, ghūmtā<sup>h</sup>, bāñkilā<sup>h</sup>.*

CRĒEP, *v.* (S. *crepan*) to move as a worm, to move slowly or feebly, to grow along, to steal in, to fawn; *p. t.* and *p. p.* CRĒPT—*Rengnā yā rīngnā<sup>h</sup>, pet ke bal chalnā<sup>h</sup>, dhīre dhīre chalnā<sup>h</sup>, bawīrnā<sup>h</sup>, dōirnā<sup>h</sup>, phailnā<sup>h</sup>, chupke se ghusnā<sup>h</sup>, an-dekhe yā an-jāne ānā yā jā rahnā<sup>h</sup>, jigīgtī k<sup>h</sup>, lūpkhūī k<sup>h</sup>. [makorā<sup>h</sup>.]*

CRĒEP'ER, *n.* one that creeps—*Rengne w<sup>h</sup>, pet ke bal chalne w<sup>h</sup>, bel<sup>h</sup>, latā<sup>h</sup>, kīrā-*

CRĒEP'ING-LY, *ad.* slowly, like a reptile—*Dhīre-dhīre<sup>h</sup>, rase-rase<sup>h</sup>, kīre-makore sarikhā<sup>h</sup>.*

CRĒ-MĀ'TION, *n.* (L. *cremo*) a burning—*Sozish, julan<sup>h</sup>—*Agnidāh, dāh, dahan.

CRĒ-MOR, *n.* (L.) a creamy substance—*Dūdh kī malāī cīsī chīz—*Dūdh kī sārī wā sārī<sup>h</sup> aīsī vastu. [nīchā katā huā.]

CRĒ-NĀ-TED, *a.* (L. *crena*) notched—*Khandānā-dār, dandānā-dār—*Labriyā, unehā-

CRĒ-PŪS'CU-LINE, *CRE-PŪS'CU-LOUS, a.* (L. *crepusculous*) glimmering—*Shafaq-āmez, roshni-o-tārīkī-āmez, jhilmilātā<sup>h</sup>—*Dhūndhlā, kuchh ujērā aur kuchh āndherā, ṭim-ṭimātā.

- CRÉSCENT**, *a.* (L. *creasco*) increasing, growing; *n.* the moon in her state of increase, any thing in the shape of the new moon; *v.* to form into a crescent—*Barhā huā<sup>h</sup>*, *barā hotā huā<sup>h</sup>*; *n.* *nau-chānd*, *hīlāl*, *chānd jab tavaqqi kī hālat meñ ho*, *hīlāl kī sūrat koi shai*, *nau-chānd ke mānind koi chiz*; *v.* *hīlāl yā nau-chānd kī sūrat banānā*—Varddhamān, varddhī; *n.* *apūrnachandra*, *varddhamān chandra*, *barhātā chandra*, *barhite hue chandra ke ākār koi vastu*, *navīnachandrakāra astu*; *v.* *navīna-*
- CRÉSÇVE**, *a.* increasing, growing—*Barhātā huā<sup>h</sup>*, *barā hotā huā<sup>h</sup>*. [chandrākar banānā.]
- CRÉSS**, *n.* (S. *cerse*) an herb—*Chansur<sup>h</sup>*. [disip. ulkā.]
- CRÉSSET**, *n.* (Fr. *croizette*) a light on a beacon, a torch—*Ākās-diyā<sup>h</sup>*, *mash ul*—*Ākūsa-*
- CRĒST**, *n.* (L. *crista*) a plume of feathers, a helmet, the comb of a cock, a tuft, pride, spirit; *v.* to furnish with a crest, to mark with streaks—*Par kā turra yā kalgi, khod, murg kā chūrā, tāj-i-khurās, tāj yā kalgi, gurūr, shelhī, fakhr, sh'in, dīlērī*; *v.* *turra-dār yā kalgi-dār k.*, *lambi lambi lahriyān yā lukirān khāchnā<sup>h</sup>*—*Par kā chūrā wā sikkā*, *mastak ke liye lohe kā top*, *śirastrān*, *kukkuśchūrā*, *sikkhī*, *abankār*, *abhimān*, *tej*, *sāhas*; *v.* *chūrāwān k.*, *sikhādhar k.*, *dhūriyān khīchnā*.
- CRĒST'ED**, *a.* having a crest—*Turra-dār*, *kafcha-dār*, *kalgi-dār*—*Chūrāwān*, *sikhādhar*.
- CRĒST'LESS**, *a.* without a crest—*Be-turra*, *be kalgi*, *be śirah*, *be-baktur*—*Chūrāhīn*, *sikhāhīn*, *śirastrānāhīn*.
- CRĒST'FÄLLEN**, *a.* dejected, spiritless—*Afsurda-dil*, *māyūs*, *gam-g'n*, *be-dil*—*Munh-latkā*, *sir-latkā*, *udās*, *mainamukh*, *khinna*, *nistaj* [*huā<sup>h</sup>*, *khari mīti se*].
- CRĒTACEOUS**, *a.* (L. *creta*) abounding with chalk, like chalk—*Khari mīti se dhārā*
- CRĒVŪCE**, *n.* (L. *crepo*) a crack, a cleft; *v.* to crack, to flaw—*Shiyāf*, *shikāf*, *sūrākh*, *darz*, *rakhnā*; *v.* *phatnā<sup>h</sup>*, *ta'knā<sup>h</sup>*—*Darār*, *sandhī*, *darūkā*, *chir*.
- CREW**, *crū*, *n.* (S. *crew*) a company, a ship's company—*Jamāt al*, *juhāzī*, *ahl-i-jahāz*—*Samāj*, *maṇḍalī*, *janasamūh*, *naukāsambandhijanāsamūh*.
- CREW**, *crū*, *p. l.* of *crow*—*Crow kā māzi-mutluq*—*Crow kā sāmānyabhūt*.
- CREWEL**, *crū'el*, *n.* (D. *klewel*) yarn twisted and wound on a ball—*Sūt jo batle par batā kowe<sup>h</sup>*, *batā hui bat<sup>h</sup>*.
- CRIB**, *n.* (S. *cryb*) a manger, a stall, a cottage, a child's bed; *v.* to shut up, to confine—*Nānd<sup>h</sup>*, *charānī<sup>h</sup>*, *thān<sup>h</sup>*, *go thān<sup>h</sup>*, *jhoṇprī<sup>h</sup>*, *jhoṇprī<sup>h</sup>*, *maṇṇā<sup>h</sup>*; *v.* *mānd d<sup>h</sup>*.
- CRIBBAGE**, *n.* a game at cards—*Tās kī ek bhāt kī khel<sup>h</sup>*. [band k., atkānā<sup>h</sup>.]
- CRICK**, *n.* (S. *erice*) a painful stiffness in the neck—*Ghinch yā gale kī aikrāhā<sup>h</sup>*.
- CRICKET**, *n.* (D. *kreken*) an insect—*Jhūgur<sup>h</sup>*, *gleurghurā<sup>h</sup>*. [dāndā.]
- CRICK'ET**, *n.* (S. *erice*) a game—*Goe-chuugān*, *go-bāzi*, *gond-dānde kī khel*—*Geñd-*
- CRĪER**. See under **CRY**.
- CRĪME**, *n.* (L. *crimen*) a great fault, a wicked act, an offence—*Barā jurm*, *zabūn harakat*, *taqsīr*, *gunāh*—*Mahāpātak*, *mahāparādhi*, *dushkarīm*, *pātak*, *aparādhi*, *dosh*, *chūk*, *bhūl*, *ghāṭī*. [pātakī, doshī, anyāyī.]
- CRĪME'FUL**, *a.* wicked, contrary to virtue—*Ma'yīb*, *nā-ma'yāl*, *muznīb*, *sharī*—*Pāpī*, *CRĪME'LESS*, *a.* without crime, innocent—*Be-gunāh*, *be-jurm*, *pāk*, *be-sharr*—*Nīra-parādhi*, *nirdoshi*.
- CRĪM'NAL**, *a.* guilty, wicked, relating to crime; *n.* one accused or guilty of a crime—*Gunāh-gār*, *gunah-gār*, *taqsīr-uār*, *ma'yīb*, *nā-ma'yāl*, *muznīb*, *'aibī*, *fauj-dārī*, *muta'allig-i-jurm*; *n.* *gunāh-gār*, *gunah-gār*, *'ad-kār*, *'āsi*, *taqsīr-uār*, *mujrim*—*Doshī*, *aparādhi*, *pāpī*, *pātakī*, *anyāyī*, *dandavidhī-sambandhī*, *aparādhavishayak*; *n.* *pāpī*, *pātakī*, *aparādhi*. [gārī—Aparādhitwa, sadoshatwa, pāpitwa.]
- CRĪM'NAL'ITY**, *n.* state of being criminal—*Gunāh-gārī*, *gunah-gārī*, *ma'yāsīyat*, *khātā*.
- CRĪM'NAL'LY**, *ad.* wickedly, guiltily—*'Aib se*, *shurr se*, *sharīrat se*, *gunah-gārī se*, *taqsīr-uārī se*—*Dushṭatī se*, *anyāy se*, *dosh se*, *pātak se*, *aparādhi se*.
- CRĪM'NATE**, *v.* to charge with crime—*Ilzām d.*, *tukmat lagānā*, *itihām lagānā yā d.*—*Dosh lagānā wā d.*, *aparādhi lagānā*, *kalaṅk lagānā*.
- CRĪM'NĀ'TION**, *n.* accusation, charge—*Itihām*, *tukmat*, *ilzām*, *'aib-goī*—*Doshārōp*, *apavīd*, *kalaṅk kī lagānā*. [mukta-ch'n—Apavīdak, kalaṅkakār, mudak.]
- CRĪM'NĀ TO-RY**, *a.* accusing, censorious—*Tukmatī*, *'aib go*, *harf-gār*, *ilzāmī*, *nukta-gār*.
- CRĪM'NOUS**, *a.* very wicked, guilty—*Nihāyat sharīr*, *boṛā bud-kār*, *zabūn*, *gunāh-gār*, *gunah-gār*, *taqsīr-uār*—*Atidusht*, *atimand*, *doshī*, *aparādhi*.
- CRĪM'NOUS-LY**, *ad.* very wickedly—*Nihāyat sharīrat se*, *bahut bud-kārī se*—*Atidushtatā se*, *barī khotāī se*. [tū, aparādhi, dosh, pātak.]
- CRĪM'NOUS-NESS**, *n.* wickedness, guilt—*Sharr*, *sharīrat*, *gunāh*, *taqsīr*—*Dushtatā*, *kho-*
- CRĪMP**, *a.* (S. *acrymman*) easily crumbled, friable, brittle—*Murmurā<sup>h</sup>*, *phuskā<sup>h</sup>*, *thore meñ chūr chūr h. w<sup>h</sup>*.—*Bhurūhurā<sup>h</sup>*.
- CRĪM'PLE**, *v.* (D. *krimpen*) to contract—*Jakrīnā<sup>h</sup>*, *aiñhūnā<sup>h</sup>*, *jhūriyānā<sup>h</sup>*, *sikrōnā<sup>h</sup>*.
- CRĪM'SON**, *crīm'zn*, *n.* (Ar. *kermes*) a deep red colour; *a.* of a deep red; *v.* to dye with crimson—*Qirmizi*, *argawānī*, *surkh*, *'abbāsī*, *lāl*; *a.* *khūb lāl*, *nihāyat surkh*; *v.* *qirmizi rangnā*, *surkh rangnā*—*Lohit*, *raktimā*, *arunimā*; *a.* *lohit*, *raktavarū*; *v.* *lohit rangnā*, *arun rangnā*.

**CRINQE**, *v.* (Ger. *kriechen* ?) to bow, to fawn, to flatter; *n.* a servile bow—*Zamīn-bosī k.*, *salām k.*, *chāplūsī*, *tamalluq k.*, *khush-āmad k.*; *n.* *zamīn-bosī*, *farrāshī-salām*, *chāplūsī*—*Sāshtāngaprapam k.*, *jigjigī k.*, *luṛkhuṛī k.*, *namratāchār k.*, *dīnatābhāv k.*, *stāvastuti k.*, *lallopatto k.*; *n.* *sāshtāngaprapam*, *ashtāngaprapam*, *atyadar*.

**CRINITE**, *a.* (L. *crinis*) like hair—*Bāl sū<sup>h</sup>*, *bāl sarikhā<sup>h</sup>*, *bāl aīsā<sup>h</sup>*.

**CRINKLE**, *v.* (D. *krinkelen*) to wind, to bend, to wrinkle; *n.* a wrinkle—*Murnā<sup>h</sup>*, *bhusinā<sup>h</sup>*, *chakkār marnā<sup>h</sup>*, *ghuknā<sup>h</sup>*, *chunan chunan ho jānā<sup>h</sup>*, *sikurnā<sup>h</sup>*, *sikornā<sup>h</sup>*, *chunan chunan banānā<sup>h</sup>*; *n.* *chīn*, *chikan*, *moṛ<sup>h</sup>*, *pher<sup>h</sup>*—*n.* *Chunat*, *bānk*, *ghumāw*, *bhānwāw*, *phīrāw*. [gu<sup>h</sup>; *a.* *laṅgrā<sup>h</sup>*; *v.* *laṅgrā k<sup>h</sup>*, *paṅgu k<sup>h</sup>*.

**CRIPPLE**, *n.* (D. *krepel*) a lame person; *a.* lame; *v.* to make lame—*Laṅgrā<sup>h</sup>*, *paṅ-*  
**CRISIS**, *n.* (Gr.) a critical time or turn. *pl.* *Crī'sēs*—*Ain-waqt*, *bahrān*—*Sūkshmakāl*, *thīk samay*, *subhāsubhāgna*, *śeshāvasthā*.

**CRISP**, *a.* (L. *crispus*) curled, brittle, friable, brisk; *v.* to curl, to twist—*Aīnthā huā<sup>h</sup>*, *kurkurā<sup>h</sup>*, *churchurā<sup>h</sup>*, *tez*, *chālūk*; *v.* *ghurchānā<sup>h</sup>*, *aīnthnā<sup>h</sup>*, *morornā<sup>h</sup>*, *sikornā<sup>h</sup>*, *mororā huā*, *ghurchāyā huā*, *ghungharāyā huā*, *ghurchīāyā huā*, *murmurā*, *bhaṅgur*, *phuskā*, *plurtillā*, *chaṭakwāh*. [hat<sup>h</sup>.

**CRISPATION**, *n.* the act of curling—*Aīnthā<sup>h</sup>*, *maror<sup>h</sup>*, *ghurchānā<sup>h</sup>*, *sikurnā<sup>h</sup>*, *ghurchā-*  
**CRISPY**, *a.* curled, brittle—*Aīnthā<sup>h</sup>*, *marorā<sup>h</sup>*, *ghurchāhā<sup>h</sup>*, *ghungharāyā huā<sup>h</sup>*, *mur-*  
*murā<sup>h</sup>*, *kurkurā<sup>h</sup>*, *churchurā<sup>h</sup>*. [yā ghungharāne ke liye lohā yā kīl<sup>h</sup>.

**CRISPING-IRON**, **CRISPING-PIN**, *n.* a curling iron—*Bāl aīnthne kā lohā<sup>h</sup>*, *bāl ghurchāne*

**CRITERION**, *n.* (Gr.) a standard by which any thing can be judged. *pl.* *Crī-tēri-a*

—*Kisī chiz kī bhalāī burāī daryāft karne kī 'alāmat*—*Lakshan*, *kisī vastu kī bhalāī burāī nīpnay karne kā lakshan*, *līng*, *gunāgunalakshan*, *gunāgunanīpnayākachihna*.  
**CRITIC**, *n.* (Gr. *krites*) a judge of merit in literature or art, one who finds fault; *a.* relating to criticism; *v.* to play the critic—*Nukta-dān*, *muhāqqiq*, *daqīqa-sanj*, *bā-rik-bīn*, *'allāma*, *nukta-chīn*, *khurda gir*, *harf-gir*, *'aib-jo*; *a.* *nukta-dānī muhaqqiqī daqīqa-sanjī yā nukta-chīnī ke muta'alliq*, *v.* *nukta-dān muhaqqiq daqīqa-sanj yā nukta-chīn kā kām k.*—*Gunāgunajna*, *gunadoshparikshak*, *gunadoshanirupak*, *doshagrāhī*, *chhidrānweshī*; *a.* *gunadoshanirūpanavidyāvishayak*, *gunadoshparikshāvishayak*; *v.* *gunadoshparikshak wā chhidrānweshī kā kām k.*

**CRITICALLY**, *ad.* relating to criticism, exact, judicious, censorious, producing a crisis—*Nukta dānī bārik-bīnī muhaqqiqī yā khurda-girī ke muta'alliq*, *bārik*, *nāzūk*, *thīk<sup>h</sup>*, *waqīf-kār*, *hosh-yār*, *'aql-mand*, *'aib-jo*, *harf-gir*, *khurda-gir*, *bahrānī*, *'ain waqt kā*—*Gunadoshanirūpanavishayak*, *gunadoshanirūpanavidyāsambandhī*, *gunadoshparikshāvishayak*, *sūkshma*, *sayatn*, *sāvadhān*, *śuddh*, *yathārth*, *suvišeṇak*, *vivekī*, *gunadoshajna*, *sūkshmadarsī*, *doshadarsī*, *doshānweshī*, *chhidrānweshī*, *paripārnadarśakabhedasambandhī*, *tūkālīk*.

**CRITICALLY**, *ad.* in a critical manner, at the exact point of time—*Nukta-dānī bārik-bīnī yā nukta-chīnī se*, *bar-waqt*, *bar-mahal*, *'ain-waqt*—*Gunadoshparikshā se*, *sūkshmadrishtī se*, *thīk samay meṇ*, *thīk kāl meṇ*.

**CRITICISE**, *v.* to judge, to censure—*Tamiz k.*, *tajwiz k.*, *bārik-bīnī k.*, *khurda-bīnī k.*, *ilsām d.*, *harf-girī k.*, *'aib-goi k.*—*Vichārana*, *gunadoshparikshā k.*, *gunadoshanirūpan k.*, *chhidra dekhnā*, *chhidra dhuṛhnā*, *dosh nikālā wā d.*

**CRITICISER**, *n.* one who criticises—*Tamiz yā tajwiz k. w.*, *bārik-bīn*, *khurda-bīn*, *nukta-dān*, *nukta-chīn*, *harf-gir*, *khurda gir*, *'aib-jo*—*Sūkshmadarsī*, *gunadoshparikshak*, *chhidrānweshī*, *doshadarsī*, *doshagrāhī*.

**CRITICISM**, *n.* the act of judging, remark, animadversion—*Khurda-bīnī*, *daqīqa-sanjī*, *nukta-dānī*, *gaul*, *nukta-chīnī*, *harf-girī*, *khurda-girī*, *'aib-jo*—*Gunadoshparikshā*, *gunāgunajna*, *gunadoshanirūpanavidyā*, *bāt*, *kāha*, *chhidrānweshī*, *doshānusandhān*.

**CRITIQUE**, *n.* a critical examination—*Khurda-bīnī ke sāth imtīhān yā āzmāish*, *nukta-dānī yā bārik-bīnī ke sāth imtīhān yā āzmāish*—*Gunadoshanirūpan*, *gunadoshparikshā*, *sūkshmadrishtī se vichār*.

**CROAK**, *v.* (L. *croco*) to cry as a raven or a frog, to make a hoarse noise, to murmur; *n.* the cry of a raven or a frog—*Kā-kā k<sup>h</sup>*, *ghar-ghoṇ k<sup>h</sup>*, *ghoṇ-ghoṇ k<sup>h</sup>*, *tar-toṇ k<sup>h</sup>*, *tar-tar k<sup>h</sup>*, *kar-kar k<sup>h</sup>*, *thak-thoṇ laṅānā<sup>h</sup>*, *dhak-dhoṇ k<sup>h</sup>*, *kurkurānā<sup>h</sup>*, *ghunghunānā<sup>h</sup>*, *bhānbhānānā<sup>h</sup>*; *n.* *karwe yā meṇḍak kā bol<sup>h</sup>*.

**CROAK'ER**, *n.* one who croaks, a murmurer—*Ghar-ghoṇ tar-toṇ tar-tar yā kar-kar k. w<sup>h</sup>*, *ghunghunāne w<sup>h</sup>*, *bhānbhānāne w<sup>h</sup>*, *kurkurāne w<sup>h</sup>*.

**CROAKING**, *n.* a low hoarse noise, murmuring—*Tar-toṇ<sup>h</sup>*, *ghar-ghoṇ<sup>h</sup>*, *ghoṇ-ghoṇ<sup>h</sup>*, *bar-barāhat<sup>h</sup>*, *kurkurāhat<sup>h</sup>*, *ghunghunāhat<sup>h</sup>*.

**CROCK**, *n.* (S. *croca*) an earthen vessel—*Mitti kā bartan<sup>h</sup>*, *māti kā bāsan<sup>h</sup>*.

**CROCK'ERY**, *n.* earthen ware—*Mitti ke bartan<sup>h</sup>*, *māti ke bāsan<sup>h</sup>*.

**CROC'D-ILE**, *n.* (Gr. *crocodilos*) an amphibious animal of the lizard kind—*Ghar-yāīl<sup>h</sup>*, *magar<sup>h</sup>*—*Kumbhīr*.

**CROCUS**, *n.* (L.) a flower—*Za'farān*, *ek bhānt kā pilā phūl<sup>h</sup>*—*Kunkum*. [chhotā khet<sup>h</sup>

**CROFT**, *n.* (S.) a small field near a house—*Ghar ke pās kā chhotā khet<sup>h</sup>*, *gocharē kā*



CROÏ-SADE'. See CRUSADE.

CRÖNE, *n.* (Ir. *criona*) an old woman, an old ewe—*Burhiyá<sup>h</sup>, buddhi<sup>h</sup>, búrhi<sup>h</sup>, búrhi<sup>h</sup>*  
 CRÖ'NY, *n.* an old acquaintance, a companion—*Qadim-ashná, qadim-rafiq, ham-sukhat,*  
*ham-dam*—*Purána jánpahcháñ w., chiraparichit, langotiyá sáthi, chiramitra, sáthi,*  
*sangí.*

CRÖN'Y-CAL. See ACRONYCAL.

CRÖÖK, *n.* (D. *krook*) a bent instrument, a shepherd's hook, an artifice; *v.* to bend, to pervert—*Kham-dár anjár, anksi<sup>h</sup>, galla-bán ki kham-dár láthi, hila fareb yá fann; v. kham-dár k., kham k., gum-ráh k., bad-ráh k.*—*Terhá hathiyár, langsi, gareriye wá bheriháre ki terhi láthi, meshapálakadand, upáy, chhal; v. terhá k., nawána, jhukána, aínthná, lachána, viparít k., bhrasht k., bigarná.*

CRÖÖK'ED, *a.* bent, not straight, curved, winding, perverse, untoward—*Khamáda, kham-dár, kham, kaj, bal-dar, pech-dár, bák-dár, kaj raftár, ná-rást, kaj-rau, bad-ráh, gum-ráh, ziddi*—*Terhá, benká, terhá berá, ghumauán, pher wá ghumáw ká, pher kháyá huá, kutil, bhrashabbhiv, kutilasil, hathilá.*

CRÖÖK'ED-LY, *ad.* in a crooked manner—*Kaji se, khami yá khamidagi se, pech se, gum-ráh se, zidd se*—*Terhá se, pher wá ghumáw se, kutilatá se, hath se.*

CRÖÖK'ED-NESS, *n.* state of being crooked—*Khami, khamidagi, kaj, pech, bák<sup>h</sup>, zidd, gum-ráhi, bad-ráhi*—*Terhá, vakratí, ghumáw, pher, bhanwaw, hath, kutilatá, kutilasilatá.*

CRÖÖK'BACK, *n.* a person with a crooked back—*Kúz-pusht, pusht-kham*—*Kubrá, kubjá.*

CRÖÖK'BACKED, *a.* having a crooked back—*Pusht-kham, kúz-pusht*—*Kubrá, kubjá.*

CRÖÖK'KNEED, *a.* having crooked knees—*Kaj-zánú, kham-zánú*—*Terhe ghuñón ká, terhi theuniyón ká.* [ká]

CRÖÖK'SHOULDERED, *a.* having bent shoulders—*Kaj-dosh, kham-dosh*—*Terhe kanhdhón*

CRÖP, *n.* (S.) the first stomach of a bird—*Potá<sup>h</sup>, onrá<sup>h</sup>, jhojh<sup>h</sup>.*

CRÖP'FUL, *a.* having a full belly—*Potá bhará huá<sup>h</sup>, ser, ásidu*—*Jhojlu bhará, pet bhará, agháyá, tript.* [ká kapot]

CRÖP'FER, *n.* a pigeon with a large crop—*Bare jhojh yá pote ká kabútar<sup>h</sup>*—*Bare pote*

CRÖP'SICK, *a.* sick with excess—*Bad-parhezi se binár*—*Kháne pine ke asanyam se rogi.*

CRÖP'SICK-NESS, *n.* sickness from excess—*Bad-parhezi se binári*—*Kháne pine ke asanyam se rog.*

CRÖP, *n.* (S.) the harvest, produce; *v.* to cut off, to mow, to reap—*Fasl, paidá-wár, galla; v. khoitná<sup>h</sup>, chhánná<sup>h</sup>, nochná<sup>h</sup>, tūgná<sup>h</sup>, kátná<sup>h</sup>, kañi k<sup>h</sup>.*—*Khetí, anáj, krishiphal, upaj.*

CRÖP'EAR, *n.* a horse with cropped ears—*Kan-katá ghora<sup>h</sup>.*

CRÖP'EARED, *a.* having the ears cropped—*Kan-kotá<sup>h</sup>.*

CRÖSS, *n.* (L. *cruz*) one straight body laid over another, the ensign of the Christian religion, misfortune, hindrance, vexation; *a.* transverse, oblique, perverse, peevish; *v.* to lay athwart, to sign with the cross, to cancel, to pass over, to thwart, to embarrass; *prep.* athwart, over, from side to side—*Salib, 'Isri mazhab ká ek nishán, hádása, áfat, atkán<sup>h</sup>, rukáw<sup>h</sup>, muzáhumat, qabáhat, khalal, diqqat; a. árá<sup>h</sup>, tirchhá<sup>h</sup>, hathilá<sup>h</sup>, muchlá<sup>h</sup>, magrá<sup>h</sup>, chirchirá<sup>h</sup>; v. árá rakhná<sup>h</sup>, salib ká khyáli shokl banána, salib ká nishán banána, mansúkh k., radd k., qalam khínchá, qalam nárná, gúzar k., tai k., 'ubúr k., muzáhumat k., man' k., rárgán k., bar-bád k., diqq k.; prep. árá<sup>h</sup>, pár<sup>h</sup>, ek or se dúsi or tak<sup>h</sup>, ek alung se dúsi alung tok<sup>h</sup>*—*Ek vastu jo dúsi par ári dhari ho, krús wá krús, 'Isáidharmachihñ, ápad, vipatti, vyághát, vighna, pratirodh, bádhá, kleś, kasht, duhkh, v. árá laganá, krús ká ákar banána, krús ká chihñ banána, kát dálná, vyarth k., metná, anyathá k., utarná, pár k., náungná, vighna dálná, bádhá dálná, rokná, árná, vyághát k., pratirodh k., gurbará d.*

CRÖ'STER, *n.* a bishop's staff—*Bare pádri ká 'asá jis par salib hotá hai*—*Bare dharmá-dhyaksh ká krúsawán dand, krusalakshitadharmmadhyakshadand.*

CRÖ'SLET, *n.* a small cross—*Chhotá salib*—*Chhotá krús wá krús.*

CRÖSS'ING, *n.* the act of signing with the cross, opposition, impediment, vexation—*Salib ki shakl banáni, salib ká nishán banána, khalal, muqábala, rok<sup>h</sup>, muzáhumat, diqqat, qabáhat*—*Krúschihñ banána, krusákar banána, vyághát, pratirodh, bádhá, vighna, duhkh, kleś, kasht.*

CRÖSS'LY, *ad.* athwart, adversely, peevishly—*Árá<sup>h</sup>, zidd se, bar-khiláf, tunuk-misáji se, zúd-ranjí se*—*Vyatyast, hath se, viparít, pratikúl, viruddh, chirchiráhat se, karkasatá se.*

CRÖSS'NESS, *n.* perverseness, peevishness—*'Aks, zidd, zúd-ranjí, tunuk-misáji*—*Hath, bhávavakratá, kutilatá, kutilasilatá, chirchiráhat, karkasatá.* [hue]

CRÖSS'ARMED, *a.* with arms across—*Bázú par bázú dhare hue*—*Báñh par báñh dhar*  
 CRÖSS'BARRRED, *a.* secured by transverse bars—*Áre chharón se mahfúz kiyá huá*—*Á*  
*dañdón wá chharón se surakshit kiyá huá.* [thag]

CRÖSS'BITE, *n.* a cheat; *v.* to cheat—*Dhokhá<sup>h</sup>, chhal<sup>h</sup>; v. dhokhá d<sup>h</sup>, chhal*

- CROSS-BOW**, *n.* a weapon for shooting—*Gulel, kamán*—Kamthá, dhanu, dhanu.
- CROSS-OUT**, *v.* to cut across, to intersect—*Ár par kátná<sup>h</sup>, ápas meñ kátná<sup>h</sup>.*
- CROSS-EX-AMINE**, *v.* to test evidence by questions from the opposite party—*Mugábil jariq ke suwálat se kisi kí shahádat ko jánchná, suwálat-i-tardid k., jirah ke suwál k.*—Prativádi ke praśnoñ se śikshítá kí pariksha k.
- CROSS-GRAINED**, *a.* having the fibres transverse, perverse, peevish, vexatious—*Árī-ārī rag yá reshe ká, hathilá<sup>h</sup>, magrá<sup>h</sup>, chirchirá<sup>h</sup>, dukhdáí<sup>h</sup>*—Viloma, pratilom.
- CROSS-LEGGED**, *a.* having the legs crossed—*Palihí máre hue<sup>h</sup>, palihí márkar baijhá huá<sup>h</sup>, táñy par táñg dhare hue<sup>h</sup>.*
- CROSS-PURPOSE**, *n.* a kind of enigma or riddle, a contradictory system—*Mu'ammó, chistán, khiláf irádu, khiláf qá'idu*—Bujhawwal, paheli, viruddh manorath, viparit vyavasthá.
- CROSS QUESTION**, *v.* to cross-examine—*Mugábil jariq ke suwálon se kisi kí shahádat ko jánchná, suwálat-i-tardid k., jirah ke suwál k.*—Prativádi ke praśnoñ se śikshítá kí pariksha k. [*játi hai<sup>h</sup>, pag-dand<sup>h</sup>, chau-ruhá*—Upapath, chatushpath.
- CROSS-ROAD**, *n.* a road across the country—*Ek chhoṭi sarak jo buri sarak ko kutkar*
- CROSS-ROW**, *n.* the alphabet—*Aljad, alif-be ki tukht.*—Varnamálá
- CROSS-WAY**, *n.* a path crossing the chief road—*Ek chhoṭi ruh jo buri sarak ko kutkar chali játi hai, chau-ruhá*—*Ek márg jo buri sa, ak ke par hokar nikal játa hai, upapath, chatushpath.*
- CROSS-WIND**, *n.* an unfavourable wind—*Bád-i-mukhálif*—Pratikúl váyu, viruddh váyu.
- CRÖTCH**, *n.* (Fr. *croc*) a hook, a fork—*Ankri<sup>h</sup>, kántá<sup>h</sup>.*
- CRÖTCH-ET**, *n.* a note in music, a mark in printing, thus [ ], a fancy, a whim—*'Ilm-i-misqi meñ ek nish in, chh ipe meñ ek nishán jaisa yahí [ ], khiyát, mauj*—Sañgitavidyá meñ ek chihn, chhāpe meñ ek chihn jaisa yahí [ ], man kí lahar, tarāñg.
- CRÖUCH**, *v.* (Ger. *kriechen*) to stoop low, to lie close down, to fawn, to cringe—*Bahut jhukná<sup>h</sup>, dabuk jánā<sup>h</sup>, chāplāsi k., tamalluq k., pánu parná<sup>h</sup>*—Bahut nihurná, jhuk jánā, dabak buṭhná, jigjigí k., turkhurík, dinabháñ prakās k., ashtāñgaprañām k., dīn wā atinanna h.
- CROUP**, *n.* (Fr. *croupe*) the buttocks of a horse. the rump of a fowl—*Putthe<sup>h</sup>, chūtar<sup>h</sup>.*
- CRÜP-PER**, *n.* a strap to keep a saddle right—*Ghore ki dunchi*—Aśwapuchchhabandhan, ghore kí pūñchh meñ jo chamrā bañdhá rahtá hai.
- CRÖUP**, *n.* (S. *hrecpan*) a disease in the throat—*Nareti yá natai ká ek rog<sup>h</sup>.*
- CROW**, *n.* (S. *craw*) a large black bird, the cry of a cock, an iron lever; *v.* to cry as a cock, to boast; *p. t.* **CREW** or **CRÖWED**—*Kauwá<sup>h</sup>, zág, murg ki áwáz, bañg, lohe ká sá-bar sabrá yá sábul<sup>h</sup>; v. báñgd., gurksh k., shekhi k.*—Doim kauwá, kág, kukkutarav, lohadañl; *v.* kukkutarav k., dīng māmā, phulphulāñ, dambh k., dīñbh k.
- CRÖW'FOÖR**, *n.* a flower—*Gokhrá<sup>h</sup>, gukhará<sup>h</sup>.*
- CRÖW'KEEP-ER**, *n.* a scarecrow—*Kauwon yá chiriyon ke darāne ke liye ek mūrāt<sup>h</sup>.*
- CRÖW'FEET**, *n.* the wrinkles under the eyes—*Añkhoñ ke niche jhūriyāñ yá sikurāñ<sup>h</sup>.*
- CRÖWD**, *n.* (S. *cruth*) a confused multitude, the populace; *v.* to thrust together, to press close, to fill to excess, to encumber—*Jam'at, izdihām, awāmu-n-nās; v. thelkar bhar d<sup>h</sup>, gunjāñ k., kasrat se bhar d., jam' k., bhar jánā, bojh d<sup>h</sup>.*—Bhír, meli, samāj, samūh, vind, sañkul, bahujanasamūh, itar lokasamūh; *v.* thúsakar bharni, dabákar bharni, ghaní k., bahut hí bhar d., rehná, bhír karná, atisay bhar jánā, bharkar sañkará kar d., ládná.
- CRÖWD**, *n.* (W. *cruth*) a fiddle; *v.* to fiddle—*Sárangí<sup>h</sup>; v. sárangí bajáná<sup>h</sup>.*
- CRÖWD'ER**, *n.* a fiddler—*Sárangiyá<sup>h</sup>, sárangí bajāne w<sup>h</sup>.*
- CRÖWN**, *n.* (L. *corona*) an ornament worn on the head by sovereigns, a garland, the top of the head, regal power, reward, honour, completion, a silver coin; *v.* to invest with a crown, to dignify, to adorn, to reward, to complete, to finish—*Táj-i-sháhi, phálon ká káñ<sup>h</sup>, sir kí chánd<sup>h</sup>, bádsháha hukumat yá iktiyár, in'am, bakhshish, 'izat, hurmat, buzurgi, tamámi, anjám, ihtimám, chándi ká ek sikka; v. táji-sháhi rakhná, hurmat d., 'izat d., raunaq d., in'am bakhshish yá jazá d., tamám k., ákhir k., anjám ko pahuncháná*—Mukut, rájamukut, kirít, pushpamálá, mastak kí chándi, rájatwa, rájya, páritoshik, sammán, man, adar, siddhi, sañsiddhi, rúpe ká ek mudrá; *v.* mukut wá kirít mastak par dharná, rájamukutádi se abhishek k., sammán k., ádar k., alañkrit k., bhúshit k., śobhit k., páritoshik d., sampanna k., sampádan k., paripurn k., sañsiddh k., samápt k.
- CRÖWN**, *n.* one that crowns—*Táj-i-sháhi sir par rakhne w., hurmat d. w., 'izat d. w., raunaq d. w., in'am yá jazá d. w., tamám k. w., anjám ko pahuncháne w.*—Rájamukutádi se abhishek k. w., sammán k. w., ádar k. w., páritoshik d. w., alañkrit k. w., bhúshit k. w., sampanna k. w., sañsiddh k. w., samápt k. w.
- CRÖWN'ET**. See **CORONET**. [*d., yantrapá d.*
- ÜÇI-ATE**, *v.* (L. *crux*) to torture—*'Uqúbat d., 'azá<sup>h</sup> d., ázár d.*—Kles d., atiduhkh
- ÜÇI-AL**, *a.* transverse, intersecting—*Ará<sup>h</sup>, ápas meñ káñe-wále<sup>h</sup>, bich meñ káñe-wále<sup>h</sup>.*

- CRŪ-Ā-TION, *n.* torture, agony—'Azāb, āzir, 'uqūbat—Klēś, duḥkh, vyathā, yantrapā.
- CRŪ-Ā-BLE, *n.* alchemist's melting pot—Gharīyā<sup>b</sup>, dhāt galāne kā bartan<sup>b</sup>, kulhiyā<sup>b</sup>.
- CRŪ-Ā-FIX, *n.* an image or painting of Jesus on the cross—Jis hāl meṁ Hazrat 'Isā salīb par mare the us surat ki taswīr yā mūrūt—Jis rītī se Isā krūs par mare the uski pratimā wā mūrī. [*d.*, tasīb—Krūs par bāndhkar dand wā yantrapā d.
- CRŪ-Ā-FIX'ION, *n.* the punishment of nailing to the cross—Salīb par bāndhkar 'uqūbat
- CRŪ-Ā-FORM, *a.* having the form of a cross—Salībī, salīb sā—Kṛśākār, kṛī-ākṛtī.
- CRŪ-Ā-FF, *v.* to put to death by nailing to a cross, to mortify, to torment—Salīb par charhānā, salīb par mekh mārke yā bāndhkar mār dālnā, tasīb k., salīb d., 'azāb d., 'uqūbat d., āzār d.—Krūs par charhā aur usmeṁ bāndhkar mār dālnā, klēś d., vyathā d., yantrapā d.
- CRŪ-Ā-FIER, *n.* one who crucifies—Tasīb k. w., salīb par mekh mārke yā bāndhkar mār dālnē w.—Krūs par charhākar aur us meṁ bāndhkar mār dālnē w., yantrapā d. w.
- CRŪDE, *a.* (*L. crudus*) raw, unripe, harsh, indigested, unfinished—Kham, nā-pukhta, sākt, nā-hazm, gair-tūlīl, nā-tamān—Kacchā, nāpakā, aparipakwa, apakwa, karā, ajīr, asanpūr, asanapt, aparishkṛt.
- CRŪDE'LY, *ad.* without due preparation—Ba-gair munāsib taiyārī ke, nā-pukhtagi khāmī nā-tamāmī yā bad-hazmī se—Ayatnapurvak, apāk asanaptī wā ajīraptī se.
- CRŪDE'NESS, *n.* rawness, unripeness—Khamī, nā-pukhtagi, kacchā<sup>b</sup>—Apāk, apakwatā, asiddhatwa, aparishkār.
- CRŪ-DE-TY, *n.* indigestion, unripeness—Bad-hazmī, nā-pukhtagi, khāmī, kacchā<sup>b</sup>—Ajīr-ātā, ajīrī, apāk, apakwatā, aparishkār, asiddhatwa.
- CRŪ'EL, *a.* (*L. crudelis*) inhuman, hard hearted, savage, ferocious—Be-dard, be-tars, sang-dil, durusht, be-rahm, zālim, be-mīhr, be-murawwat, sitam-gar, jallād, khūnī, khūn-khwar—Nirday, kathor, nishthūr, dāḥin, krūr, atīkrūr.
- CRŪ'EL-LY, *ad.* in a cruel manner—Be-dardi be-rahmī sang-dilī yā durushti se—Nirdayatī kathoratā nishthuratā wā krurātā se [nishthuratā, krurātā.
- CRŪ'EL-NESS, *n.* inhumanity, hardness, sang-dilī, durushti—Nirdayatā.
- CRŪ'EL-TY, *n.* inhumanity, barbarity—Be-rahmī, durushti, zulm, be-dardi, sang dilī, sitam-garī, qasābī, sāktī, be-murawwatī—Nirdayatā, nishthuratā, kathoratā, krurātā, nirdayatwa.
- CRŪ'ET, *n.* (*Fr. cruchette*) a vial for vinegar or oil—Sirka-dānī, tel-dānī, sirka yā tel rakhne kī shishī—Amlaras wā tel dharne kī kachakūpī, amlaras wā tel ke liye kanch kī kuppī.
- CRŪISE, *n.* (*L. cruz*) a voyage without any certain course; *v.* to rove over the sea—Idhar udhar safar-i-daryā; *v.* idhar udhar safar-i-daryā k.—Idhar udhar samudrabhraman; *v.* idhar udhar samudrabhraman k.
- CRŪIS'ER, *n.* a person or ship that cruises—Idhar udhar safar-i-daryā k. w. shakhs, jo jahāz idhar udhar bit kī talāsh meṁ phirā kartā hai—Idhar udhar samudrabhraman-kārī, jo naukā lūṭ ke khoj meṁ idhar udhar ghūmā kartī hai, jo jan naukā par idhar udhar phirā kartā hai.
- CRŪM, CRŪMB, *n.* (*S. cruma*) a small particle; a fragment, the soft part of bread; *v.* to break into small pieces—Reza, zarra, pārchā, tukrā<sup>b</sup>, rotī kā magz; *v.* chūr-chūr k., malnā<sup>b</sup>, dalmāsāl k., misnā<sup>b</sup>—Apū, kapikā tūk, chūr chūr, rotī kā gūdā. [*yā h.*, misnā<sup>b</sup>, malnā<sup>b</sup>, dalmās dālnā<sup>b</sup>, dalmās jānā<sup>b</sup>.
- CRŪ'MBLE, *v.* to break or fall into small pieces—Chūr-chūr k. yā h., tukre-tukre k.
- CRŪMP, *a.* (*S.*) crooked—Terhā<sup>b</sup>, bānkā<sup>b</sup>.
- CRŪ'MPLE, *v.* to draw into wrinkles, to shrink up, to contract—Tornā<sup>b</sup>, moronā<sup>b</sup>, jhol dālnā<sup>b</sup>, jhuriyānā<sup>b</sup>, sikornā<sup>b</sup>, sikurnā<sup>b</sup>, jhol khānā yā parnā<sup>b</sup>, tūdnā<sup>b</sup>.
- CRŪ'OR, *n.* (*L.*) gore, coagulated blood—Khūn-i-bastū, munjamīd-khūn—Gārhā lohū, jamā huā lohū.
- CRŪ'EN-TATE, *a.* smeared with blood—Khūn-ālūdā—Lohū lohān, lohū se bhārā huā.
- CRŪP'PER. See under CROUP. [pīnrī kā sambandhī, jāughāsambandhī.
- CRŪ'RAL, *a.* (*L. crus*) belonging to the leg—Tāng yā pīnrī se misht-dār—Tāng w.
- CRŪ-SADE', *n.* (*L. crus*) an expedition against the infidels—Jihād, kajirōn yā be-dīnōn ke upar. 'Isāiyōn kī charhāi, jo log 'Isāimazhab nahīn mānte the un par 'Isāiyōn kī charhāi—Jo log Isāi dham nahīn mānte the un par 'Isāiyōn kī charhāi, Isāidharmār-thayuddh.
- CRŪ-SAD'ER, *n.* one employed in a crusade—Jihād meṁ sharīk, jo log 'Isāi mazhab nahīn mānte the un par 'Isāiyōn kī charhāi meṁ sharīk—Jo log Isāidharm nahīn mānte the un par 'Isāiyōn kī charhāi meṁ sathī, Isāidharmārthayoddhā.
- CRŪ'SERS, *n. pl.* pilgrims who carry the cross, soldiers in the crusades—Salīb-dār ziyā, ratī, jo ziyaratī salīb de chalte hain, jihādī sipāhī, jo log 'Isāimazhab nahīn mānte the un par charhāi karne-wālē 'Isāi sipāhī—Kṛśadhārī tīrthasevī, kṛśāvāhak tīrthā-pātri, Isāidharmārthayoddhāgan.
- CRŪSE, *n.* (*Fr. cruche*) a small cup—Pyālī, chhotā pyāla yā jām—Kaṭorī, khori.

CRUSH, *v.* (Fr. *écraser*) to squeeze, to bruise, to subdue; *n.* a rushing together, a collision—*Nichornā<sup>h</sup>, masalnā<sup>h</sup>, kuchalnā<sup>h</sup>, chūr-chūr k<sup>h</sup>, tor dālnā<sup>h</sup>, dābnā<sup>h</sup>, dabā d<sup>h</sup>, dab jānā<sup>h</sup>, karā d<sup>h</sup>; n. relā<sup>h</sup>, ragrā<sup>h</sup>, takkar<sup>h</sup>, dhakkā<sup>h</sup>, dabāw<sup>h</sup>.*

CRUST, *n.* (L. *crusta*) an external coat or covering, a shell, a case, the outer part of bread; *v.* to cover with a hard case, to gather a crust—*Kach-kaṛā<sup>h</sup>, paprā<sup>h</sup>, poppi<sup>h</sup>, beṭhan<sup>h</sup>, chhā<sup>h</sup>, chhilkā<sup>h</sup>, sip<sup>h</sup>, sipi<sup>h</sup>, khol<sup>h</sup>, roṭi ká chhilkā<sup>h</sup>; v. parat dālnā<sup>h</sup>, lapet-nā<sup>h</sup>, papariyānā<sup>h</sup>, parat paynā<sup>h</sup>.*

CRUS TÁ'GROUS, *a.* shelly, with joints—*Sip-dār, sipi-dār, chhilkā-dār, girih-dār, jor-dār*—*Sipawān, chhilkaha, valkawan, gañṭhilā, jorōn se yukt.*

CRUS-TÁ'TION, *n.* an adherent covering—*Paprá<sup>h</sup>, pappi, parat<sup>h</sup>.*

CRŪS'TY, *a.* covered with crust, snappish—*Chhilkā dār, pappi-dār, sakht, tursh-rū, tunuk-mizāj, tund-mizāj, bad-kho*—*Baklāwān, valkawān, chhilkawān, karā, karkas, krāmūl, chirchirā.* [*bad-khoi se*—*Chirchirāhat se, karkasatā se.*

CRŪS'TI-LESS, *n.* the quality of being crusty—*Chhilkā-dārī, pappi-dārī, sakhti, tursh-rū, tunuk-mizāji, bad-khoi*—*Pappi-āhat, kaṛāpan, chirechirāhat, karkasatā.*

CRŪTCH, *n.* (S. *crier*) a support used by cripples; *v.* to support on crutches—*Boi-sākhī<sup>h</sup>, baśākhā<sup>h</sup>, phāṛṛ<sup>h</sup>, v. baśākhī par saubhālnā<sup>h</sup>.*

CRY, *v.* (Fr. *crier*) to utter a loud voice, to c'ry, to exclaim, to make public, to proclaim, to weep; *n.* a loud voice, clamour, lamentation, shriek, weeping—*Chillānā<sup>h</sup>, bulānā<sup>h</sup>, shor k, garkānā<sup>h</sup>, mashhūr k, mushtuhar k, mandā k, nāla k, wā-wailā k, giriya k, zārī k; n. chhūlāhat<sup>h</sup>, shor kī āwāz, shor-o-gul, gaugā, nāla, wā-wailā, chikh<sup>h</sup>, giriya, zārī*—*Chichuyānā, golrānā, hānk marnā, kūkūnā, hānk markar bolnā, prakās k, prachār k, phailānā, dhandhoriā phernā, ronā, phikarnā, bilaknā; n. hānk, pukar, golār, kalkal, hullar, vīlāp, bahākār, kūk, chūnghār, chitkār, chitkār, roāi, rolāi.*

CRĪER, *n.* one who cries goods for sale—*Mandā*—*Dhandhoriyā.* [*rodan, roarahat.*

CRŸ'ING, *n.* clamour; *a.* notorious—*Gul, shor, gaugā; a. 'alāniya, angusht-nūmā, 'ālam-nashir*—*Kalkal, hullar; a. lokaprasiddh, priakāt wā pragat.*

CRŸ'PT, *n.* (Gr. *krupto*) a cell or cave—*Guphā<sup>h</sup>, tal-ghar<sup>h</sup>, bhuiñ-ghar<sup>h</sup>, gulā<sup>h</sup>.*

CRŸ'PTIC, CRŸ'PTI-CAL, *a.* hidden, secret—*Poshida, makhfi*—*Gupt, chhipā, gūrh.*

CRŸ'PTI CAT-LY, *ad.* secretly, occultly—*Poshidagi se, ikhjá se*—*Gūpt rūp se, gūrhātā se.*

CRŸP-TŌG'A-MY, *n.* concealed fructification—*Poshida bar-āvari, makhji-samar-dārī*—*Gupt phalāw, gūph phulāw phalāw.*

CRŸP-TŌG'A-MOUS, *a.* secretly married, having the fructification concealed—*Poshidagi meñ nikāhā gayā, poshidagi se byāhā gayā, nā-mālūm bar-āvar yā samar-dār, poshidagi se phaltā philtā*—*Chupchup byāhā gayā, gupechup byāhā huā, gupt wā gūrh rūp se phaltā philtā huā.*

CRŸP-TŌG'RA-PHY, *n.* the art of writing in secret characters—*Nā-mālūm hurūf meñ likhne ká fān, muglūq nawisht-khuvān*—*Saṅket meñ likhne kī vidyā, aspashtakshar meñ likhne kī vidyā.*

CRŸSTAL, *n.* (Gr. *crystallos*) a regular solid body, a kind of glass; *a.* consisting of crystal, clear, transparent—*Billaur, ek gūm ká shisha; a. billaurin, billaurī, sáf, shaffáf*—*Sphatik, ek prakār ká kāñch wā kách; a. sphatik, sphatikamay, nirmal, swachchhā, vimal, pādarsak, prakāsbhedya.*

CRŸSTAL-LINE, *a.* consisting of crystal, resembling crystal, bright, clear, transparent—*Billaurī, billaurin, billaur sáf, billaur ke mánind, saf, safā, shaffáf*—*Sphatik, sphatikamay, sphatikasadris, sphatik sarikhā, vimal, nirmal, prakāsbhedya, pādarsak.*

CRŸSTAL-LIZE, *v.* to form into crystals—*Qalam k., qalam parnā*—*Sphatikakriti k. wā h.* [*kākriti k. wā h.*

CRŸSTAL-LI-ZÁ'TION, *n.* the act of crystallizing—*Qalam ká karnā yā parnā*—*Sphati-*

CŪB, *n.* (L. *cubo* ?) the young of a beast, a stall for cattle; *v.* to shut up—*Jāmour ká bachchā, pillā<sup>h</sup>, mawāshi yā dawāb ká thān; v. band k.*—*Pa-u ādi ká bachchā, sāv, pasusthān, paṣuon ká thān; n. mūñd d., atkānā, chhenknā.*

CŪBE, *n.* (Gr. *kubos*) a regular solid body with six equal sides, the product of a number multiplied twice into itself—*Shash-pahlū yā shash-pahal, shash-dar, ka'b*—*Ghan.*

CŪ'BI-C, CŪ'BI-CAL, *a.* having the form of a cube—*Shash-dar sáf, muka'b, shash-pahlū*—*Ghan, ghanasadrīs.* [*—Ghanavat, ghanavar se.*

CŪ'BI-CAL-LY, *a.* in a cubical method—*Shash-pahlū ke mánind, shash-dar kī sūrat par*

CŪ'BI-CAL-NESS, *n.* the state of being cubical—*Shash-tari, shash-pahlū, ka'b kī hūlat*—*Ghanatwa.* [*—Kothrī sambandhi.*

CU-BIC'U-LAR, *a.* (L. *cubo*) belonging to a chamber—*Kamare yā kothrī ke muta'alliq*

'U-BIC'U-LAR-Y, *a.* fitted for lying down—*Letne ke laig*—*Letne ke yogya.*

ŪBIT, *n.* (Gr. *kubiton*) a measure from the elbow to the extremity of the middle finger estimated at eighteen inches—*Hāth bhar mōp<sup>h</sup>, hāth<sup>h</sup>.*

'BI-TAL, *a.* containing the length of a cubit—*Hāth bhar<sup>h</sup>.*

Ū-TED, *a.* having the measure of a cubit—*Hāth bhar<sup>h</sup>.*

**CUCK'ING-STOOL**, *n.* an engine for punishing scolds and unquiet women—*Jhagrālū aur nā-shāstā 'auratōn ko sazā dene kā shikanja*—*Jhagrālū aur kalahī strīyon ko dand dene kī ek kal.*

**CUCK'OLD**, *n.* (*L. cuculus*) one whose wife is false to his bed; *v.* to corrupt a man's wife—*Daigys, qaltabān, zan-julab, wah shukhs jiski jorū fāhisha ho; v. daigys yā qaltabān banānā, kisi kī jorū ko fāhisha k., aur kisi ke sath āshnāī karne se apne khasam ko be hurmat k.*—*Jiski patni vyabhichārīni ho, vyabhichārīnipati, puñschālī-pati; v. dūse kī patni ke sath vyabhichār k., dūse ke sath vyabhichār karke apne pati kā pāni utārna.* [dabbū, darpoknā, kāyar, katar.]

**CUCK'OLD-LY**, *a.* poor, mean, cowardly—*Pāji, kamīna, buz-dilā*—*Nich, adham, darālū,*

**CUCK'OL-DOM**, *n.* adultery, state of a cuckold—*Zinā-kārī, harām-kārī, zinā, daigysi, zan-julabī*—*Chhinalā, parādāragaman, vyabhichārīnipatitwa, puñschālīpatitwa, vyabhichārīnipatidaś.*

**CUCK'OLD-MAR-ER**, *n.* one who makes a cuckold—*Daigys yā qaltabān banāne w., fājir, zinā-kār*—*Parādāragamī, parādārik, chhinalā, kisi vivāhī strī ke sath vyabhichār karke uske pati kā pāni utārne w.*

**CUC'KOO**, *n.* a bird—*Koyal<sup>h</sup>, pik<sup>h</sup>*—*Kokil.* [dār—*Orhūī wā ghūngnat sahī.*

**CUC'UL-LATE**, *CUC'UL-LA-TEB*, *a.* (*L. cucullus*) hooded—*Top-dār, orhni-dār, durga-*

**CUC'UM-BER**, *n.* (*L. cucumis*) a plant, and its fruit—*Khirā kā gāchh<sup>h</sup>, khirā<sup>h</sup>, lakri<sup>h</sup>, phūt<sup>h</sup>, karailā<sup>h</sup>, kheksā<sup>h</sup>.* [sāyami bāsan.]

**CUC'UR-BITE**, *n.* (*L. cucurbita*) a chemical vessel—*Ek qism kā kīmīyāī bartan*—*Ra-*

**CUD**, *n.* (*S.*) food which ruminating animals bring from the first stomach to chew again—*Jugālī<sup>h</sup>.*

**CUD'WED**, *n.* a plant—*Ek bhānt kā paudhā<sup>h</sup>.*

**CUD'DLE**, *v.* (*T. kudden*) to lie close, to join in an embrace, to hug—*Sat ke letnā<sup>h</sup>, god meñ sonā<sup>h</sup>, lipat ruhna<sup>h</sup>, chimat ruhna<sup>h</sup>, lipā lenā<sup>h</sup>, chhātī se lagānā yā lagnā<sup>h</sup>.*

**CUD'GEL**, *n.* (*W. cogel*) a stick to strike with; *v.* to beat with a stick—*Lāth<sup>h</sup>, lakkar<sup>h</sup>, lath<sup>h</sup>; v. lathiyānā<sup>h</sup>, lath<sup>h</sup> yā lāthī se mārna<sup>h</sup>.*

**CUD'GEL-ER**, *n.* one who cudgels—*Lathiyāne w<sup>h</sup>, lath<sup>h</sup> yā lāthī se mārne w<sup>h</sup>.*

**CUD'GEL-PROOF**, *a.* able to resist a stick—*Lāthī ko rokne w<sup>h</sup>, lāthī kī mār se nahīn bhāgne w<sup>h</sup>. lāthī kī mār sah lene w<sup>h</sup>.* [puchh, ānchal, sesh bhig, patā, saiket.]

**CUE**, *n.* (*L. cauda*) the tail, the end, a hint—*Dum, ākhīre hissā, ishāra*—*Pūnchh,*

**CUERPO**, *n.* (*Sp.*) the body—*Badan, jism*—*Sarir, deh, denh.*

**CUFF**, *n.* (*Gr. kopto* ?) a blow, a stroke, part of a sleeve; *v.* to strike with the fist—*Ghānsā<sup>h</sup>, dhaul<sup>h</sup>, thapper<sup>h</sup>, kos<sup>h</sup>, bāñh kī muhr<sup>h</sup>, v. ghānsā mārna<sup>h</sup>, ghānsiyānā<sup>h</sup>.*

**CUIRASS**, *n.* (*Fr. cuirasse*) a breastplate—*Baktar, chār-āina, jaushan*—*Kavach, urastrān.*

**CUI-RAS-SIÈR**, *n.* a soldier armed with a breastplate—*Baktar-posh, ziruh-posh, jaushan-posh*—*Kavachī, jhilamwān, urastrānpāwān.* [wā jhilām, jaughātrān.]

**CUISE**, *n.* (*Fr. cuisse*) armour for the thighs—*Jāngū kā baktar*—*Jāngū kā kavach*

**CULI-NARY**, *a.* (*L. culina*) relating to the kitchen or cookery—*Matbakhī, bāwarchī-khāne kā, tubākhī*—*Pākāsālisambandhī, pākasanibandhī, pākavidyāsambandhī.*

**CULL**, *v.* (*L. con, lego*) to pick out—*Chunnā<sup>h</sup>, chugnā<sup>h</sup>, binna<sup>h</sup>, bāchhnā<sup>h</sup>, bilachnā<sup>h</sup>.*

**CUL'LING**, *n.* any thing selected—*Muntakhab shai, chunā hūī chiz*—*Chunī chugī binī bāchhī wā barāī hūī vastū.* [Luchhā, durātunā, adham nar, nich jan.]

**CULL'ION**, *n.* (*It. coglione*) a scoundrel, a mean wretch—*Bad-zāt, shuhulā<sup>h</sup>, pāji*—

**CUL'IOS-LY**, *a.* mean, base—*Dūn, zulūl, kamīnū*—*Adham, nich.*

**CUL'LY**, *n.* a dupe; *v.* to be fool, to cheat—*Modhū<sup>h</sup>, sūda-dil, fareb-khurdā; v. ahmaq banānā, fareb d.*—*Gāwdī, dhūrttavānehit, jo anayās thagay jāy; v. mūrkh banānā, thagnā, chhālānā.*

**CUL'LY-ISM**, *n.* the state of a cully—*Modhū-pan<sup>h</sup>, gūwedi-pan<sup>h</sup>.* [kā chhānā huā jūn.]

**CUL'LIS**, *n.* (*Fr. coulis*) broth of boiled meat strained—*Chhānā huā shorbā*—*Māns*

**CUL-MIFER-OUS**, *a.* (*L. culmus, fero*) producing stalks—*Dānth-dār, dānthū paidā k. w.*—*Nālotpādak, dānthā utpanna k. w.*

**CULMI-NATE**, *v.* (*L. culmen*) to be vertical, to be in the meridian—*Santur-rāsī h., sir par anā<sup>h</sup>, kamāl 'urūj ko pahunchnā, nisfu-n-nahār par anā, dopahriyā nishān par anā*—*Mastakoparishthān par pahunchnā, mastak ke upar h., dopahriyā chhūn par h.*

**CUL-MI-NĀ'TION**, *n.* the transit of a planet through the meridian, the top or crown—*Kisi sāiyāre kā khatt-i-nisfu-n-nahār par anā, choti<sup>h</sup>*—*Paramonnati, agra śikhā, sir.*

**CUL'PA-BLE**, *a.* (*L. culpa*) blamable, guilty, criminal—*Mulzim, gunak-gār, gunāh-gār, taqīr-wār, mujr-m*—*Nindya, nindā ke yogya, nindaniya, doshī, aparādhi.*

**CUL'PA-BLE-NESS**, *n.* blame, guilt—*Ilzām, gunāh, jurm*—*Nindā, nindiyatā, nindaniya-twa, apavād, aparādhitā, dosh.* [Nindā se, nindya rūp se, dosh se, aparādhi se.]

**CUL'PA-BLY**, *ad.* blamably, criminally—*Ilzām se, jurm yā gunāh se, taqīr-wārī se*—

**CUL'PA-TO-RY**, *a.* charging with crime—*Ilzām lagāne w., tukmat yā iltihām lagāne w.*

—*Nindak, apavādak, kalañk lagāne w.*

CUL'PRIT, *n.* a person accused of a crime—*Gunah-gār, taqār-wār, mujrim*—Doshi, aparādhī.

CUL'TER. See COULTER.

CUL'TI-VATE, *v.* (L. *cultum*) to till, to prepare for crops, to improve—*Jotnā<sup>h</sup>, khet banānā<sup>h</sup>, durust k., ārásta k., taraqqī d., tarbiyat d.*—Hal chalānā, khet nikālā, banānā, sevā *n.*, bahānā, sudhārnā, sañwārnā.

CUL-TI-VĀ'TION, *n.* act of tilling/improvement—*Zirā'at, jotā<sup>h</sup>, ābād<sup>h</sup>, durustī, ārástagi, taraqqī*—Khetī, krishi, k'snāī, kīsānī, jot, banāw, sudhār, sañwār, sevān, parishkā, anupālan, sañvardhan.

CUL-TI-VĀ-TOR, *n.* one who cultivates—*Kisān<sup>h</sup>, kāsht-kār, muzārī, taraqqī d. w., durust k. w., ārásta k. w.*—Kriśhak, jotuā, kuñbī, kāchhī, sudhārne w., sañwārne w., anusevī, anushtāyī, anupālī.

CUL'TURE, *n.* the act of cultivating, improvement; *v.* to till, to improve—*Zirā'at, jotā<sup>h</sup>, durustī, durustagi, ārástagi, taraqqī*; *v.* jotnā<sup>h</sup>, durust k., ārásta k., taraqqī d.—Kisānī, kīsānī, krishi, khetī, jot, banāw, sudhār, sañwār, sevān, parishkā, sañvardhan, anupālan; *v.* hal chalānā, krishi k., khet nikālā wā banānā, banānā, sudhārnā, anusevā wā sevā k., bahānā.

CUL'VER, *n.* (S. *cultra*) a dove—*Jangali kabūtār*—Jaṅgali kapot.

CUL'VER-HO'USE, *n.* a dovecot—*Kabūtār-khāna*—Kapotigāh.

CUL'VER-IN, *n.* (L. *culuber*) a caimon—*Top, bari top*—Barā agnyastra.

CUM'BENT, *a.* (L. *culmo*) lying down—*Letā<sup>h</sup>, solāyā<sup>h</sup>, letāyā<sup>h</sup>, parā<sup>h</sup>.*

CUM'BER, *v.* (D. *kommeren*) to embarrass, to load, to busy; *n.* vexation, hindrance, embarrassment—*Pareshān k., mustarib k., tang k., bojhnā<sup>h</sup>, mashgūl yā mutaraddid k.*; *n.* diqqat, qabāhat, taklif, rok<sup>h</sup>, mu'āhumat, pareshānī, hairānī—Ghabrānā, vyākul k., jhaughat, dekar pirā d. lādā, uljhānā wā phānsānā; *v.* kleś, dukh, bādā, vigāna, kaṭak, kashṭ, vyākulātā, ghabrīhat.

CUM'BER-SOME, *a.* troublesome, burdensome—*Ranj-āwar, taklif-dih, waznī, saḥkt, girān*—Dukhad, dukhakar, kleśak, kashṭakar, bhāri, karā.

CUM'BER-SOME-LY, *ad.* so as to cumber—*Ranj-āwari se, taklif-dih se, saḥkti se, girānī se, tang yā pareshān karne ke taur se*—Ghabrāne vyākul karne pirā dene wā lādne ki rīti se.

CUM'BRANCE, *n.* burlen, hindrance—*Bojh<sup>h</sup>, bojh<sup>h</sup>, rok<sup>h</sup>, rukāwā<sup>h</sup>, rukāw<sup>h</sup>.*

CUM'BUS, *a.* troublesome, burdensome—*Taklif-dih, ranj-āwar, waznī, saḥkt, girān*—Kashṭakar, kleśak, bhāri, karā.

CUM'BOUS-LY, *ad.* in a burdensome manner—*Taklif-dih se, ranj-āwari se, saḥkti yā girānī se*—Kleś wā kashṭ dene ki rīti se, bādā dālne wā vigāna karne ke bhāv se, bhār se.

CUM'IN, *n.* (Gr. *kuminon*) a plant—*Zira*—Jirā.

[*k.*, sañchay *k.*

CUMU LATE, *v.* (L. *cunulus*) to heap together—*Jam<sup>h</sup> k., farāham k.*—Bāṭornā, dher

CUMU-LĀTION, *n.* act of heaping together—*Bator<sup>h</sup>, dheri kamā<sup>h</sup>.*

CUMU-LATIVE, *a.* consisting of parts heaped together—*Majmū' hisson kā banā huā*—Batore hue wā sañchit avayavon kā banā huā.

CUNC-TĀTION, *n.* (L. *cunctor*) delay—*Derī, der, dirangī*—Vilamb, dirghasūtratā.

CUNC-TĀTOR, *n.* one who delays—*Der k. w., dirangī k. w.*—Vilambakārī, vilamb *k. w.*

CUN'NING, *a.* (S.) skilful, artful, sly; *n.* skill, artifice, craft, slyness—*Hunar-mand, hikmatī, hosh-yār, makhār, fīratī, hila-bāz, 'aiyār*; *n.* hunar, hikmat, fīrat, hīrfat, robāh-bāzī, makkārī, 'aiyārī, 'aiyār-pan—Nipun, chatur, syānā, dhūrt, chhālī, kapaṭī; *n.* naipunya, nipunatā, syānāpan, chaturatī, dhūrttatā, kuṭilatā, chhāl.

CUN'NING-LY, *ad.* skilfully, artfully—*Hosh-yārī se, hunar-mandī se, fīrat hikmat yā hīrfat se, robāh-bāzī yā hila-bāzī se*—Nipunatā se, chaturatī se, dhūrttatā se, chhāl se.

CUN'NING-NESS, *n.* artifice, slyness—*Hikmat, fīrat, hīrfat, 'aiyārī, robāh-bāzī*—Chaturatī, yukti, syānāpan, dhūrttatā, kapat.

CUN'NING-MAN, *n.* a fortune-teller—*Ramāl, nasib-go*—Maṅgalāmaṅgalādeśī, śubhāśu-bhadarānājīva, kisi ke adriṣṭ kā burā bhālā batlāne w.

CUP, *n.* (S. *cupp*) a drinking vessel, a draught, a part of a flower; *v.* to draw blood by a cupping glass—*Pyāla, jān, nosh, shurb, kūs-i-gal*; *v.* siṅgi lagānā<sup>h</sup>, tomrī yā tumbī lagānā<sup>h</sup>, pāchhni<sup>h</sup>, puchhne d.<sup>h</sup>—Kāṭorā, katorī, khorā, khorī, pān wā ekapan, pushpagarbh, pushpakosh.

CUP'PER, *n.* one who cups—*Siṅgi w<sup>h</sup>, tomrī yā tumbī lagāne w<sup>h</sup>.*

[*liye rahe.*

CUP'BEARER, *n.* an attendant at a feast—*Sāqi*—Pānapātravāhak, jo pine kā pātra

CUP'BOARD, *n.* a case with shelves—*Pyāla wugaira rakhne ke liye tañr bhañdariyā yā bhañdariyā<sup>h</sup>*—Kāṭorā ādi dharme ke nimitta tāñr wā bhañdariyā.

CUP'PING-GLASS, *n.* a glass used for drawing blood—*Siṅgi<sup>h</sup>, lohū khinchne kā purwā<sup>h</sup>.*

CUP'PEL, *n.* (L. *cupella*) a small cup or vessel used in refining metals—*Filiz khālīs karne ki pyāli*—Sonā ādi dhātu sōdhane ki katorī wā khorī. [*-Dhātusōdhan.*

CUP-PELĀTION, *n.* the process of assaying and purifying metals—*Filiz kā khālīs k.*

- CUPIDITY, *n.* (L. *cupio*) eager desire, covetousness—*Tamannā, kamāl ārzū, hirs, hawās, tam'*—*Abhikāṅkshā, atysprihā, atiyabhilāsh, lālasā, lālach, lobb.*
- CŪPO-LA, *n.* (It.) a dome, an arched roof—*Gumbaz, qubba*—*Arddhagolākāraprāsāda-śring, harmyaśikhar.*
- CŪPREOUS, *a.* (L. *cuprum*) coppery, consisting of copper—*Tañbahā<sup>h</sup>, tāñbe kā<sup>h</sup>.*
- CŪR, *n.* (D. *korr*) a degenerate dog—*Leñri<sup>h</sup>, nikām kutiā<sup>h</sup>.* [*kilkilātā<sup>h</sup>.*]
- CŪR'ISH, *a.* like a cur, snarling—*Kutte aisā<sup>h</sup>, kutte sā<sup>h</sup>, gurratā<sup>h</sup>, ghurratā<sup>h</sup>, gurajātā<sup>h</sup>,*
- CŪR'ISH-LY, *ad.* snarlingly, brutally—*Gurrāhaṭ ghurrāhaṭ, yā guraj se<sup>h</sup>, kaṭṭar-pan se, kathoratā se<sup>h</sup>.*
- CŪR'ISH-NESS, *n.* moroseness, churlishness—*Bad-khoi, tund-mizāji, tunuk-mizāji, karakhtagi, be-rahmi*—*Chirchirāhaṭ, rukhāi, kuśilātā, kathoratā, nirdayatā.*
- CŪR'SHIP, *n.* meanness, ill-nature—*Kaminagi, razilagi, kurakhtagi, bad-khoi, bad-mizāji*—*Nichatwa, adhamatā, dushṭaprakriti, kuswabdhāv.*
- CŪRABLE. See under CURE.
- CŪRB, *n.* (Fr. *courber*) part of a bridle, restraint: *v.* to restrain, to check—*Ghoṛe kā thūthān bāndhne ki zanjir, zabt, man', rok<sup>h</sup>:* *v.* *zabt k., muzāhamat k., man' k., sañbhālnā<sup>h</sup>*—*Ghoṛe ki thūthni bāndhne ki karī, nigrah, avarodh, nishedh, atkāw, rukāw; v. thāmnā wā thānbhān, veg nivāraṇ k., sāniyam k., roknā, ārnā, atkānā.*
- CŪMB'ING, *n.* restraint, check—*Zabt, rol<sup>h</sup>, muzāhamat*—*Avarodh, nigrah, atkāw, āṛ wā arāw, rukāw.*
- CŪRD, *n.* (L. *crudus*) the coagulated part of milk; *v.* to turn to curds—*Dahi<sup>h</sup>, chhenā<sup>h</sup>:* *v.* *dahi jamānā yā jamnā<sup>h</sup>.* [*h<sup>h</sup>, jamānā yā jam jānā<sup>h</sup>.*]
- CŪRDLE, *v.* to change into curd, to coagulate—*Dahi jamānā yā jamnā<sup>h</sup>, thakkā k. yā*
- CŪRDY, *a.* full of curds, coagulated—*Dahi se bharā huā<sup>h</sup>, jamā huā<sup>h</sup>, thakkā huā<sup>h</sup>.*
- CŪRE, *n.* (L. *cura*) the act of healing, remedy, the benefice of a clergyman; *v.* to heal, to pickle—*Shifā-bakhshi, shifā, sikhut, āram chāra. 'ilāj, mu'ālaja, pādri kā 'uhda yā rozī; v. shifā d., tan-durust k., dūr kh., raf' k., mu'ālaja k., 'ilāj k., namak malnā, namak milākar achār dharnā yā mahfūz rakhnā*—*Chikitsā, rogāsānti, rogopasām, swāsthya, susthatā, aushadh, bhesaj, purohitavritti, purohit kā vyāpār wā adhikār; v. chaṅgā k., ārogya k., achchhā k., bhalā k., rogopasām k., layaṇ milānā, lon wā non milākar rakhi chhornā wā achār dharnā.*
- CŪRABLE, *a.* that may be healed—*Mumkinu sh-shifā. qābil-i-shifā, 'ilāj-pazīr*—*Chikitsa, swāsthyayogya, swāsthyaksham, chaṅgā h. wā karne ke yogya, sādhya.*
- CŪRABLE-NESS, *n.* possibility to be healed—*Mumkinu sh-shifā, 'ilāj-pazīri, shifā ki qābliyat*—*Chikitsyatwa, rogopasāmaniyatā, sādhyatā.*
- CŪRATIVE, *a.* relating to the cure of diseases—*Muta'alliq-i-mu'ālaja, bimāriyōn ke 'ilāj ke muta'alliq*—*Rogachikitsāsambandhi, chikitsāśishayak.*
- CŪRELESS, *a.* without cure, without remedy—*Be-'ilāj, gair-mumkinu sh-shifā, be-chāra*—*Achikitsya, asādhya, murrupāy.*
- CŪRER, *n.* one who cures, a healer—*Shifā-bakhsh, āram k. w., tan-durustī d. w., mu-'ālij, daf' yā raf' k. w., shafī*—*Chikitsak, rogāsāntak, rogahārī, ārogya k. w.*
- CŪRATE, *n.* a clergyman hired to perform the duties of another, a parish priest—*Pādri kā 'iwaz, mahalle kā pādri*—*Purohitapratinidhi, tole kā purohit.*
- CŪRA-CY, *n.* the office or employment of a curate, a benefice—*Pādri ke 'iwaz kā 'uhda yā kam yā rozī*—*Purohitapratinidhi kā pad vyāpār adhikār wā vritti.*
- CŪRATE-SHIP, *n.* the office of a curate—*Pādri ke 'iwaz kā 'uhda*—*Purohitapratinidhi kā pad vyāpār wā adhikār.* [akshak.]
- CURATOR, *n.* one who has the care of any thing, a guardian—*Dāroga, muhāfiz*—*Adhiś,*
- CURFEW, *n.* (Fr. *couvrir, feu*) an evening bell—*Shām kā ghañtā*—*Sāñjh kā ghañtā.*
- CŪRIOUS, *a.* (L. *curiosus*) inquisitive, accurate, exact, rare—*Rāz jo, mutajassīs, mutalāshī, hosh-yār, khabar-dār, bārik-bīn, dushvār-pasand, 'unda, bārik, nāzūk, durust, nādūr, 'ajīb-o-qarīb*—*Anusandhānechchhu, apūrvadarśanotsuk, anweshanāsakt, khojī wā khojū, bhediyā, sāvadhān, chaukas, suchet, suthrā, uttam, sūksham, thīk, anūthā, anokhā, abdhut, vichitra, apūrva.*
- CŪRIOUS-RY, *n.* inquisitiveness, a rarity—*Rāz-joi, tafakhus, tajassus, saugāt, tuhfa, kam-yābī, nā-dirā*—*Apūrvadarśanotsukatā, śraṇanadarśanotsukatā, anweshanāsakti, khojipan, durlabhadravaya, utkrishṭadravya, kautuk.*
- CŪRIOUSO, *n.* a curious person, a virtuoso—*Mutalāshī yā rāz-jo shakhs, 'ajāīb-dān*—*Apūrvadarśanotsuk wā anweshanāsakt jan, durlabhadravayānweshī, durlabhadravaya-saṅgrahi.*
- CŪRIOUS-LY, *ad.* inquisitively, artfully—*Tulāsh se, tajassus se, tafakhus se. rāz-joi se, gaur yā taammul se, bāriki se, nazākat se, khūbi se, durustī se, 'ajīb tarah se*—*Khoj se, anweshanāsakti se, soch vichār se, nipunatā se, sūkshmatā se, abdhut rīti se.*
- CŪRIOUS-NESS, *n.* inquisitiveness, nicety—*Tajassus, tafakhus, rāz-joi, bāriki, sabuki, tuhfaṭi, khūbi, nazākat*—*Anweshanāsakti, apūrvadarśanotsukatā, khojipan, suthrāi, sūkshmatā, suthrāpan.*

**CURL**, *v.* (D. *krullen*) to turn the hair in ringlets, to twist, to rise in waves; *n.* a ringlet of hair, wave, flexure—*Bāl ko ghurchānā<sup>h</sup>, ghurchānī<sup>h</sup>, guārlī banānā yā bannā, uinṭhā<sup>h</sup>, maroṇā<sup>h</sup>, maruṇā<sup>h</sup>, lapelnā<sup>h</sup>, lēpatnā<sup>h</sup>, laṭrānā<sup>h</sup>; n. kākul, zulf, manj, kham, pech, tād, shikan—n. Kākapakṣa, aloḥ, ghunghar wā ghunṅar, lahar, taraṅg, lachkāw, mor.*

**CURLY**, *a.* havi. *g* curls, tending to curl—*Zulf-dār, kākul-dār, pech-dār, pechilā, tād-dār, manj-dār, uinṭhā huā<sup>h</sup>*—Ghunghralā, ghurchiyāḥ, alakawān, kākapakṣavishṣatā, taraṅgamay, gburehtā huā.

**CURLY-NESS**, *n.* the state of being curled—*Zulf-dārī, kākul-dārī, pech-dārī, manj-dārī, uinṭh<sup>h</sup>*—Ghunghralāṇ, ghurchiyāḥ, kākapakṣavishṣatā.

**CUR-MUD'GEON**, *n.* (Fr. *coeur, merchant*) an avaricious churlish fellow—*Hirsi khasis shakhs—Lobhi kahjōis jan.* [kripan, kwayjan.]

**CUR-MUD'GEON-LY**, *a.* avaricious, churlish—*Hirsi, tāmi, balhil, khasis—Lobhi, lālchi, CURENT*, *n.* (Corinth) a shrub and its fruit—*Ek chho'ā per aur uskā phul<sup>h</sup>.*

**CURRENT**, *a.* (L. *curro*) running, passing, generally received; *n.* a running stream, course—*Racān, hāl, hāl kī, rāj, jārī, māwaw, rucāj, nāṭ, rāju-l waṭ; n. āb-i-racān, āb-i-jārī, raṭfār, daup<sup>h</sup>*—Chalanān, vidyāmān, vartamān, ab kā, pracharit, prachalit, sanchalit, sarvasannat, sarvagrihit, pramāṇik; *n.* srot, bahti nadī, prāvāh, gati.

**CURRENT-CY**, *n.* circulation, general reception, money or paper passing as money—*Gardish, rawāj, jirā, munawraj paisā rūpaya yā loṭ*—Ghumāw, pher, chalan, prachār, prachalamudā, prachalamudrā, prachalitāt.

**CURRENT-LY**, *ad.* in constant motion, generally—*Hamesha gardish meh, 'amāman, 'ālā-l'amām—Sakā daurtā, sakā gati meh, prachār se, chalan se, sāmānya rūp se, sadhārān rūp se.* [—Chalan, prachār, sukhoeṣṭhārān, vāpṭatā, vāgdrutatā.]

**CURRENT-NESS**, *n.* circulation, fluency—*Gardish, jirā, rawāj, zabān-āwārī, khush-goyāi*

**CURRI-CLE**, *n.* an open chaise with two wheels—*Do pahiyē ki khulī hui gārī<sup>h</sup>.*

**CURRY**, *n.* (L. *currum*) to dress leather, to beat, to rub a horse, to flatter—*Chamrā kumānā<sup>h</sup>, mīnā<sup>h</sup>, pīnā<sup>h</sup>, khurahrā k<sup>h</sup>, ghoṛ ko malnā<sup>h</sup>, chikhnā<sup>h</sup>, jhuslānā<sup>h</sup>, turkhuri k., lallo-putto k<sup>h</sup>.*

**CURRY-ER**, *n.* one who dresses leather—*Chamār<sup>h</sup>.*

**CURRY-ING**, *n.* the act of rubbing down—*Mālsh, ragarāw<sup>h</sup>—Minjāw, ghisāw.*

**CURRY-COMB**, *n.* an iron comb—*Kharahrā<sup>h</sup>.*

**CURSE**, *v.* (S. *curian*) to wish evil to, to execrate, to afflict, to utter imprecations; *n.* malediction, affliction, torment—*Badī yā bala chāhnā, lā'nat k., āfat dāhnā, taklif d., ranjida k., bad-du'ā d.; n. lā'nat, bad-du'ā, 'azāb, taklif, āziyāt—Amāṅgal wā anisṭ chāhnā, dhikkārnā, phitkārā, phitkārā, klōs d., dukh d., satāna, sāp d., kosnā; n. sāp, ākrośān, kashī, klōs, dukh, yātanā, yantrāṇ.*

**CURSED**, *p. a.* deserving a curse, vexatious—*Lā'nati, mal'ū, lā'in, mardūd, karīh, ranj-āwar, taklif-dih—Sāpārha, abhishapt, ākrusht, sāp wā dhikkār ke yogya, kashīkar, dhikkādyak.*

**CURSED-LY**, *ad.* miserably, shamefully—*Ba-zillat, zabūnī se, sharm-āwārī se—Burāī se, durgati se, durdaśāpūrvak, garhamyapirakān se, lajjit wā adham rūp se.*

**CURSED-NESS**, *n.* the state of being cursed—*Mal'ūnī, mardūdī—Garhamiyatā, ghri-nahatā, dhikkār ki yogyatā.* [yā, kosne w., sāp d. w., dhikkāne w., phitkārne w.]

**CURSER**, *n.* one who utters curses—*Bad-du'ā d. w., bad-du'ā-go, lā'nat k. w.—Koswāi*

**CURSING**, *n.* the uttering of a curse—*Bad-du'ā-goī—Sāp, ākrośān.*

**CURST**, *a.* hateful, peevish, malignant—*Makrūh, kurīh, zūd-ranj, tunuk-mizāj, bad-andesh, bad-khīrah, shūrīr—Chirīnārha, chirchirā, karkas, dweshī, drohī.*

**CURST-NESS**, *n.* peevishness, malignity—*Zūd-ranjī, tunuk-mizājī, bad-andeshī, bad-khōhī, shārāvat—Chirchirāḥ, karkasatā, dwesh, droh.* [twarīt, asāvadhān, karkā.

**CURSO-RY**, *a.* (L. *cursum*) hasty, slight—*Jald, be-lhāz, rawā-rawī kī, thorā<sup>h</sup>—Sighra,*

**CURSO-RY**, *ad.* hastily, slightly—*Jaldī se, shītābī se, sar-ā-sarī, rawā-rawī se, kuchh kachh.*

**CURSI-TOR**, *n.* a clerk in the court of chancery who makes out original writs—*Ing-*

**CURT**, *a.* (L. *curtus*) short—*Mukhtasār, kam—Chhoṭā, nyūn, saṅkshipt.*

**CURT-TAIL**, *v.* to shorten, to cut off—*Kotāh k., kam k., mukhtasār k., kamārā, jātā<sup>h</sup>—Saṅkshipt k., chhoṭā k., ghatānā, nyūn k., chhāṭnā.*

**CURT-TAILER**, *n.* one who curtails—*Kotāh kam yā mukhtasār k. w., kamāre w., kātne w<sup>h</sup>—Saṅkshipt k. w., chhoṭā k. w., ghatāne w., chhāṭne w.*

**CURT-AILING**, *n.* abbreviation, abridgment—*Iktisār, kotāhī, kam k.—Saṅkshēp, ghatāw, nyūnatā, nyūn k.*

**CURTAL**, *n.* a dog or woman with a docked tail; *a.* brief, abridged—*Dum-katā kuttā yā*



- ghorā*; *a. mukhtasar kam yā kotāk kiya huā, muntakhab*—Pūñchh katā yā bañhwā kuttā wā ghorā; *a. braswa, sañhrit, sañkshipt.* [rup ee, thore meñ.]
- CURTLY**, *ad. briefly, shortly*—*Ikhtisār se, al-garaz, ā-l-jumla, kāsīl-i-kalām*—*Saṅkshipta.*
- CURTAIN**, *cūr'tin*, *n.* (Fr. *courtine*) a hanging cloth; *v. to hang with curtains*—*Ma-cahri*; *v. masahri lāgnā<sup>h</sup>, masahri se gherwā<sup>h</sup>.*
- CURTAIN-LÉCTURE**, *a.* a reproof given in bed by a wife to her husband—*Tā'ū-m-i-khit-ratī, amlāmat jo koi 'aurat apne khasam ki bistare par karti hai*—*Jhirkī jo rāt ko*
- CURTSEY**. See **COURTESY**. [koi stri apne pati ko bichbaune par deti hai.]
- CŪ'RŪLE**, *a.* (L. *curulis*) belonging to a chariot, senatorial, magisterial—*Gāri ke mutā'alliq, amīri majlis ke mutā'alliq, kākīnāna*—*Gāri wā rath kā sambandhī, kulina-sabbesambandhī, nyāyādhyakshasambundhi.*
- CŪRVE**, *a.* (L. *curvus*) crooked, bent; *n. any thing bent*; *v. to bend*—*Munkhmi, kham-dār, kaj*; *n. kham, poch, kaj shai*; *v. kham-dār k., kaj k., terhā k<sup>h</sup>, lachīmī<sup>h</sup>, nawā-nā<sup>h</sup>, jhukānā<sup>h</sup>*—*Terhā, ankuśākār, būnkā, vakra, nawā huā, jhukā huā, bal khayā huā*; *n. terhī vastu, vakrarekshakriti, dhanurmārg, terhāi, bānk*; *v. vakra k.*
- CUR-VĀTION**, *n.* the act of bending—*Nawāw<sup>h</sup>, jhukāw<sup>h</sup>.*
- CŪRVA-TURE**, *n.* crookedness, bent form—*Terhāi<sup>h</sup>, terhī sūrat*—*Vakratā, vakrākār.*
- CŪRVI-TY**, *n.* crookedness—*Terhāi<sup>h</sup>, bānk<sup>h</sup>.*
- CŪR-VI-LIN'E-AR**, *a.* consisting of a crooked line—*Terhe khatt w., terhe khatt kā banā huā, munkhanikhatt w., bā-khatt-i-mankhāi*—*Vakrarekh. vakrarekhamay, vakramekhanimit, vakrarekhā wā vakrarekhaon kā banā huā.*
- CUR-VÉT'** (*It. corvett*) a leap, a bound; *v. to leap, to bound*—*Kūdh, phānd<sup>h</sup>, uchhāl<sup>h</sup>*; *v. kūdnā<sup>h</sup>, phāndnā<sup>h</sup>, uchhaluā<sup>h</sup>.* [or, gadli.]
- CUSHION**, *cūsh'un*, *n.* (D. *kussen*) a pillow for a seat—*Gāo-takiya, masnad*—*Bālii, CŪS'IONED*, *a.* seated on a cushion—*Masnad par baithā huā, takiya lagaye hue*—*Gaddi par baithā huī, bāliis lagaye hue.*
- CŪSH'ION-ET**, *n.* a little cushion—*Chhotī takiya yā masnad*—*Chhotī bāliis wā gadli.*
- CŪSP**, *n.* (L. *cuspis*) the point or horn of the moon or other luminary—*Chānd wogairā ki nok*—*Chandrasring, ardhachandrakon.*
- CŪS'PI-DAL**, *a.* ending in a point—*Nok-dār, nok-i*—*Sākshināgra, sūchyagra.*
- CŪSTARD**, *n.* (W. *custard*) a composition of milk eggs sugar, &c.—*Ek mīlkāi jo dūd<sup>h</sup> ande aur chini se banti hai<sup>h</sup>.*
- CŪSTO-DY**, *n.* (L. *custos*) imprisonment, care, security—*Qaul, band, nigāh-bāni yā nigāh-bānī, kīrāsat, amānat, karādat, kifāzat, sulāmat*—*Kāragār meñ nirodh, vaudigrih meñ atkāw, rakshan, rakhwāli, rakshā.*
- CŪS-TŌ'DI-AL**, *a.* relating to custody, guarding—*Qaul kals nigāh-bāni yā kifāzat ke mutā'alliq, nigāh bān, muhājz*—*Kāragār meñ nirodh kā sambandhī, rakshāvishayak, rakshak.*
- CŪSTOM**, *n.* (L. *con, suctum*) habitual practice, fashion, manner, a tax or duty on exports and imports—*Kho, 'ādat, rubt, dastūr, rasm, zābita, rawaiya, ruriyah, rawāj, tarig, khirāj, maksūl*—*Abhyās, bān, riti, vyavahār āchār, dhārā, kram, chāl, chalan, sampradāy, kar.*
- CŪS'TOM-ABLE**, *a.* common, habitual—*'Amm, 'amūm, dastūri, rāij, rasmi*—*Sādliharan, sāmānya, lokasiddh, vyavahārik, āchārik.* [tābiq—*Yathāvyavahār, rityānnusār se.*]
- CŪS'TOM-ABLY**, *ad.* according to custom—*Hasbi-l dastūr, rawāj rasm yā dastūr ke mu-*
- CŪS'TOM-ARY**, *a.* conformable to custom—*Murawuj, bi-dastūr, mū'mūl, dastūri, rasmi*—*Āchārik, vyavahārik, vyavahāranusāri, āchāranuyāyī, prāyik, laukik, sampradāyā-nusār.*
- CŪS'TOM-AR-ILY**, *ad.* commonly, habitually—*Aksar, aksar angūt, hasbi-l-dastūr, hasbi-l-ravāj*—*Prāyah, prāyaśah, bahudhā, bahut karkē, rityānnusār se, vyavahāranusār se.*
- CŪS'TOM-AR-INESS**, *n.* commonness, frequency—*Aksariyat, kasrat*—*Sāmānyatā, sādliharanātī, bahutwa, nityatā, prāyikatā.* [sāmānya lokasiddh, sādliharan, prāyik.]
- CŪS'TOMER**, *a.* usual, common—*Mū'mūl, dastūri, 'amūm*—*Vyavahārik, āchārik.*
- CŪS'TOM-ER**, *n.* one in the habit of purchasing—*Khar-dār*—*Gālakh wā gānhak, guñhki.*
- CŪS'TOM-ARY**, *n.* a book of laws and customs—*Āin aur rasmoh ki kitāb, qawānīn aur dastūrat ki kitāb*—*Vyavasthā aur lokaritiyon kā sañgrah, vyavasthāsañgrah, ritisāñ-grah.* [—*Muhsūl-ghar, chabūtara<sup>h</sup>, chauki<sup>h</sup>*—*Karasāñchayagrih.*]
- CŪS'TOM-HŌUSE**, *n.* a house where duties on exported or imported goods are collected
- CŪT**, *v.* (Gr. *kopto*?) to separate by an edged instrument, to divide, to hew, to carve, to pierce: *p. t. and p. p. CŪT*—*Kātnā<sup>h</sup>, kāt-dātnā<sup>h</sup>, kutnā<sup>h</sup>, alag k<sup>h</sup>, do-tūt k<sup>h</sup>, chīrnā<sup>h</sup>, phārnā<sup>h</sup>, khodnā<sup>h</sup>, chhednā<sup>h</sup> bedhnā yā phornā<sup>h</sup>.*
- CŪT**, *n.* the action of an edged instrument, a wound made by cutting, a part cut off, a near passage, an engraving, fashion, shape—*Tarāsh, zakhm, khatt, tukrā<sup>h</sup>, nardik ki rāh, taswir-i-kandu, chhāpe ki taswir, gal', dāul<sup>h</sup>, sūrat, shakl*—*Kāt, ghāw, tūk, chhānt, khañd, sidhā path, adirghapath, chhāpe ki chhavi, khodī huī murti, dhal, byōnt, ākār, rūp.*

- CUTTER**, *n.* one that cuts, a light sailing vessel—*Burrinda, qatī, kátūh, katarūh, ek qism ki tez-rau kishi*—*Kāṭne w., kaṭwaiyā, chhetā, vedhak, halki daurti nāw, laghu-naukā.* [ghāw<sup>h</sup>, chhed<sup>h</sup>, kat-ghāw<sup>h</sup>.]
- CUTTING**, *n.* a piece cut off, an incision—*Tukrā<sup>h</sup>, chhānt<sup>h</sup>, kataran<sup>h</sup>, chhāntan<sup>h</sup>, kā<sup>h</sup>.*
- CUTLASS**, *n.* a broad cutting sword—*Khānrā<sup>h</sup>.*
- CUTLER**, *n.* one who makes cutting instruments—*Sakkāk, kārd-gar, chhuri waqaira ki banāne w., lohār<sup>h</sup>*—*Chhurikākār, sāstrakār, chhuri ādi kā banāne w.*
- CUTLER-Y**, *n.* a cutler's ware or business—*Lokhar yā lohārī<sup>h</sup>.* [chhoṭā tūk.]
- CUTLET**, *n.* a small piece of meat—*Gosht kā ek chhoṭā tukrā*—*Māns ki dalī botī wā*
- CUTPURSE**, *n.* a pickpocket, a thief—*Jeb-katrā, kisa-bur, girih-bur, uchakkā<sup>h</sup>*—*Gānth-kattā, gañthkatā, chor.*
- CUTTHROAT**, *n.* a murderer, an assassin; *a.* cruel, inhuman—*Qassāb, qatīl, khūn-rez, jallād, rāh-zan; a. be-rahm, sang-dil, be-dard, be-tars*—*Galkatā wā galkattā, garkatā, ghātāk, prāṇaghātāk, guptaghātāk, batpār wā batpār; a. krūr, nirday, kathor, badhodyat, marātmak.*
- CUTWORK**, *n.* work in embroidery—*Chikan-ḍozi, kārd-chobi, chikan-kārī, gul-kārī, naqqāshī*—*Būte kā kām, sūī kā kām, sone ke sūt se phūl būte ki silāī.* [khāl<sup>h</sup>.]
- CUTICLE**, *n.* (*L. cutis*) a thin skin, the scarf skin—*Patlā chamrā<sup>h</sup>, jhīllī<sup>h</sup>, chhevar<sup>h</sup>.*
- CUTICULAR**, *a.* belonging to the skin—*Chamrā se nisbat-dār, khāl kā<sup>h</sup>, jildī*—*Chamrē kā sambandhī, charmi, twaksambandhī.*
- CUTICULOUS**, *a.* relating to the skin—*Chamrē yā khāl se nisbat-dār*—*Chamrē kā sambandhī, chārmik, charmasambandhī.*
- CUTTLE**, *n.* (*S. cuttle*) a fish, a foulmouthed fellow—*Sipiyān, bad-zabān, darīda-dahān*—*Ek prakār kī machhli, phenak, samudraphen, durmukh, kaṭubhāshī, mukhar, vāgdusht.*
- CYCLE**, *n.* (*Gr. kuklos*) a circle, a periodical space of time—*Dāira, charḡh, daur, muqarrar zamāna, daur-i-zamān*—*Chakra, maḡal, kālachakra, kālavritti.*
- CYCLOID**, *n.* a geometrical curve—*'Ilm-i-handasa meṅ ek khatt-i-munhānī*—*Rekhāganita-sambandhī vakrarekhā.* [tulunāpanavidyā, vrittanāpanavidyā.]
- CYCLOMETRY**, *n.* the art of measuring circles—*Dāiron kī paimāish kā fanṇ*—*Vart.*
- CYCLOPÆDIA**, *n.* a circle of the arts and sciences, a book of universal knowledge—*'Ulūm-o-funūn kā dāira, dāira-i-'ulūm, kull bāton kī lugat, majmū'a-i-'ulūm*—*Vidyā-chakra, jhānachakra, vidyāhārāvalī, vidyāmālā, vidyāvalī.*
- CYCLOPEAN**, **CYCLOPÆIC**, *a.* (*L. Cyclops*) vast, terrific, savage—*'Azīm, haul-nāk, dahshat-nāk, wahshī*—*Barā, vrihat, bhayānak, bhayānkar, kaṭṭar, krūr.*
- CYDER**. See **CIDER**.
- CYGNET**, *n.* (*L. cygnus*) a young swan—*Haans kā bachcha*—*Haṅsaśavak, bālahāns.*
- CYLINDER**, *n.* (*Gr. kulindros*) a long round body, a roller—*Ustuwāna-i-mustadīra, nāl<sup>h</sup>, belan<sup>h</sup>, dandā<sup>h</sup>*—*Lambavarttul, varttulastambh.*
- CYLINDRIC**, **CYLINDRICAL**, *a.* having the form of a cylinder—*Ustuwāna-mansūb, belan sāl<sup>h</sup>, belan sarikhā<sup>h</sup>*—*Lambavarttulākār, varttulastambhākār.*
- CY-MAR**, *n.* (*Fr. simarre*) a scarf—*Oṛkhī<sup>h</sup>, ek-pattā<sup>h</sup>, do-pattā<sup>h</sup>, ek-loī<sup>h</sup>.*
- CYMBAL**, *n.* (*Gr. kumbalon*) a musical instrument—*Jhāñjh<sup>h</sup>, manjirā<sup>h</sup>, kar-tāl<sup>h</sup>.*
- CYNTIC**, *n.* (*Gr. kuon*) a surly person, a suarler, a misanthrope—*Durusht-kho shakhs, tursh-rū shakhs, insān-dushman, jins-i-insān ko nafrat k. w.*—*Chirchirā jan, chirchirāhā jan, gurāne wā jhāñw-jhāñw k. w., manushyadweshī, purushadweshī.*
- CYNIC**, **CYNICAL**, *a.* smirning, satirical—*Durusht-kho, tursh-rū, tūnz-go*—*Gurratāgurajātā wā jhāñw-jhāñw kartā huā, kaṭṭar, chirchirā, kuṭil, anmilā, anālāpya, vyaṅgi.*
- CYNOSURE**, *n.* (*Gr. kuon, oura*) the star near the north pole by which sailors steer, any thing which directs or attracts attention—*Wah siārā jo qutb-i-shimālī ke pās wāqī hai aur jisko dekh ke mallīh jahāz chalāte hain, koi chiz jo dhyān ko sidhī rāh meṅ yā apnī taraf lagāwe*—*Wah nakshatra jo dhruv ke nikṣṭ hai aur jisko dekhkar nāvīk naukā wā pot chalāte hain, koi vastu jo dhyān ko sidhe mārg meṅ wā apnī or lagāwe.*
- CYPHER**. See **CIPHER**. [—*Ek jāti kā per, šok kā ek lakṣan wā chihṇ.*]
- CYPRESS**, *n.* (*L. cupressus*) a tree, an emblem of mourning—*Saro, matām ki 'alāmat*
- CYPRUS**, *n.* a thin transparent stuff originally made in *Cyprus*—*Patlā jāli<sup>h</sup>, patlā jhirchirā kaprā<sup>h</sup>.*
- CYST**, *n.* (*Gr. kistis*) a bag containing morbid matter—*Pib kī thailī<sup>h</sup>.*
- CYSTIC**, *a.* contained in a bag—*Thailī meṅ samāyā huā<sup>h</sup>, thailī meṅ kā<sup>h</sup>.*
- CYTISUS**, *n.* (*L.*) a flowering shrub—*Ek phūltā huā jhār<sup>h</sup> ek khūltā huā per<sup>h</sup>.*
- CZAR**, *zār*, *n.* the title of the emperor of Russia—*Rūs ke mulk ke pādshāh kā laqab*—*Rūs deś ke rājā ki upādhi, Rūsadesarājopādhi.*
- CZARISH**, *a.* relating to the czar—*Rūs ke pādshāh se mansūb, Rūs ke pādshāh ke laqab ke muta'alīq*—*Rūs deś ke rājā kā vishayak, Rūsadesarājopadhisambandhī.*
- CZARINA**, *n.* the empress of Russia—*Rūs ke mulk kī pādshāh-begam*—*Rūs deś kī rānī.*

## D.

- DĀB**, *v.* (G. *daupjan*) to strike gently with something moist, to slap; *n.* a blow with something moist, a small lump—*Puchārā k<sup>b</sup>. yā d<sup>h</sup>, chupārā<sup>b</sup>, lagānā<sup>b</sup>, thappar mārā<sup>b</sup>; n. puchārā<sup>b</sup>, chhitā<sup>b</sup>, chhitā<sup>b</sup>, ek dālī yā chhotā tukrā<sup>b</sup>.*
- DĀB'BLE**, *v.* to smear, to spatter, to wet, to play in water, to do any 'thing in a slight manner, to tamper—*Bharnā<sup>b</sup>, līpnā<sup>b</sup>, chhīraknā<sup>b</sup>, bhīgonā<sup>b</sup>, gilā k<sup>b</sup>, pānī meñ khelnā<sup>b</sup>, dab-dūb k<sup>b</sup>, koi kām adhūrā k<sup>b</sup>, upar-tap-k<sup>b</sup> sarikhā koi kām k<sup>b</sup>, hāth dālnā<sup>b</sup>, hāth lagānā<sup>b</sup>.* [tapkū<sup>b</sup>, hāth dālne w<sup>b</sup>, hāth lagāne w<sup>b</sup>.
- DĀB'BLER**, *n.* one who dabbles or meddles—*Pānī meñ khelne w<sup>b</sup>, dab-dūb k. w<sup>b</sup>, upar-*
- DĀB'CHICK**, *n.* a small water-fowl—*Ek chhotā ābī murg—Ek chhotā jalacharapakshi.*
- DĀB**, *n.* (adept) one expert at any thing, an artist—*Hosh-yār shakhsh, kāri-gar—Nipun patu wā daksh jan, silpakar.*
- DĀCE**, *n.* a small river fish—*Ek bhānt ki chhotā machhli<sup>b</sup>.*
- DĀCTYL**, *n.* (Gr. *daktulos*) a poetic foot consisting of one long syllable and two short ones—*Nazm meñ ek rukn kā nām jismēñ tīn hīje yā juz hote haīn pahilā lambā aur dūsre do chhote—Bhagan.*
- DAC-TYL'IC**, *a.* relating to the dactyl—*Nazm meñ aīsc rukn ke mutā'alliq ki jismēñ tīn hīje yā juz hote haīn pahilā lambā aur dūsre do chhote—Bhaganavishayak, bhagana-sambandhi.* [avilambitavākya-kavitārachak.
- DAC-TY-LIST**, *n.* one who writes flowing verses—*Fasīh yā lassān shā'ir—Vāgdrutakari,*
- DAC-TY-LŌI'O-GY**, *n.* the art of conversing by the hands—*Anguliyoñ se khyatōñ ke bat-lāne kā hunar, hāthōñ ke ishāre se guft-gū karne kā hunar—Angulisauketabhāshā, anguliyoñ ke saūket se bāchtit karne kī kalā, karapallavibhāshā.*
- DĀD**, **DĀN'DY**, *n.* (da, da<sup>2</sup>) father—*Bāp<sup>b</sup>, bābā<sup>b</sup>.*
- DĀ'DĀL**, **dēdal**, *a.* (L. *Dædalus*) variegated, skilful—*Gūn-ā-gūn, rang-ā-rang, hosh-yār, hunar-mand, kār shīnās—Chitravichitra, nānāprakār, bahuvīdh, daksh, nipun, pravin, gunī.* [jātiyapushp.
- DĀF'FO-DIL**, **DĀF'FO-DIL-LY**, *n.* (Gr. *asphodelos*?) a flower—*Nargis, hīrwag—Utpala-*
- DĀG'GER**, *n.* (Fr. *dague*) a short sword—*Khanjar, katār<sup>b</sup>, chhurā<sup>b</sup>, bichhwa<sup>b</sup>, bichhuā<sup>b</sup>.* [khūnchaval<sup>b</sup>.
- DĀG'GERS-DRĀW-ING**, *n.* approach to open violence—*Chhurā niklaual<sup>b</sup>, kaṭar yā bichhuā*
- DĀG'GLE**, *v.* (Dan. *dag*?) to trail in mire or water, to run through wet or dirt—*Lathernā<sup>b</sup>, k ch yā pānī meñ ghasnā<sup>b</sup>, sauindā<sup>b</sup>, pānī yā kīch meñ hokar dāurnā<sup>b</sup>.*
- DĀG'GLE-TAIL**, **DĀG'TAILED**, *a.* bemired, bespattered, trailed in mud—*Kīch meñ dhārā*
- DĀILY**. See under **DAY**. [huā<sup>b</sup>, kīchar meñ sauindā huā<sup>b</sup>, lathernā huā<sup>b</sup>.
- DĀIN'TY**, *a.* (L. *dens*?) delicious, nice, squeamish, scrupulous, elegant, affectedly fine; *n.* something nice or delicate—*Laziz, nafis, latif, khush-zāta, mazc-dūr, bārik, dush-wār-pasand, mirzā-mizāj, nak-charhā<sup>b</sup>, pasand karne meñ raswāsī, sāhib-i-htiyāt, pākizā, nāznīn, tuhfa, nāzuk, nakhre-bāzī ke sāth khūb yā khāssa; n. tuhfa, nī'mat, laziz shai—Suswādu, suras, sukhādyā, sūkslm, machhlāh, tiraskiri, dustoshaniya, sūksmadarai, sūksmāchārī, saūsayī, uttam, achchhlā, sukumār, sukuwār, komal, banāwat wā aīnth-marar ke sāth achchhlā; n. suswādu padārth, sukhādyā dravya.*
- DĀIN'T-LY**, *ad.* delicately, nicely fastidiously—*Nafāsāt yā nazākat se, pākizagī yā khūbi se, mirzā-mizājī se, khush-dimāgi se—Komalatā se, sukumārī wā sukuwārī se, sūksm-matā se, suthrāī se, bhalāī se, dustoshaniyatā se, nakcharhāhat se.*
- DĀIN'T-NESS**, *n.* delicacy, fastidiousness—*Lazāzat, nazākat, latāfat. khush-dimāgi, mirzā-mizājī—Komalatā, mridutā, lāvanya, vilās, sūksm-matā, sukumārī wā sukuwārī, suswādutā, nakcharhāhat, dustoshaniyatā*
- DĀIRY**, *n.* (Sw. *dau*) a place where milk is kept and made into butter and cheese, a milk farm—*Dūdūh kā ghar<sup>b</sup>, dūdūh rakhne aur dahi mathne kā ghar<sup>b</sup>.*
- DĀIRY-MĀID**, *n.* a female servant who manages the dairy—*Āhīrī<sup>b</sup>, ghar ke dūdūh-dahi kī rakhoālīn<sup>b</sup>.*
- DĀISY**, *n.* (S. *darg, eage*) a flower—*Gul-l-bahār—Vasant ritu kā ek viśesh phūl.*
- DĀISIED**, *a.* full of daisies—*Gul-l-bahār se pur yā bhārā huā—Vasant ritu ke ek viśesh phūl se bharā huā.*
- DĀILE**, *n.* (D. *dal*) a space between hills—*Darī<sup>b</sup>, ghātī<sup>b</sup>, dara yā darra.*
- DĀILY**, *v.* (D. *dollen*) to trifle, to fondle, to sport, to dely—*Tāpā-toi k<sup>b</sup>, rāw-chāw k<sup>b</sup>, dulār k<sup>b</sup>, lār-pyār k<sup>b</sup>, kaṭol k<sup>b</sup>, khelnā<sup>b</sup>, dhil k<sup>b</sup>, ber k<sup>b</sup>.*
- DĀIL'LI-ANÇE**, *n.* mutual caresses, acts of fondness, delay—*Rāw-chāw<sup>b</sup>, hāw-bhāw<sup>b</sup>, chūmā-chātī<sup>b</sup>, chūmā-chūmī<sup>b</sup>, dulār<sup>b</sup>, rang-rās<sup>b</sup>, dulār-pyār<sup>b</sup>, lār-pyār<sup>b</sup>, dhil<sup>b</sup>, ber<sup>b</sup>.*
- DĀL'LI-ER**, *n.* a trifier, a fondler—*Tāpā-toi k. w<sup>b</sup>, rāw-chāw k. w<sup>b</sup>, dulār k. w<sup>b</sup>, lār-pyār k. w<sup>b</sup>, hāw-bhāw k. w<sup>b</sup>, rang-rās k. w.*
- DĀM**, *n.* (Fr. *dame*) a female parent—*Mā<sup>b</sup>, matārī<sup>b</sup>, mahtārī<sup>b</sup>.*
- DĀM**, *v.* (S. *demman*) to confine water; *n.* a mole or bank to confine water—*Pānī ke rok ke liye bāndh bāndhnā<sup>b</sup>, bāndh bāndhnā<sup>b</sup>; n. bāndh<sup>b</sup>.*

**DĀM'AGE, n.** (L. *damnum*) mischief, hurt, loss: *pl.* compensation for mischief or loss; *v.* to injure, to impair—*Khāsarat, zarar, āseb, khalal, harj, qabāhat, kharābi, pās-mālī, ziyān, nuqsān*; *pl. tāwān*; *v. nuqsān pakuñchānā, khāsarat k., khalal dālnā, ziyān k., kharāb k.*—*Burāi, khotāi, kshatī, bigar, apakār, ghātā, toṭā, hāni*; *pl. ḍaṇṇ, kshatipūran*; *v. kshatī k., hāni k., bigārnā.*

**DĀM'AGE-A-BLK, a.** that may be damaged—*Bigar jāne ke qābil, kharāb ho jāne ke laiq, jiskē nuqsān yā ziyān hone kā ihtimāl ho, jiskā nuqsān ho sake*—*Bigar jāne ke yogya, kshatikshām, jiskī hāni hone kā sambhav ho, jis dravya ki hāni ho sakai.*

**DĀM'A-SCĒNE, n.** (L. *Damascus*) a species of plum—*Ēk qism kā ber yā bair*—*Ēk jāti kā ber wā buir.*

**DĀM'ASK, n.** figured linen or silk; *v.* to form flowers on stuffs, to variegate—*Jām-dānī yā mushajjar*; *v. mushajjar binnā, būte-dār binnā, gūn-ā-gūn k., rang-ā-rang k.*—*Jis vastra wā patta par phūl būte kārhe hoñ*; *v. kapron par phūl būte kārhuā, chitra-vichitra k.*

**DĀM'AS-KIN, n.** a sabre—*Tegā, tēg*—*Kharg.*

**DĀM'ASK-ROSE, n.** a red rose—*Ēk lāl gul, ek surkh gulāb*—*Raktajavā, hemapushp.*

**DĀME, n.** (Fr.) a lady, a mistress of a family—*Bābi, ahliya, khānam*—*Āryā, grihiṇī, kārtrī.*

**DAMN, dām, v.** (L. *damno*) to doom to eternal t. ments, to curse, to condemn—*Jahannam ko bhejnā, mal'ūn k., la'nat k., rāḥda k., uqūbat ke qābil yā gunāh-yār thakrnā, hañ r yā khufīf thakrnā*—*Narak meñ jāne kā śāp d, narak meñ parne kā arthāt anant dukh bhogne kā śāp d, kosana, dhikkārnā, phitkār, doshī aparādhi wā adham thahānī.*

**DĀM'NA-BLK, a.** deserving damnation—*La'natī, makrūh, jahannamī, zabūn, jahannam ko jāne ke laiq*—*Narak meñ girne ke yogya, narakadāpārha, atidusht, anant kashṭ jāne ke yogya, garhit.*

**DĀM'NA-BLE-NESS, n.** state of being damnable—*Jahannam ko jāne ki liyāqat, la'natī yā makrūh hone ki liyāqat yā hālat*—*Narak meñ girne ki योग्या, narakadāpār-hatī, anant kashṭ jāne ki योग्या.*

**DĀM'NA-BLY, ad.** in a damnable manner—*Jahannam ko jāne ki liyāqat se, karāhiyat se, la'nat se*—*Narak meñ girne ki योग्या se, narakadāpārhatāpūrvak, aisi rīti se ki jismeñ narak meñ pare.*

**DAM-NĀTION, n.** exclusion from divine mercy, condemnation, state of eternal torment—*La'nat-i-Khudā, la'nat-i-Ilāh, la'nat, bad-āqibat, qur-intihā' uqūbat*—*Isvarakripā-vahishkaran, Isvar ki kripā se prithakkaran, dhikkār, phitkār, narakagaman, anantayātana, narakayātana.*

**DĀM'NA-TO-RY, a.** containing condemnation—*La'nat-āmez*—*Dhikkāramay, phitkāramay.*

**DĀM'NED, p. a.** hateful, detestable, abhorred—*Mal'ūn, la'nat, dozakhī, jahannamī, makrūh, magrūb*—*Ghīn kiye jāne ke yogya, garhaniya, ghrīnārha, narakagat, narakapāt, abhiśapt, kosi gayā, dhikkārā gayā, phitkārā gayā.*

**DĀM'NI-FY, v.** to injure, to cause loss—*Khāsarat k., ziyān k., nuqsān pakuñchānā*—*Kshatī k., bigārnā, hān k.*

**DĀM'NING-NESS, n.** tendency to procure damnation—*La'nat-i-Khudā hasil karne ki rag-bat*—*Isvarakripāvahishkaran sampadan karne ki pravritti, Isvar ki kripā se phitkār wā dhikkār sampadan karne ki pravritti.*

**DĀMP, a.** (D) moist, wet, foggy, dejected; *n.* moisture, fog, dejection; *v.* to moisten, to wet, to depress, to discourage—*Nam, martub, tar, kuhāsā-pur, qam-gūn, sir-faro, āzurda*: *n. tarī, nami, kuhāsā<sup>b</sup>, bul'hār, khusta-dilī, dil-girī, malāl*; *v. nam k., tar k., sayd k., dil-gir k., āsaurda k., dil tornī*—*Odā, ārdra, sīhlāyā, gilā, bhigā, dhuñdhilī, kohāsā-may, udās, mlān, klānt, munh latkāye*; *n. ārdratā, sīhlāyā, gilāi wā gilāpan. odāi wā odāpan, bhāph, vāshp, kuhirā, udāsi, mlānī, mlānatā*; *v. odā k., ārdra k., gilā k., bhigona, udās k., man tornā.* [kuehñ odā, sīhlāyā, gilā.

**DĀMP'ISH, a.** inclining to wet, moist—*Kisī qadr martub, nam*—*Kinchit ārdra, kuehñ DĀMP'ISH-NESS, n.* tendency to wetness—*Kisī qadr nami yā tarī*—*Kinchit ārdratā, kuehñ kuehñ gilāpan wā odāpan.* [Ārdratī, odāpan, gilāpan, dhuñdhilāpan, ghañgoratī.

**DĀMP'NESS, n.** moisture, fogginess—*Namī, tarī, rutūbat, kohāsā-purī, dhuñdhilāi<sup>b</sup>*—**DĀMP'Y, a.** moist, dejected—*Nam, tar, āzurda, āsaurda*—*Ārdra, odā, gilā, bhigā, udās, mlān.* [aurat, larkī<sup>b</sup>—*Yuvatī, anbyāhī strī, kumārī, chhokri.*

**DĀM'SEL, n.** (Fr. *damoiselle*) a young woman, a girl—*Do-shiza, nau-javān an-'yāhi*

**DĀM'SON, dām'zn.** See DAMASCENE.

**DANCE, v.** (Fr. *danser*) to leap or move with measured steps; *n.* a regulated movement of the feet, a motion of one or many in concert—*Nāchnā<sup>b</sup>*; *n. nāch<sup>b</sup>.*

**DĀN'GER, n.** one who practises dancing—*Nāchne w<sup>b</sup>, nachwaiyā<sup>b</sup>.*

**DĀN'GING, n.** a moving with steps to music—*Nāch<sup>b</sup>.*

**DĀN'GING-MĀS-TER, n.** one who teaches dancing—*Nāch sikhāne kā ustād*—*Nāch si-khāne kā guru, nrityāchārya, nrityasikshak, nrityaguru.*

DĀN'ČING-SCHÓOL, *n.* a place where dancing is taught—*Nách sikháne ká ghar*<sup>h</sup>—Nritya-sikshana-sālā, nrityasālā. [sikh ke dānt ná hotā has<sup>h</sup>—Sikhaparni.]

DĀN-DE-L'ON, *n.* (Fr. *dent, de, lion*) a plant—*Ek paudhā*<sup>h</sup>, *ek chhotā per jiskā pattā*

DĀN'DLE, *v.* (Ger. *tandeln*) to move a child up and down, to fondle, to delay—*Lar-ke ko háth par hiláná yá uchhálná*<sup>h</sup>, *dulár k<sup>h</sup>*, *dularáná*<sup>h</sup>, *lár-pyár k<sup>h</sup>*, *dhil k<sup>h</sup>*, *ber k<sup>h</sup>*.

DĀN'DY, *n.* (Fr. *dandin*) a fop—*Chhailā*<sup>h</sup>, *chikaniyā*<sup>h</sup>, *albelā*<sup>h</sup>. [bāwnā.]

DĀN'DI-PRAT, *n.* a conceited little fellow—*Ek khud-hin bāwnā*<sup>h</sup>—Ek dimbhī wā dambhī

DĀNE, *n.* a native of Denmark—*Denmārk ke mulk ká bāshanda*<sup>h</sup>—Denmārk desījan.

DĀN'ISH, *a.* relating to the Danes—*Denmārk ke mulk ke mutā'ullīq*, *Denmārk ke mulk ke bāshandon ke mutā'ullīq*—Denmārk degī, Denmārk desījanasambandhī.

DĀN'GELT, *n.* tribute paid to the Danes—*Ek khirāj yā mahsul jo Denmārk ke logon ko diyā jātā thā*—*Ek kar jo Denmārk desījanon ko diyā jātā thā*.

DĀN'GER, *n.* (Fr.) risk, hazard, peril—*Khatra*, *āfat*, *khauf*—Jokhim, āpad, vipatti, dar, saukā, bhay, vighna.

DĀN'GER-LESS, *a.* without hazard—*Be-khatra*, *be-āfat*—Binjokhim, nihānā<sup>h</sup>, nirvighna.

DĀN'GER-OUS, *a.* hazardous, perilous—*Khatar-nāk*, *pur-āfat*, *khauf-nāk*, *mahltār*—Saikājanak, bhayanak, jokhim ká, bhayanak, darauna, saūsayasth, bhayākrant.

DĀN'GER-OUS-LY, *ad.* hazardously, perilously—*Khatre se*, *khauf yā dahshat se*—Jokhim se, saukāpūrvak, aisi riti se ki jismein bhay wā dar ho.

DĀN'GER-OUS-NESS, *n.* hazard, peril—*Khatra*, *āfat*, *khauf*, *khatar-nāki*—Jokhim, saukā, bhay, dar, bhayanakatwa. [rahnā<sup>h</sup>, pichhā pakre raahnā<sup>h</sup>.]

DĀN'GLE, *v.* (Dan. *dingler*) to hang loose, to follow—*Latakānā*<sup>h</sup>, *hilagnā*<sup>h</sup>, *pichhe lage*

DĀN'GLER, *n.* one who dangles or hangs about—*Pichh-lagā*<sup>h</sup>.

DĀNK, *a.* (Ger. *tunken*) damp, moist—*Nam*, *tar*—Odā, āndra, silulāyā, gilā.

DĀNK'ISH, *a.* somewhat dank—*Kisi qadr nam yā tar*—Kinēhit āndra, kuchh kuchh odā wā gilā. [*w.*, *parosne w<sup>h</sup>*.]

DĀP'I-FER, *n.* (L. *dapes, fero*) one who brings meat to the table—*Mez par khānā lāne*

DĀP'PER, *a.* (D.) little and active, neat—*Natā aur chālāk*, *khāssa*—Thiingnā aur chapal, sutharā.

DĀP'PLE, *a.* (apple?) marked with various colours, streaked; *v.* to streak, to variegate—*Gūn-ā-gūn*, *rang-ā-rang*, *lahar-dār*; *v.* *lahar-dār k.*, *gūn-ā-gūn yā rang-ā-rang k.*—

Nānāvārī, chitravichitra, lahariyā; *v.* lahariyā k., chitravichitra k., nānāvārī k.

DĀRE, *v.* (S. *dear*) to have courage for any purpose, not to be afraid, *p. t.* DŪRST—*Jurat k.*, *himmat yā mardānagi rakhnā*, *khauf-cada na h.*—Sāhas k., hiyāw rakhnā, nirbhay h.

DĀRE, *v.* to challenge, to defy—*Hānkānā*<sup>h</sup>, *lalkārnā*<sup>h</sup>, *dhāmkanā*<sup>h</sup>.

DĀR'ER, *n.* one who dares or defies—*Jurat k. w.*, *himmat yā mardānagi rakhne w.*, *hānkne w<sup>h</sup>*—Sāhas k. w., hiyāw rakhne w., lalkarne w., dhāmkanē w.

DĀR'ING, *a.* bold, adventurous, fearless—*Diler*, *mardāna*, *shujā*, *juri*, *himmat*, *be-khauf*—Dhrist, dhithā, sāhasik, sāhasī, nirbhay, nidar.

DĀR'ING-LY, *ad.* boldly, courageously—*Dilērī se*, *shujā't se*, *bahādurāna*, *himmat se*, *be-khauf*—Sāhas se, sāhasapūrvak, nirbhay, nidar, dhithāī se.

DĀR'ING-NESS, *n.* boldness, fearlessness—*Dilērī*, *himmat*, *mardānagi*, *be-khaufī*, *be-bāki*—Sāhas, dhithāī, dhristatā, vīratā, nirbhayatwa, dhithāī.

DĀRK, *a.* (S. *deore*) wanting light, not of a vivid colour, obscure, gloomy; *n.* want of light, obscurity—*Tārik*, *tira*, *siyāh*, *muglag*, *mushkil*, *posh*, *da*, *afsurdā-dil yā sar-dil k. w.*, *zabān-āsār kā*; *n.* *tāriki*, *tiragi*, *jahālūt*—Andherā, andhakāramay, krishh, kālā, gūbh, aspasht, chhipā, mantor, bure lakshyōn kā; *n.* andhakār, gūbhātā, aspashtatā, ajñān.

DĀR'KEN, dār'kn, *v.* to make dark—*Tārik k. yā h.*—Andherā k. wā h.

DĀR'KEN-ER, *n.* one that darkens—*Andherā k. w<sup>h</sup>*.

DĀRK'ISH, *a.* approaching to dark, dusky—*Kisi qadr tāriki*, *dhūmlā*<sup>h</sup>—Kuchh kuchh andherā, dhūndhlā. [*wā ujiyārā*, *tanovartī*, *andhakāravartī*.]

DĀRK'LING, *a.* being in the dark—*Tāriki meñ*, *be-roshni*—Andhiyārē meñ, bin ujiyālā

DĀRK'LY, *ad.* obscurely, blindly—*Iqlāq se*, *dushwār-fahmī se*, *nā-bināī se*, *andhlā-pan se*<sup>h</sup>—Gūbhātā se, nigūbhātipūrvak, aspasht rūp se, andhavāt, andhlāī se, andhepan se.

DĀRK'NESS, *n.* absence of light, obscurity—*Tāriki*, *tiragi*, *iqqlāq*, *dushwār-fahmī*, *jahālūt*—Andherā, andhiyārā, andhakār, timir, gūbhātā, aspashtatā, ajñānatā.

DĀRK'OME, *a.* gloomy, obscure—*Tārik*, *tira*, *dhūmlā*<sup>h</sup>—Andherā, andhakāramay, ghor, dhūndhlā.

DĀRK'POUSE, *n.* a madhouse—*Pāgal-khāna*, *divāna-khāna*—Unmattālay, pāgalghar.

DĀRK'WORK-ING, *a.* working in secret—*Poshidagi yā tāriki meñ kām kartā huā*—Chhipkar wā andhere meñ kām kartā huā.

DĀR'LING, *a.* (S. *dyre*) beloved, favourite; *n.* one much beloved—*Mahbūb*, *ʿazīz*; *n.* *chushm-o-chirāg*, *laḥt-i-jigar*—Priyatam, hridayapriya, pyārā, lāl; *n.* lārlā, dulārā.

DARN, *v.* (W.) to mend a rent or hole—*Chir ko marammat k., rafú k.*—Kapre kí chir ko tákná wá bhar d. [rái wá táknái, phate hue kapron ko tákná.]

DARN'ING, *n.* the act of mending holes—*Rafú-gari*—Phate wá jhare hue kapre kí bha-

DAR'NEL, *n.* a weed—*Ek bhánt ki ghás*<sup>h</sup>.

DART, *n.* (Fr. *dard*) a weapon thrown by the hand; *v.* to throw, to emit—*Bhálá<sup>h</sup>, barchhí<sup>h</sup>, barc. há<sup>h</sup>, sáng<sup>h</sup>, ballam<sup>h</sup>; v. phenkná<sup>h</sup>, chalaná<sup>h</sup>, chhorná<sup>h</sup>.*

DART'ER, *n.* one who throws a dart—*Bhálá barchhí sáng yá ballam chalané w<sup>h</sup>.*

DASH, *v.* (Sw. *daska*) to strike against, to break, to besprinkle, to mingle, to sketch in haste, to obliterate, to confound, to fly off, to rush; *n.* collision, a blow, admixture, a mark in writing (—)—*Takkar márná<sup>h</sup>, takráná<sup>h</sup>, patakná<sup>h</sup>, de-márná<sup>h</sup>, tor-ná<sup>h</sup>, chíur-chúr k<sup>h</sup>, bhar-dálná<sup>h</sup>, chhipakná<sup>h</sup>, miláná<sup>h</sup>, mejharná<sup>h</sup>, utáwli meñ daul banáná yá chitra kláchná<sup>h</sup>, metná<sup>h</sup>, kát d<sup>h</sup>, ghubráná<sup>h</sup>, dabáná<sup>h</sup>, chhalakná<sup>h</sup>, tūt-porná<sup>h</sup>, jhapatná<sup>h</sup>; n. takkur<sup>h</sup>, thakkar<sup>h</sup>, dhakká<sup>h</sup>, miláw<sup>h</sup>, likhne meñ ek aisi chih-náñi jaise yak sídhi lakir<sup>h</sup>—<sup>[ne w<sup>h</sup>, utáwla<sup>h</sup>, harparizá<sup>h</sup>.</sup>*

DASH'ING, *a.* rushing carelessly, precipitate—*Ni-dharak jhapate yá dharidharate chul-*

DAS'TARD, *n.* (S. *adastrikan*) a coward; *a.* cowardly; *v.* to intimidate—*Buz-díl, ná-mard; a. buz-dilá, ná-mardá; v. buz-díl k., khauf dikhána, himmat toṛná*—Darpok-ná, kupurush; *a.* káyar, kátar, bhíru; *v.* darpokaná banáwá wá k., darwáná, bhay dikhána, dhamkáná. [dar dikhána<sup>h</sup>.]

DAS'TAR-DÍZE, *v.* to intimidate, to terrify—*Darána<sup>h</sup>, dhamkáná<sup>h</sup>, darwáná<sup>h</sup>, dahláná<sup>h</sup>,*

DAS'TAR-LY, *a.* cowardly, timorous, mean—*Buz-dilá, ná-mardá, kamina, razila, dún*—Káyar, kádar, kátar, jī ká kachchá, darpokná, darálu, adham, nich. [darpan]

DAS'TARD-LI-NESS, *n.* cowardliness—*Buz-dili, ná-mardi*—Darpoknápan, leñripan, gi-

DAS'TAR-DY, *n.* cowardliness, timorousness—*Buz-dili, kádar-pun<sup>h</sup>, ná-mardi*—Káyar-pan, darpoknápan, jī ká kachái, kádarái.

DATE, *n.* (L. *datum*) the time at which a letter is written or an event happens, a stipulated time, duration, continuance; *v.* to note the time, to reckon, to begin—*Tárikh, mu'ayan yá mu'ayyar waqt, dáwám, khatáw<sup>h</sup>; v. tárikh d., shumár k., shurú<sup>h</sup> k.*—Tithi, miti, kisi patra ke likhne wá kisi ghatná ke hone ká kái, nirúpít kál, níschit samay, kálávadhí, tháharáw, tikáw; *v.* tithi wá miti dálná wá likhna, ginná, gaṇaná, k., áambh k. [waqt ká—Biná tithi miti wá kisi nirúpít kál ká, tithibin.]

DATE'LESS, *a.* without a date or fixed term—*Be-tárikh, biná kisi tárikh yá mu'ayan*

DAT'ER, *n.* one who dates writings—*Tárikh likhne w.*—Tithi wá miti chapháne w. wá dalne w.

DAT'AR-Y, *n.* an officer of the chancery at Rome, the office of a datary—*Shahr-i-Rom ki bari kachahri ká ek 'ahdu-dár, shahr-i-Rom ki bari kachahri ke ek 'ahda dár ká kám*—Rom nagar ki pradhán kachahri ká ek adhkári, Rom nagar ki pradhán kachahri ke adhkári ká pad.

DAT'IVE, *a.* the epithet of the case that signifies the person to whom any thing is given—*Muf'úl-bihi, hálát i-nasabi*—Sampradánakarak, chaturthi vibhak.

DAT'UM, *n.* a truth granted—*pl. DATa—Magbúl, haqiqat, jo haqiqat farz ki jáy—Jo bát mán lí jáy, swikrit tattwa.*

DÁTE, *n.* (Gr. *daktulos*) the fruit of a species of palm tree—*K'humrá—Chhuhará.*

DÁUB, *v.* (W. *dubaw*) to smear, to paint coarsely; *n.* a coarse painting—*Bharná<sup>h</sup>, les-ná<sup>h</sup>, potná<sup>h</sup>, lipná<sup>h</sup>, lagáná<sup>h</sup>, kisi chitra meñ adhúre-pan se rañg bharná<sup>h</sup>; n. kisi chitra meñ adhúri yá nikanmi rañg bharú<sup>h</sup>. [ne w<sup>h</sup>.]*

DÁUB'ER, *n.* one who daubs—*Bharne lesne lipne yá potne w<sup>h</sup>, adhúre-pan se rañg bhar-*

DÁUB'ER-Y, *n.* any thing artful—*Hikmatí yá farbí shai—Yukti wá chhal ki vastu.*

DÁUB'ING, *n.* plaster, mortar, paint—*Lep<sup>h</sup>, pot<sup>h</sup>, poti<sup>h</sup>, lei<sup>h</sup>, lei<sup>h</sup>, rañg<sup>h</sup>.*

DÁUB'Y, *a.* glutinous, viscous, adhesive—*Chipchipá<sup>h</sup>, laslasá<sup>h</sup>, lablabá<sup>h</sup>. [kanyá<sup>h</sup>, putri<sup>h</sup>.]*

DAUGHT'ER, dá'ter, *n.* (S. *dohtor*) a female child, a female descendant—*Larkí<sup>h</sup>, betí<sup>h</sup>,*

DAUGH'TER-LY, *a.* like a daughter—*Larkí yá betí sí<sup>h</sup>, betí sarikhi<sup>h</sup>.*

DAUGH'TER-LI-NESS, *n.* the quality or state of a daughter—*Betí kí khásiyat yá hálát—*

Kanyá kí daśá wá dharm. [dabkáná<sup>h</sup>, dhamkáná<sup>h</sup>.]

DÁUNT, *v.* (L. *domito* f) to discourage, to frighten, to intimidate—*Darána<sup>h</sup>, dahláná<sup>h</sup>,*

DÁUNT'LESS, *a.* fearless, bold—*Be-dar, ni-dar<sup>h</sup>, ni-dharak<sup>h</sup>, dilér—Nirbhay, sáhasi.*

DÁUNT'LESS-NESS, *n.* fearlessness—*Be-báki, be-khaufi—Nidharaki, nirbhayatwa, abhay.*

DÁU'PHIN, *n.* (Fr.) the heir apparent to the crown of France—*Fráns ke mulk ká wali-'ahd—Fráns deś ká yuvaráj.* [deś ke yuvaráj] kí patni.

DÁU'PHIN-ESS, *n.* the wife of the dauphin—*Fráns ke mulk ke wali-'ahd kí bibi—Fráns*

DÁW, *n.* a bird—*Ek bhánt ki chiriyá<sup>h</sup>, kagelá<sup>h</sup>, kauwá<sup>h</sup>.*

DÁW'ISI, *a.* like a daw—*Kauwe yá kagele sá<sup>h</sup>.*

DÁW'DLE, *v.* to waste time, to trifle—*Waqt bar-bád k., tazi-i-augát k., khelná<sup>h</sup>—*

Vrithá kálakshay k., kál gañwáná, tápatoí k.

DÁWN, *v.* (S. *dagian*) to begin to grow light, to glimmer, to open; *n.* break of day, beginning, rise—*Subh hone lagná, núr ká tarqá hone lagná yá k., jhilmiláná<sup>h</sup>,*

*zakhir hone lagni*; n. *subh*, *nūr kā tarkā*, *shurū*, *ibtidā*—Pau phatnā, tarkā h, din nikalnā, bhor h., tūmtimānā, dikhilāi paṇe lagunā, ārambh h.; n. bhor, tarkā, prātaḥkāl, aruṇoday, ārambh, uday. [kāl, bhor.

**DĀWN'ING**, n. break of day, morning—*Nūr kā tarkā*, *subh*—Aruṇoday, tarkā, prātaḥ-  
**DĀY**, n. (S. *deeg*) the time between the rising and setting of the sun, the time from noon to noon or midnight to midnight, light, sunshine, life, an appointed time, an age, a contest—*Āftāb ke tulū* se *gurūb tak kā zamāna*, *roz*, *do-pahar se dūsre do-pahar tak kā zamāna*, *ādhi rāt se āyada ādhi rāt tak kā zamāna*, *roshni*, *dhūp*<sup>h</sup>, *zindagi*, *mu'ayyan waqt*, *ek zamāna*, *qaziya*, *munāqasha*—Din, divas, sūryoday se sūryast tak kā kāl, dopahar se dūsre dopahar tak kā kāl, ādhi rāt se dūsri ādhi rāt tak kā kāl, dipti, prabhā, ahjor, ghām, ayu, nishchit wā nirupit kāl, yug, samay, jhagrā, tañtā.  
**DĀY'LY**, a. happening every day; ad. every day, very often—*Har-roz*, *roz-marra*; ad. *har-roz*, *roz-ba-roz*, *roz-roz*, *akṣar*—Dinwāri, dainik, āhnik, daivasik, pratidin kā; ad. din din, pratidin, babudhā.

**DĀY'BEṆ**, n. a couch for rest during the day—*Din kā bichhaunā*<sup>h</sup>, *din kā palang*<sup>h</sup>.

**DĀY'BOḌK**, n. a daily register of mercantile transactions—*Roz-nāmcha*, *roz-nāma*—Khasrā.

**DĀY'BREĀK**, n. first appearance of light, dawn—*Subh*, *tarkā*<sup>h</sup>—Bhor, prātaḥkāl, aruṇoday, prabhāt. [kā sapnā, sachet avasthā kā swapna

**DĀY'DREAM**, n. a vision to the waking senses—*Din kā khwab*, *be-dāri kā khwab*—Din

**DĀY'LĀ-BOUR**, n. labour by the day—*Din-bhar kī mazdūri yā mihnāt*—Din bhar kā kām, din bhar kā thike kā kām, dainikakarm.

**DĀY'LĀ-BOUR-ER**, n. one who works by the day—*Mazdūr*, *rozina-dār mazdūr*, *din ko kām k. wā*—Dinwāri thikahī, din ko jo thike par kām kartā hai, dainikakarmakar.

**DĀY'LIGHT**, n. the light of day—*Roz-raushan*, *āftāb kī roshni*—Din kī jyoti, dinajyoti, sūry kā ujālā.

**DĀYS MAN**, n. an umpire, a mediator—*Sālis*, *darmiyanī*—Bichwāni, bichwai, madhyasth.

**DĀY'SPRING**, n. the rise of the day, dawn—*Tarkā*<sup>h</sup>, *bhor*<sup>h</sup>.

**DĀY'STĀR**, n. the morning star—*Subh kā sitāra*, *zuhra*, *nākhā*—Bhor kā nakshatra, prabhātauakshatra, sukra. [waqt—Din kā kāl, dinakāl, ravikāl.

**DĀY'TIME**, n. time in which there is light—*Waqt-e-roz*, *roz kā waqt*, *din ko*, *din ke*

**DĀY'WORK**, work imposed by the day—*Din bhar kī mazdūri yā mihnāt*—Din bhar kā kām, din bhar kā thike kī kām, divasakarm, divakarm.

**DĀZE**, v. (S. *duwa* ?) to overpower with light, to blind by too strong a light—*Ziyāda roshni se nazar ko roknā*, *nihāyut kārī roshni se andhā k.*—Adhik jyoti se andhā wā chuñdhilā k.

**DĀZ'ZLE**, v. to overpower with light, to surprise with splendour, to be overpowered by light—*Ziyāda roshni se nazar ko roknā*, *nihāyut kārī roshni se andhā k. yā chubhnā*, *chuñdhilāyānā*—Adhik jyoti se andhā wā chuñdhilā k, tinnirānā.

**DĀZ'ZLING**, p. a. striking with splendour—*Nihāyut kārī roshni se andhā k. w. yā nazar ko rokne w.*, *nihāyut tabān*—Atitaijas, durālok.

**DĀZ'ZLING-LY**, ad. in a manner to dazzle—*Ziyāda roshni se nazar ko rokne ke taur se*, *nihāyut kārī roshni se andhā karne ke taur se*—Autej se chuñdhilā wā andhā karne kī riti se.

**DEA'CON**, dō'kn, n. (Gr. *dia*, *koneo*) one of the lowest order of the clergy, an overseer of the poor, the master of an incorporated company—*Pādriyon ke sah se niche darje kā ek 'uhda-dār*, *muhājir aur garibon kā nigāh-bān*, *ek qism kī jamā'at yā guruh kā sar-dār*—Sab se niche varg kā purohit, daridriyon kā rakshak wā adhikārī, ek prakār ke jathe kā adhibhātātā wā mukhiyā. [purohitin

**DEA'CON-ESS**, n. a female deacon—*Sab se niche darje kī pādriin*—Sab se niche varg kī

**DEA'CON-RY**, **DEA'CON-SHIP**, n. the office of a deacon—*Sab se niche darje ke pādri kā 'uhda*, *muhājir aur garibon ke nigāh-bān kā 'uhda*, *ek qism kī jamā'at yā guruh ke sar-dār kā 'uhda*—Sab se niche varg ke purohit kā pad, din aur daridriyon ke rakshak wā adhikārī kā pad, ek prakār ke jathe kī mukhiyā.

**DEAD**, a. (S.) deprived of life, inanimate, motionless, dull, still, tasteless; n. dead men, a still time, depth—*Murda*, *murdār*, *be-jān*, *be-harakat*, *sākīn*, *nast*, *sun*<sup>h</sup>, *gārkā*<sup>h</sup>, *gahirā*<sup>h</sup>, *be-maza*, *be-zāigā*; n. *murde*, *nihāyut tariki yā sannāte kā waqt*, *bichō-bich yā bichōn-bich*<sup>h</sup>, *gahirā*<sup>h</sup>—Mūā, marā, mrīt, nirjiv, vichetan, prāṇahin, ātāl, nischāl, mand, nistoj, sunsān, gajhin, gambhīr, phikā, utarā, niras, swādāhin; n. *mare log*, *mūe log*, *mrīt jan*, *sannāte kā samay*, *madhyakāl*, *madhya*.

**DEAD'EN**, v. to deprive of force or sensation, to make vapid or spiritless—*Kam-zor k.*, *pash-murda k.*, *be-hiss k.*, *be-maza k.*, *be-zāigā k.*—Durbal k., nirbal k., sun k., nistoj k., phikā k., niras k. [mrītavat.

**DEAD'EN**, a. resembling what is dead—*Murda sā*, *murda aīsā*—Mūe wā mare sarikhā, **DEAD'LY**, a. destructive, mortal; ad. mortally, implacably—*Qātil*, *halākū*, *muhlik*; ad. *bā-halākī*, *halākāt se*, *muhlikānā*, *qātil taur se*, *jāni 'adāwat se*, *be-raḥmi se*—Nāsak, prāṇanāsak; ad. prāṇanāsapūrvak, mahādvesh se, kathonatā se, atoshanīyatā se.

- DĒAD'LI-HÓOD**, *n.* the state of the dead—*Murda ki hālat*—*Múe wā mare ki dasā*.
- DĒAD'LI-NESS**, *n.* the quality of being dead—*Qātil yā muhlik hone ki khāsiyat*—*Nāsak wā prānaghatak hone kā dharin wā gun, nāsakatwa*.
- DĒAD'NESS**, *n.* loss of life, frigidity, faintness—*Murda-pan, afsurdagi, susti*—*Prāna-hinatā, nihanelati, vairāgya, mlani, glāni, nirbalatā, āsakti, niasattwatā*. [ghātak.
- DĒAD'DO-ING**, *a.* destructive, killing—*Qātil, muhlik, halākū*—*Nāsak, prānahāri, prāpa*.
- DĒAD'DRUNK**, *a.* so drunk as to be helpless—*Sar-shār, bad-mast*—*Chūr, pikar achet*.
- DĒAD'HEART-ED**, *a.* having a faint heart—*Sust-dil, pazh-murda-dil*—*MLānaman, dhile ji ka*. (pan.
- DĒAD-HEART'ED-NESS**, *n.* want of fortitude—*Buz-dil, nā-mardi*—*Jī ki kachāi, kayar*.
- DĒAD'KILLING**, *a.* killing at once—*Ek hi ber mār dāle w<sup>h</sup>*.
- DĒAD'LIFT**, *n.* a hopeless exigence—*Sakht tangi, aisi zarūrat jismeñ koi chāra na ho*—*Aisi vipatti jismeñ koi upāy na ho, aisi āvasyakatā jismeñ koi upāy na chale*.
- DĒAD'RECK-ON-ING**, *n.* conjecture of the place where a ship is by the log—*Samundar meñ ba-gair sitāra-bini ke jahāz ke thikāne kā andāza k.*—*Binā sūrya tarā ādi ke de-khe hue samudra meñ kisi naukā ke thikāne ki atkal k.*
- DĒAD'STRUCK**, *a.* struck with horror—*Khawf-zada, mutahaiyir*—*Bhay se vyākul, dar ko māre glabrāyā huā, bhayātur, bhayākul*.
- DEAF**, *a.* (S) wanting the sense of hearing, not listening, obscurely heard—*Bahirā<sup>b</sup>, de-ityāt, be-lihāz, dhimi āwāz kā, dhimā<sup>b</sup>, kam sun partā huā<sup>b</sup>*—*Badhir, amanoyogi, dhīyān na detā huā, adhūrā sun partā huā, dabe hue sabd kā*.
- DEAF'EN**, *v.* to make deaf—*Bahirā k<sup>h</sup>, bahirā banānā<sup>b</sup>, kūr phornā<sup>b</sup>*.
- DEAF'NESS**, *n.* want of power to hear—*Bahirāi<sup>b</sup>, bahira-pan<sup>b</sup>*.
- DEAL**, *n.* (S. *deal*) a part, a quantity, a thin plank ; *v.* to distribute, to traffic, to intervene, to act—*Hissa, qadr, miqdār, takhta ; v. taqsim k., chhikānā<sup>b</sup>, hissa k., tijārat k., darmiyān meñ mu'āmala k., darmiyāni k., mu'āmala k., kām k<sup>b</sup>, chalan chalnā<sup>b</sup>, sulūk k.*—*Bhāg, parimān, patarā ; v. bāntā, chhīnā, lenden wā byohār k., vyavasay vyāpār wā bāpiya k., bichwāl k., madhyasthi k., ācharaṇ chalnā*.
- DEAL'EN**, *n.* one who deals, a trader—*Kār-būri, saudā-gar*—*Vyavasāyi, vyāpāri, lenden k. w., baniyā, banik*.
- DEAL'ING**, *n.* action, intercourse, traffic—*Kār, kār-o-bār, kār-bār, rawish, sulūk, sar-o-kār, 'alāqa, mu'āmala, tijārat, saudā-garī*—*Kām, kīrya, āchār, ācharaṇ, vyāpār, saṅsarg, lenden, mahājani, baniāi, bāpiya*. [k.—*Dhula k., dhulāt*.
- DE-AL-BATION**, *n.* (L. *de, albus*) the act of bleaching—*Nikhārnā<sup>b</sup>, nikhrāi<sup>b</sup>, sufed*.
- DE-AM-BU-LATION**, *n.* (L. *de, ambulo*) the act of walking abroad—*Bāhar tahalnā<sup>b</sup>, bāhar tahlāw<sup>b</sup>*. [tahalne ki jagah<sup>b</sup>.
- DE-AM-BU-LA-TO-RY**, *a.* walking abroad ; *n.* a place to walk in—*Bāhar tahalne w<sup>h</sup> ; n.*
- DEAN**, *n.* (L. *decanus*) the second dignitary of a diocese—*Imām yā mujtahid kā nāib*—*Pradhānadharmādhyakshādihikār meñ dwitīyapadasth arthāt dūsar padwālā*.
- DEAN'ER-Y**, *n.* the office or house of a dean—*Imām yā mujtahid ke nāib kā 'uhda yā makān*—*Pradhānadharmādhyakshādihikār meñ dwitīyapadasth kā adhikār wā ghar*.
- DEAN'SHIP**, *n.* the office and rank of a dean—*Imām yā mujtahid ke nāib kā 'uhda aur martaba*—*Pradhānadharmādhyakshādihikār meñ dwitīyapadasth kā adhikār aur gaurav*.
- DEAR**, *a.* (S. *dyre*) beloved, precious, costly, scarce ; *n.* a word of endearment—*'Aziz, mahbūb, besh-qimāt, girān, kam-yāb ; n. muhabbat zāhir karne kā yah lafz hai, 'aziz, mahbūb*—*Pyārā, priya, bare mol kā, mahāngā, bahumūlya, durlabh ; n. priya, kām, pyārā*.
- DEAR'LY**, *ad.* with fondness, at a high price—*'Ashiqāna, shauq se, muhabbat se, besh-qimāt se, girāni se*—*Chāh se, pyār se, mahāngā, bare mol se, durmūlya se*. [mahaṅgi, bahumūlya, durmūlya, mūlyagurutā.
- DEAR'NESS**, *n.* fondness, costliness—*Shauq, muhabbat, girāni, besh-qimāt*—*Chāh, prem*.
- DEARTH**, *n.* scarcity, want, famine—*Kam-yābi, kami, gillat, tāngi, ihtiyāj, qaṭt*—*Durlabhatā, daurlabhya, abhāv, totā, aprāpti, anākāl, akāl, kāl, durbhiksha*.
- DEAR'BOUGHT**, *a.* purchased at a high price—*Girān-kharīd*—*Mahaṅge mol kā, bare mol se kinā gaya, dushkrit*.
- DEAR'LOVED**, *a.* much loved—*Bahut pyār kiya gayā<sup>b</sup>, bahut chāhā gayā<sup>b</sup>*.
- DEATH**, *n.* (S.) extinction of life, mortality, manner of dying, state of the dead—*Maut, faut, ajal, marg, qazā, marne kā tuur, murdōn ki hālat*—*Mrityu, mich, maraṇ, kal, marne kā prakār, mare hue logōn ki avasthā wā dā'ā*.
- DEATH'FUL**, *a.* destructive, murderous—*Qātil, muhlik, khāsh-khwār, khāni*—*Nāsak, prānaghatak, prānantak*. [kā darān wā rūp.
- DEATH'FUL-NESS**, *n.* appearance of death—*Maut yā qazā ki surat*—*Mrityu wā mich*.
- DEATH'LESS**, *a.* never-dying, immortal—*Lā zawāl, lā-maut*—*Amar, amarāpiya, anant*.
- DEATH'LIKE**, *a.* resembling death—*Marg-numā, maut sā*—*Mich aise, mrityusadris, kālasadris*.



- DEATH BED**, *n.* the bed on which a person dies—*Bistar-i-marg*—*Mrityuśāyā*, *marapaśāyā*.
- DEATHWARD**, *ad.* toward death—*Maut ki taraf*—*Mich* *ki* *or*, *mrityu* *ki* *or* *wā* *dig*.
- DEATHBOD-ING**, *a.* portending death—*Maut ke āsar dikhāne* *w.*, *qazā kā āgam jānāne* *w.*—*Mrityushchak*, *mīch* *kā* *āgam dikhāne* *w.* [*pranāś*, *ak*, *prānāntak*].
- DEATHDART-ING**, *a.* inflicting death—*Maut dālne* *w.*, *qātil*, *mukhlīk*—*Mich* *dālne* *w.*.
- DEATH'S DOOR**, *n.* near approach of death—*Maut ki qarīb āmad*, *qazā kā darwāza*—*Mrityu* *kā* *āgaman*, *yamadwār*, *mrityudwār*.
- DEATHSMAN**, *n.* an executioner—*Jallād*, *qātil*—*Badhakarmādhikāri*, *ghātakajan*.
- DEATHSHADOWED**, *a.* encompassed by the shades of death—*Maut ke sāya se ghīrā huā*—*Mich* *wā* *mrityu* *ki* *chhāyā* *se* *ghīrā* *huā*. [*āgaman* *kā* *lakshan*, *mrityulakshan*].
- DEATHTOKEN**, *n.* a sign of approaching death—*Qazā-i-qarīb* *ki* *'alamat*—*Mrityu* *ke*.
- DEATHWATCH**, *n.* an insect whose noise is supposed to prognosticate death—*Ek qism kā kīrā jiski āwāz se log qiyās karte haiṅ ki maut āwēgi*—*Maranāsūchakaśabdakāri* *kit*, *ek* *prukār* *kā* *kit* *jiske* *śabd se log anumān karte haiṅ ki mrityu kā āgam jān* *partā* *hai*. [*mahrūm* *k.*—*Bāhar* *k.*, *nikāl* *dālnā*, *ārnā*, *roknā*, *varjanā*].
- DEBAR**, *v.* (*L. de, Fr. barre*) to exclude, to hinder—*Khārij* *k.*, *bāz* *rakhnā*, *man* *k.*.
- DEBASE**, *v.* (*L. de, basis*) to lower, to degrade, to adulterate—*Past* *k.*, *zālil* *k.*, *haqir* *k.*, *sabuk* *k.*, *khafif* *k.*, *be-ābrū* *k.*, *dagā* *k.*, *nāqis* *chizōn* *se* *āmezish* *k.*, *kharāb* *k.*, *khotā* *k.*—*Nich* *wā* *adham* *k.*, *tuchchha* *k.*, *halkā* *k.*, *sthānabhrasht* *k.*, *padachyut* *k.*, *laghu* *k.*, *milauni* *k.*, *milauni* *karke* *chokhī* *dhātu* *ko* *khotā* *k.*.
- DEBASEMENT**, *n.* the act of debasing—*Tazlil*, *be-ābrū*, *sabuki*, *nāqis* *chiz* *se* *āmezish*—*Apakarsan*, *apadhwāns*, *avamānanā*, *sthānabhrashtatā*, *halkāi*, *apamānabhāv*, *milauni*, *milauni* *karke* *chokhī* *dhātu* *kā* *khotā* *k.*.
- DEBASER**, *n.* one who debases—*Zālil* *k.* *w.*, *be-ābrū* *k.* *w.*, *nāqis* *chiz* *se* *āmezish* *karke* *khotā* *k.* *w.*, *kharāb* *k.* *w.*—*Nich* *wā* *adham* *k.* *w.*, *tuchchha* *k.* *w.*, *halkā* *k.* *w.*, *sthānabhrasht* *k.* *w.*, *padachyut* *k.* *w.*, *milauni* *karke* *khotā* *k.* *w.*.
- DEBATE**, *v.* (*L. de, battre*) to dispute, to contest, to deliberate; *n.* a dispute, a quarrel, a contest—*Bahs* *k.*, *bahasnā*, *takrār* *k.*, *mubāhāsa* *k.*, *gaur* *k.*, *taammul* *k.*; *n.* *mubāhāsa*, *qaziya*, *bahs*, *takrār*—*Vādānuvād* *k.*, *śāstrārth* *k.*, *kalah* *k.*, *kachkach* *k.*, *jhagrā* *k.*, *vichāranā*, *sochanā*; *n.* *vādānuvād*, *śāstrārth*, *jhagrā*, *taṅti*, *bakherā*, *kalah*. [*jāne* *ke* *qābil*—*Vivādaniya*, *vichāranīya*, *vitarkya*].
- DEBATEABLE**, *a.* subject to debate—*Mubāhāsa-pazir*, *jis* *par* *bahs* *ho* *sake*, *gaur* *kiye*.
- DEBATEFUL**, *a.* quarrelsome, contentious—*Jhagrālū*<sup>h</sup>, *bakheriyā*<sup>h</sup>, *taṅte-vālā*<sup>h</sup>.
- DEBATEMENT**, *n.* controversy, combat—*Mubāhāsa*, *takrār*, *jhagrā*<sup>h</sup>—*Vādānuvād*, *taṅtā*, *bakherā*, *larāi*. [*vādī*, *vichārak*].
- DEBATER**, *n.* a disputant, an arguer—*Mubāhāsa* *k.* *w.*, *bahhās*, *hujjati*—*Vivādī*, *hetu*.
- DEBAUCH**, *v.* (*Fr. debaucher*) to corrupt, to vitiate; *n.* a fit of intemperance, excess, lewdness—*Kharāb* *k.*, *khvār* *k.*, *abtar* *k.*, *āwāra* *k.*, *harām* *k.*, *zinā* *k.*; *n.* *be-i-tidāli*, *bad-parhezi*, *ziyādāti*, *bad-masti*, *zinā-kāri*—*Bigārnā*, *pāni* *utārnā*, *dharma-bhrasht* *k.*, *bhrasht* *k.*; *n.* *asañyam*, *aparimitāchār*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEBAUCHED-LY**, *ad.* in a profligate manner—*Luch-pane* *se*<sup>h</sup>, *shukhe-pan* *se*<sup>h</sup>.
- DEBAUCHEDNESS**, *n.* intemperance, lewdness—*Bad* *parhezi*, *be-i-tidāli*, *zinā-kāri*, *bad-masti*—*Aparimitāchār*, *asañyam*, *kāmāveś*, *lampatātā*, *ratāsakti*, *luchpanā*.
- DEB-AT-CREE**, *dēb-o-shēś*, *n.* a drunkard, a man given to intemperance—*Matwālā*<sup>h</sup>, *piakkār*<sup>h</sup>, *luchchā*<sup>h</sup>, *lampat*<sup>h</sup>, *shukdā*<sup>h</sup>. [*w*<sup>h</sup>].
- DEBAUCHER**, *n.* one who debauches—*Bigārū*<sup>h</sup>, *bigārne* *w*<sup>h</sup>, *bigār* *dālne* *w*<sup>h</sup>, *bhrasht* *k.*.
- DEBAUCHERY**, *n.* intemperance, lewdness—*Bad-parhezi*, *be-i-tidāli*, *bad-masti*, *zinā-kāri*—*Aparimitāchār*, *asañyam*, *luchpanā*, *lampatātā*, *kāmāsakti*. [*meñ* *dālnā*].
- DEBAUCHMENT**, *n.* the act of debauching—*Bigārnā*<sup>h</sup>, *bad* *rāh* *k.*—*Bhrasht* *k.*, *kumārg*.
- DEBENTURE**, *n.* (*L. debetio*) a writing acknowledging a debt—*Ek navāzīhta jismēñ* *qarz* *kā* *iqbāl* *hotā* *hai*—*Ek* *lekhapatra* *jismēñ* *riṅ* *wā* *dene* *kā* *swikār* *rahtā* *hai*.
- DEBILE**, *a.* (*L. debilis*) weak, feeble—*Kam-zor*, *nā-tawān*, *zā'if*—*Durbal*, *nirbal*, *sithilāsakti*, *sithil*. [*k.*—*Durbal* *k.*, *nirbal* *k.*, *sithil* *k.*, *sithilāsakti* *k.*, *kahīn* *k.*].
- DEBILITY**, *v.* to weaken, to enfeeble—*Nā-tawān* *k.*, *kam-zor* *k.*, *nā-qutwat* *k.*, *zā'if*.
- DEBILITY-TION**, *n.* the act of weakening—*Nā-tawān* *k.*, *kam-zor* *k.*—*Durbal* *k.*, *kahīn* *k.*, *nirbal* *k.*. [*nirbalatā*, *kahīnatī*, *sithilatā*, *balāsāithilya*, *kahīnāsaktitwa*].
- DEBILITY**, *n.* weakness, feebleness—*Nā-tawāni*, *kam-zori*, *naqāhat*, *zā'if*—*Durbalatā*.
- DEBT**, *n.* (*L. debitum*) the debtor side of an account; *v.* to enter on the debtor side of an account—*Hisāb* *ki* *'rah* *taraf* *jismēñ* *kharch* *likhā* *jātā* *hai*; *v.* *hisāb* *meñ* *kharch* *ki* *taraf* *likhā*, *kharch* *meñ* *likhā*—*Lekhe* *khāte* *wā* *bahī* *ki* *wah* *or* *jismēñ* *jō* *dhan* *uthā* *hai* *arthāt* *vyay* *hotā* *hai* *so* *likhā* *jātā* *hai*; *v.* *lekhe* *khāte* *wā* *bahī* *meñ* *uthāw* *wā* *vyay* *ki* *or* *likhā* *wā* *chāḥānī*.
- DEBT**, *dēt*, *n.* what one person owes to another, what one is obliged to do or suffer—*Qari*, *fanz*—*Riṅ*, *den*, *udhār*, *dhār*, *lahnā*, *kartavya*, *swakartavya*.

**DĒBT'OR**, *n.* one who owes to another, the side of an account on which debts are charged—*Qarz-dār, dān-dār, hisāb ki wah taraf jismēn kharch likhā jāta hai—* Itinī, dhartā, rinagrast, lekḥā bahi ki wah alāṅ jismēn utḥāw arthāt vyay likḥā jāta hai.

**DĒB-O-NĀIR'**, *a.* (Fr. *de, bon, air*) elegant, civil, well-bred—*Latif, khush-akhilāq, khaliq, tarbiyat-yi ft, khush-atwār, khush-khulq, majlis-dāda—* Chārā, subhag, agramiya, komalaswabḥav, anunayi, sabhya, susil, susisht.

**DĒB-O-NĀIR'LY**, *ad.* elegantly, civilly—*Khush-akhilāqī se. khush-atwārī se—* Śisḥatā se, suśilata se, sabhyatā se.

**DĒB O-NĀIR'NESS**, *n.* civility, complaisance—*Khush-akhilāqī, nek-atwārī, khulq—* Śisḥatā, suśilata.

**DĒC'A-CHORD**, *n.* (Gr. *deka, chordē*) a musical instrument with ten strings—*Ek bājā jismēn das tār lage rahte haiṅ, das tār kā bājā.*

**DĒC'ADE**, *n.* (Gr. *deka*) the sum or number of ten—*Dahāiḥ, dasḥ.*

**DE CĀDEN'CE**. **DE-CĀDEN'CY**, *n.* (L. *de, cado*) decay, fall—*Zawāl, tanazzul, utārḥ—* Kshay, ghatāw, kshinatā, girāw [Dāsāra, dāsakon]

**DĒC'A GON**, *n.* (Gr. *deka, gonua*) a figure having ten sides—*Mu'ashshar, dah-gosha—*

**DĒC'A-LOGUE**, *n.* (Gr. *deka, logos*) the ten commandments—*We das hukm jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ, Khudā ke das hukm—* We das ajnā wā vidhān jo 'Isāidharmapustak meṅ haiṅ, dāsavidhān, 'Iswaraprokṭ dāsājūā.

**DE-CĀLO'GIST**, *n.* an expositor of the decalogue—*Un das hukmōn kā muḥassir jo 'Isāyōn ki kitāb-i-muqaddas meṅ marqūm haiṅ—* Dāsavidhānatikākar, un das ajnāon kā tikākar wā athaprakāśak jo 'Isāidharmapustak meṅ likhī haiṅ. [jānāḥ]

**DE-CĀMP'**, *v.* (L. *de, campus*) to shift the camp, to move off—*Derā utḥānāḥ, chale*

**DE-CĀNAL**, *a.* (L. *decanus*) pertaining to a deanary—*Imām ke nāib ke 'uhde pā makān ke muta'alliq—* Pradhānadharmādhyaksh meṅ dwitiyapadasth arthāt dūse padwāle ke adhikār wā ghar kā sambandhī. [nāḥ, pāsānāḥ]

**DE-CĀNT'**, *v.* (L. *de, cantum*) to pour off gently so as to leave the sediment—*Nithārd-*  
**DE-CĀN'TEN**, *n.* a glass vessel for liquor—*Piyāla, pyāla, ālgina—* Kāchakūpi, kāchapātra, kāch ki kuppī. [lenā wā kāt dālnā]

**DE-CĀPI-TATE**, *v.* (L. *de, caput*) to behead—*Gardan-márnā, sir-kātnāḥ—* Mūnrkāt

**DE-CĀP-I-TĀTION**, *n.* the act of beheading—*Gardan-kushi, sir-katawaḥ—* Mūnrkātanawāl, mustakachchhedan, śira-chhed. [nawī—Das pad kā ślok, das charaṇ kā ślok.]

**DĒC'A-STICH**, *n.* (Gr. *deka, stichos*) a poem of ten lines—*Das misrā' ki gaṇz' yā mas-*

**DE-CAY'**, *v.* (L. *de, cado*) to lose excellence, to decline, to impair; *n.* decline, gradual failure—*Tanazzul h., zawāl h., dḥalnāḥ, abtar h. yā k.; n. tanazzul, zawāl, ghisāwḥ, dḥalawḥ—* Bigāṇā, kshay h., utārṇā, ghatnā, khyānā, ghisnā, bigāṇa, ghatānā, nasht k.; *n.* kshay, ghatāw, utār, jūnatā, kshinatā. [dḥwastatā]

**DE-CĀY'ID-NESS**, *n.* state of decay—*Tanazzul—* Jūnatā, kshinatā, śirnatā, galitawā,

**DE-CĀY'ER**, *n.* that which causes decay—*Jo shai tanazzul kare, zawāl-karne-wālī shai—* Kshayakārak vastu, kshinakāri padārth.

**DE-CĀY'ING**, *n.* decline—*Tanazzul, zawāl, dḥalawḥ—* Kshay, utār, ghatāw.

**DE-CEASE'**, *n.* (L. *de, cessum*) departure from life, death; *v.* to die—*Rihlat, intiḡāl, waḡat, mauṭ, v. intiḡāl k., waḡāt k., rihlat k.—* Jīvaatyag, maraṇ, mṛtyu; *v.* marnā.

**DE-CEIVE'**, *v.* (L. *de, capio*) to cause to mistake, to impose upon, to cheat, to mock—*Baḥkānāḥ, bhulāwā dḥ., bhulwānāḥ, dhokḥā dḥ., ḥagnāḥ, chḥalnāḥ, tor dāl-nāḥ, nirās kḥ.*

**DE-CEIV'A-BLE**, *a.* that may be deceived—*Dhokḥā khāne ke qābil, ḥage jāne ke lāiq, fareb-pazir—* Chḥale jāne ke yogya, dhokḥā khāne ke yogya, vaṇchanīya, pratārāniya.

**DE-CEIV'A-BLE-NESS**, *n.* liability to be deceived—*Fareb-khāne ki liyāqat, fareb-paziri—* Dhokḥā khāne ki yogyatā, vaṇchanīyatā, pratārāniyatwā. [chḥalī, vaṇchak]

**DE-CEIV'ER**, *n.* one who deceives—*Farebi ālmi, dhokḥā d. wḥ., muzawwir—* Ṭhag,

**DE-CEIV'ING**, *n.* the act of cheating—*Ṭhagāḥ, dhokḥāḥ, baḥkāvḥ, bhulāwāḥ.*

**DE-CEIT'**, *n.* fraud, a cheat, artifice—*Fareb, dagā, makr, hila, fitrat, hikmat—* Dhokḥā, chḥal, kapāṭ, pravaṇchanā, māyā, chāturi, kuṭil upāy.

**DE-CEIT'FUL**, *a.* full of deceit, fraudulent—*Dagā-baz, farebi, makkār, muzawwir, fitratī, hila-sāz—* Kapāṭī, chḥalī, pravaṇchak. [se, māyā wā pravaṇchanā se.]

**DE-CEIT'FUL-LY**, *ad.* fraudulently, with deceit—*Dagā-bāzi se, fareb se—* Kapāṭ se, chḥal

**DE-CEIT'FUL-NESS**, *n.* the state of being fraudulent—*Dagā-bāzi, fareb—* Kapāṭatā, kuṭatā, vaṇchakatwā, kapātya.

**DE-CEIT'LESS**, *a.* free from deceit—*Be-fareb—* Nishkapāṭ, niṣchḥal.

**DE-CEIT'IBLE**, *a.* liable to be deceived—*Dhokḥā khāne ke qābil, fareb-pazir, mum-*

**DR-CEIT'IBLE-NESS**, *n.* liability to be deceived—*Dhokḥā khāne ki liyāqat, yā khāsiyat, fareb-paziri—* Vaṇchanīyatā, ḥage wā chḥale jāne ki yogyatā, pratārāniyatwā.

**DE-CEIT'ION**, *n.* the act of deceiving, fraud—*Ṭhagāḥ, chḥalḥ, dhokḥāḥ, fareb.* [vaṇchak]

**DE-CEIT'IOUS**, *a.* apt to deceive—*Dagā-bāz, farebi, hila-sāz, makkār—* Kapāṭī, chḥalī,

DE-CEP-TIVE, *a.* having power to deceive — *Farebī, dogā-bāz* — *Chhālī, kapatī.*

DE-CEM-BER, *n.* (L. *decem*) the last month of the year — *Angrezi sāl kā ākhiri mahī-nā* — *Angrezi baras kā seshamās.*

DE-CEM-VI-RI, *n. pl.* (L.) ten men appointed to draw up a code of laws in ancient Rome — *Das ādmī jo qadīm zamāne meī Rom ke shahr meī ān banāne ke liye muqarrar the* — *Das jan jo pūrvakāl meī Rom nagar meī vyavasthā rachane ke nimitta niyukt the.*

DE-CEM-VI-RAL, *a.* belonging to a decemvirate — *Das hākimōn ki hukūmat ke muta'alliq* — *Das janōn ke rājya kā sambandhī, dasajanapālitarājyaishayak.*

DE-CEM-VI-RATE, *n.* government by ten men — *Das ādmīyōn ki hukūmat* — *Das janōn kā rājya, dasajanapālitarājya.*

DE-CENT, *a.* (L. *deco*) becoming, fit, suitable, modest, not gaudy or ostentatious — *Munāsib, laiq, wājib, mo'qūl, mahjūb, sharm-sār, sāda* — *Sohātā, phabtā, yathā-yogyā, uehit, yogyā, saukochī, lajlā, āsht, lajjāsīl, saral, sādhārān.*

DE-CEN-CY, *n.* propriety, modesty — *Mo'qūliyat, munāsabat, imtiyāz, adab, sharm* — *Upayuktatā, auehityā, lajjā, vinay.*

DE-CENT-LY, *ad.* in a decent manner — *Shāistagī se, liyāgat yā hayā se, imtiyāz se, adab se, mo'qūliyat se* — *Yathochit riti se, upayuktatā se, lajjā se, saukoch se, shishtatā se.*

DE-CENT-NESS, *n.* propriety, due formality — *Mo'qūliyat, imtiyāz, takalluf* — *Upayuktatā, auehityā, sabhyaniyamasevan, sabhyaritinishthā.*

DE-CEN-NI-AL, *a.* (L. *decem, annus*) continuing ten years — *Dah-sāla* — *Das-barā, dasavarshik, dasavatsari, dasavarshin, dasavarshiy.*

DE-CERPT, *a.* (L. *de, carptum*) cropped — *Kātā huā<sup>h</sup>, kāṭā huā<sup>h</sup>, chhāntā huā<sup>h</sup>.*

DE-CERPTION, *n.* a cropping or taking off — *Kāt<sup>h</sup>, chhānt<sup>h</sup>.*

DE-CER-TATION, *n.* (L. *de, certo*) strife, contest for mastery — *Qaziya, sar-dārī yā hukūmat ke liye han-chashmī yā munāqushā* — *Jhagrā, prabhūtā ke nimitta tañtā.*

DE-CES-SION, *n.* (L. *de, cessum*) departure — *Kūch, ravānagī* — *Bidā, gaman.*

DE-CHARM, *v.* (L. *de, carmen*) to counteract a charm — *Jādū ulūt d., afsūn kātānā* — *Toua wā totkā ulātā, latkā wā totkā kātānā.*

DE-CEIDE, *v.* (L. *de, cado*) to fix the event of, to determine, to settle — *Muqarrar k., qāim k., qarār d., hukm k., fatwā d., infisāl k., faisal k., tajwiz k., tai k., munqatī k., band-o-bast k.* — *Nisichay k., nirnay k., thahrānā, nishpatti k., nivernā, pharchānā, nipātānā, chukānā, vyavasthā k.*

DE-CID-A-BLE, *a.* that may be decided — *Infisāl-pazir, faisal pāne ke laiq, qarār pāne ke qābil, tajwiz yā band-o-bast kiye jāne ke qābil, munqatī yā raf' hone ke qābil* — *Nirnay kiye jāne ke yogyā, pharchā hone ke yogyā, nipāte jāne ke yogyā, nirpeya.*

DE-CID-ED, *p. a.* determined, unequivocal — *Muqarrar, qāim, qatī, nā-mashkūk, sāf, gair-mubham* — *Sunischit, nirpit, nishpanna, vyavasthapit, suspasht, asandigdī.*

DE-CID-ED-LY, *ad.* in a determined manner — *Bā-izār, yaqīnān, albatā, sarīh, qat'an* — *Nissāndeh, sunischit rūp se.*

DE-CID-ER, *n.* one who determines — *Munsif, faisal k. w., tahqīq k. w., tajwiz k. w.*

DE-CIS-ION, *n.* determination of a difference doubt or event, the act of separation — *Infisāl, faisala, tajwiz* — *Niptārā, chukautī, nirnay, nishpatti.*

DE-CIS-IVE, *a.* conclusive, final, positive — *Qatī, qatī, nātiq, munqatī, kāmīl, muqarrar, yaqīnī* — *Nisichāyak, nirpāyak, pūrā, nishpattikarak, pramānikarak.*

DE-CIS-IVE-LY, *ad.* in a conclusive manner — *Qat'an, yaqīnān, albatā, be-shakk* — *Nirnay se, nirnayapūr, nischit rūp se.* — *[Nisichāyakatwa, nirpāyakatwa, nishpādakata]*

DE-CIS-IVENESS, *n.* state of being decisive — *Qatī qatī nātiq munqatī yā yaqīnī halat*

DECI-DEN-CE, *n.* (L. *de, cado*) a falling off — *Girāv<sup>h</sup>.*

DECI-D-UOUS, *a.* falling, not perennial — *Gīrne w<sup>h</sup>, jharne w<sup>h</sup>, jhar parne w<sup>h</sup>, ek baras se thorā rahne w<sup>h</sup>, ek sāl se kam rahne w., nā-pāe-dār* — *Patanaśīl, pātuk, vidhwañsi, achirasthāyī, asthāyī.*

DECI-MAL, *a.* (L. *decem*) numbered by ten; *n.* a tenth — *'Ashrī, 'ashrātī, ta'shīrī; n. 'ashār* — *Dasak, dasasānkhyak; n. dasamalav, dasamabhāg, dasāsūs.*

DECI-MATE, *v.* to select every tenth — *Dah-yak nikālānā, das meī se ek nikālānā, dah-ek yā dahāī nikālānā* — *Dasāns nikālānā.*

DECI-MĀ-TION, *n.* a selection of every tenth — *Dah-yak kā nikālānā, dah-ek yā dahāī kā nikālānā, das meī se ek kā nikāl lenā, ta'shīr* — *Dasānsagrūhan.*

DECI-MĀ-TOR, *n.* one who decimates — *Dah-yak nikālne w., dah-ek yā dahāī nikālne w., das meī se ek kā lenē w.* — *Dasāns nikālne w.*

DECI-MO-SEXTO, *n.* (L.) a book in which the sheet is folded into sixteen leaves — *Ek ek tāw ke solah solah waraq-wālī kitāb* — *Ek ek tāw ke solah solah patrāwālī pustak.*

DE-CIPHER, *v.* (L. *de, Fr. chiffre*) to explain, to unfold, to unravel — *Zāhir k., bayān k., ramz batlānā, ta'bīr k.* — *Batlānā, samjhānā, prakās k., gūrhāt wā akshar ki vyākhyā k., kholnā, kholke batlānā.*

- DE-CIPHER-ER, *n.* one who deciphers—*Zāhir k. w., bayān k. w., ramz batlāne w., ta'bir k. w.*—Prakāsak, kholke batlāne *w.,* gūph batlāne w. akshar ki vyākhyā *k. w.,* vyākhyātā.
- DECK, *v.* (*S. decan*) to dress, to adorn; *n.* the floor of a ship—*Pahinānā<sup>b</sup>, āvāsta k., zeb d., sahwārānā<sup>b</sup>, sīngār k.<sup>b</sup>;* *n.* jahāz ki manzil yā takhta-bandī—Bhūshit *k.,* śobhit *k.,* alaūkrit *k.; n.* nāw k. pātāntan, naukāprishth, nautal.
- DECK'ER, *n.* one who dresses or adorns, a ship having decks—*Pahināne w.<sup>b</sup>, zebāish d. w., āvāsta k. w., manzil-dān jahāz, takhta-bandī-rulā jahāz—*Saḥwārne *w.,* sīngārno *w.,* bhūshit *k. w.,* alaūkrit *k. w.,* pātāntan-wālī *nāw.*
- DECK'ING, *n.* ornament—*Zebāish, āvāish, zeb—*Bhūshan, alaūkār, śobhā.
- DE-CLAIM', *v.* (*L. de, clamo*) to speak to the passions, to harangue—*Rahm-angez guft-gū k., fasāh kalām k., taqrir jhārnā—*Vismay wā moh utpanna karne ke nimitta varṇan *k.,* alaūkīramay vākya bolnā, śabdālankārapūrvak vākya bolnā.
- DE-CLAIM'ER, *n.* one who declaims—*Rahm-angez guft-gū k. w., fasāh kalām k. w., khush-taqrir, guft-gū se dil par asar k. w.—*Vākya ke dwārā vismayotpādak wā indriyamohak, vāgis.
- DE-CLAIM'ING, *n.* an appeal to the passions—*Riqqat-angez kalām yā taqrir, targibāna-guft-gū—*Karunāvākya, vismay wā karunā, utpādan karne k. vākya.
- DE-CLAM'TION, *n.* a discourse to the passions—*Sukhan-go, fusiḥ kalām yā taqrir, riqqat-angez guft-gū kolām yā taqrir—*Visma<sup>2</sup> wā moh utpādan karne k. vākya, karunāvākya, śabdālankāramayavākya.
- DE-CLAM'TOR, *n.* an orator, a rhetorician—*Sukhan-go, khush-taqrir, fusiḥ kalām k. w., riqqat-angez guft-gū yā kalām k. w.—*Vākya ke dwārā vismay wā moh k. vākya, vāgis, suvaktā, vākpuṭu.
- DE-CLAM'TO-RY, *a.* appealing to the passions—*Riqqat-angez, riqqatī, targibāna, targibī—*Vāgalaṅkāramay, vismayotpādak, indriyamohak.
- DE-CLARE', *v.* (*L. de, clurus*) to make known, to proclaim, to publish—*Zāhir k., iqrār k., 'alāniya k., aḥkārā k.—*Bolnā, kaṇnā, batānā, jatānā, prakās *k.,* prachār *k.*
- DE-CLAR'A-BLE, *a.* capable of proof—*Sābit hone ke qābil, zāhir hone ke qābil—*Prameya, pramāṇī hone ke yogya, prakāśit hone ke yogya.
- DE-CLAR'ATION, *n.* an open expression, an affirmation, a proclamation—*Iqrār, izhār, ta'bir, tashrīh, ishtihār—*Vachan, kathan, dīrīhāvachan, prakāś, prakāsan, prachār.
- DE-CLAR'A-TIVE, *a.* proclaiming, explanatory—*Muzhir, muqrir, zāhir k. w., bayān, k. w., muḥarrir<sup>b</sup>—*Khyāpak, jñāpak, prakāśak, bodhak.
- DE-CLAR'TO-RY, *a.* affirmative, expressive—*Muqrir, muzhir, wāqif yā zāhir k. w., ba-khūbī bayān k. w.—*Nivedak, vāchak, jñāpak, prakāśak.
- DE-CLAR'TO-RI-TY, *ad.* by declaration—*Izhāran, izhār yā iqrār se, 'alāniya—*Vachan se, nivedanapūrvak, vyakt rūp se.
- DE-CLAR'ED-LY, *ad.* avowedly, openly—*Izhāran, barmalā<sup>b</sup>, 'alāniya, sōf-sāf, sāf iqrār se, aḥkārā taur se—*Dīrīhāvachan se, khulī khulā, spasht rūp se, kholke.
- DE-CLAR'ER, *n.* one who declares—*Muqrir, mu'tarif, zāhir k. w., aḥkārā k. w.—*Prakāśak, jñāpak, spasht *k. w.,* kahne wā bolne *w.* [jñāpan, vyākhyā.
- DE-CLAR'ING, *n.* publication, exposition—*Izhār, tashrīh, ta'bir—*Prakāśan, prakāś.
- DE-CLINE', *v.* (*L. de, clino*) to lean, to fail, to decay, to bring down, to shun, to refuse, to infect; *n.* a falling off, diminution, decay—*Dhālā<sup>2</sup>, jhuknā yā jhukānā<sup>b</sup>, kam h., zaiul h., meche k.<sup>b</sup>, bāz rahnā, ihtirāz k., irāz k., inkār k., tasrif k., gardān-nā; n.* utār<sup>b</sup>, kamī, zaiul—Naunā, nihurnā, ghatnā, kshay *h.,* jīrn *h.,* nawānā, nihurānā, batak rahnā, nakārnā, aswikār *k.,* vibhakti *k.,* pad sādhanā, rūpsādhanā; *n.* ghatīw, dhalāw, girāw, ghatī, kshay, dhwañs.
- DE-CLIN'SION, *n.* tendency to fail, degeneracy, descent, inflection of words—*Tanazzul, kharābī, abtari, nuzul, tasrif, gardān—*Girāw, patan, dhwañs, bhrashtatā, utār, padaśādhān, śabdākhyān, rūpakaran, vibhakti.
- DE-CLIN'A-BLE, *a.* that may be declined—*Gardān ke qābil, gardān-pazir, mutasarrif, sarf-pazir, qābil-i-tasrif—*Vibhaktisādhyā, ākheya.
- DE-CLIN'ATION, *n.* the act of bending down, descent, variation, deviation, decay, obliquity—*Jhukāw<sup>b</sup>, nuzul, tanazzul, inkirāz, farq yā tafāvut jaise qutb-numā k. shimāl se aur kisi sitārē kā khatt-i-istiwā se, gum-rāhī, be-rāhī, abtari, zaiul, kaji, terhāi<sup>b</sup>—*Nihurāw, nawāw, utār, utarāw, adhogati, krāntī, krānt, utkram, bhreah, antar jaise kisi nakshatra k. nīraksh se, vipatth, kumār, bhrashtatā, kshay, kshīpatā, jīrnatā, vakratā.
- DE-CLIN'ATOR, DE-CLIN'A-TO-RY, *n.* an instrument used in dialling—*Dhūp-gharī banāne ke jann meh ek āla—*Dhūpgharī banāne k. ek yantṛa.
- DE-CLIV'ITY, *n.* (*L. de, clivus*) a gradual descent, a slope—*Utār<sup>b</sup>, dhāl<sup>b</sup>, nasheb—*Pātuk, nimnatā, pātukabhūmī. [yā aulānā<sup>b</sup>, churaunā yā churanā<sup>b</sup>, pakānā<sup>b</sup>.
- DE-COCT', *v.* (*L. de, coctum*) to prepare by boiling, to digest—*Uḥalnā<sup>b</sup>, usenā<sup>b</sup>, aulnā*
- DE-COCT'ION, *n.* the act of boiling, a preparation made by boiling—*Josh k. yā d., jō-shānda—*Uḥāl, aulāw, churāw, kāphā, kwāth.

- DE-CÔL/LATE, *v.* (L. *de, collum*) to behead—*Sir kâtnâ<sup>h</sup>, mâñr kâtnâ<sup>h</sup>, mastak kâtnâ<sup>h</sup>.*  
 DĒC-OL-LĀ'TION, *n.* the act of beheading—*Sir-katāi<sup>h</sup>, mûñr-katāi<sup>h</sup>—Siraśchhedan, āśrshaghāt.* [Rañg kâ abhāv, varṇābhāv.]
- DE-CÔL-O-RĀ'TION, *n.* (L. *de, color*) absence of colour—*Be-rūñgi, rañg kī nēsti—*
- DE-COM-POŒ'E, *v.* (L. *de, con, positum*) to separate the constituent parts, to resolve into elementary principles, to dissolve—*Asī hisson ko judā judā<sup>h</sup> k., murakkab ko usūl meñ tafriq k., hull k.—Mūl avayavon ko bilginā wā prithak prithak k., mūla-tattwaśodhan k., galanā.* [milāyā huā, punarmisrit, dwimīsrit.]
- DE-COM-PÔŒ'ITE, *a.* compounded a second time—*Naye sir se murakkab huā—Phir se milā-nā ; a. phir se milāyā gayā, punarmisrit, dwimīsrit.*
- DE-COM-PÔUND'A-BLE, *a.* liable to be decomposed—*Naye sir se murakkab hone ke qūbīl—Phir se milāye jāne ke yogya, punarmisrit hone ke yogya.*
- DĒC'O-RATE, *v.* (L. *decor*) to adorn, to deck, to embellish—*Zeb d., zinat d., āraish d., āraṣṭa k.—Sīngārā, sīngār k., sañwārā, bhūshit k., alaunkrit k., sōbhīt k.*
- DĒC-O-RĀ'TION, *n.* ornament, embellishment—*Zebāish, zeb, āraish, zinat, āraṣṭagi—Bhūshan, sīngār, sōbhā, banāw, sañwār, sañwār, alaunkār, alaunkriyā.*
- DE-CÔRUS, *a.* becoming, proper, decent—*Munāsib, laiq, wājib, ma'qūl, shāista—Phabṭā, solātā, yathāyogya, uclit, yukt, śishtāchāranusāri, upayukt, suśīl.*
- DE-CÔRUS-LY, *ad* in a becoming manner—*Ma'qūliyat se, liyaqat se, munāsabat se, shāistagi se—Yathāyogyatā se, upayuktatā se, savinay, suśīlāpūrvak.*
- DE-CÔRUM, *n.* propriety, decency, order—*Intiqāz, shāistagi, liyaqat, saliqā—Nyāy, auchitya, sabhyatā, śishtatā, suśīlatā, suchantra, sumiti.*
- DE-CÔRTI-CATE, *v.* (L. *de, cortex*) to strip off bark, to peel—*Chhilkā utārnā<sup>h</sup>, nikhornā<sup>h</sup>, nikolnā<sup>h</sup>.*
- DE-CÔR-T. CĀ'TION, *n.* the act of peeling—*Chhilke kâ utārnā<sup>h</sup>, nikhornā<sup>h</sup>, nikolnā<sup>h</sup>.*
- DE-CÔY', *v.* (D. *kooi*) to lure into a snare, to entrap ; *n.* a lure, a snare—*Phāñd meñ dālvā<sup>h</sup>, phuslāñā<sup>h</sup>, phuslāñā<sup>h</sup> ; n. lālch<sup>h</sup>, lobh<sup>h</sup>, phuslāw<sup>h</sup>, dhokhā<sup>h</sup>, phandā<sup>h</sup>, phāñd<sup>h</sup>.*
- DE-CÔY'DUCK, *n.* a duck that lures others—*Ek battak jo aur battakon ko bahkā-kar phande meñ dālvā deti hai<sup>h</sup>.*
- DE-CREASE', *v.* (L. *de, cresco*) to grow less, to diminish ; *n.* state of growing less, decay—*Ghatnā<sup>h</sup>, thorā<sup>h</sup>, ghatnā<sup>h</sup>, thorā<sup>h</sup> ; n. kamī, kam, takhṭif, nuzūl, zawāl—n. Ghaṭī, nyūnatā, kshay.*
- DĒC'RE-MENT, *n.* decrease, waste—*Kamī, zarāl—Nyūnatā, ghaṭī, kshay.*
- DE-CREE', *v.* (L. *de, cretum*) to determine, to ordain, to appoint ; *n.* an edict, a law, a determination—*Tajwiz k., infisāl k., hukm d., fatwā d., farmānā, mu'ayyan k., muqarrar k., qāim k. ; n. hukm, fatwā, āin, infisāl, tajwiz—Nirdhāran k., nishpanna k., nishpatti k., ājnā k., vyavasthā k., ṭhāhrānā, ṭhānnā ; n. vidhi, vidhān, niyam, vyavasthā, nishpatti, niptārā.*
- DE-CRE'TAL, *a.* pertaining to a decree ; *n.* a book of decrees or edicts—*Shar'ī, āini, hukmī ; n. hukm-nāma, shar' yā āin kī kitāb, āinon kâ majmū', qawānin—Vyavasthāvi-shayak, vyavasthāpak ; n. dharmasāhita, vyavasthāsaṅgrah.*
- DE-CRE'TIST, *n.* one who studies the decretal—*Āinon ke majmū' kâ parhne w. yā mu-ta'allam—Vyavasthāsaṅgrah kâ abhyāsi wā chintunhār.*
- DE-CRE'TIVE, *a.* having the power of decreeing—*Hukm d. yā infisāl karne kâ mukh-tār—Vyavasthā wā niyam wā ājnā karne ko samarth.* [vyavasthāpak.]
- DĒC'RE-TÔ'RĀ-L, *a.* belonging to a decree—*Hukmī, āini, shar'ī—Vyavasthāviśhayak,*
- DĒC'RE-TO-RY, *a.* judicial, definitive, critical—*Shar'ī, āini, āin ke muta'allig, mu'ayyan, qāti, muqarrar, qat'ī—Vyavasthāviśhayak, vichārak, niyat, nischāyak.*
- DĒC'RE-TO-RĪ-LY, *ad* in a definitive manner—*Qat'an, qat'ī taur se, muqarrar taur se—Nischāyakūri riti se, nischit wā niyat prakār se.*
- DE-CRĒP'IT, *a.* (L. *de, crepitum*) wasted and worn by age or infirmity—*Za'if, kam-zor, munhāni, pir-fartūt—Jirp, jarātūr, ḍokrā, jarāgrast.*
- DE-CRĒP'IT-NESS, DE-CRĒP'IT-UDE, *n.* a broken state of body from age or infirmity—*Pirī, za'ifi—Jirnatā, jirnavasthā, jarāvasthā, jarā.*
- DE-CRĒP'IT-TATE, *v.* to crackle in the fire—*Ag meñ parparānā yā tapaknā<sup>h</sup>.*
- DE-CRŌWN', *v.* (L. *de, corona*) to deprive of a crown—*Tāj se mahrum k., tāj-i-shāhi se mahrum k., tāj-i-shāhi chhīn lenā, takht-i-shāhi se ma'zul k.—Mukut le lenā, kirit harāp k.* [kut kâ le lenā, rājamukut kâ chhīn lenā.]
- DE-CRŌWN'ING, *n.* the depriving of a crown—*Tāj-i-shāhi se mahrumi yā ma'zuli—Mu-*
- DE-CRY', *v.* (L. *de, Fr. crier*) to cry down, to clamour against, to censure—*Bad-nām k., malāmat k., zor-shor se mazammāt k., 'aib lagānā—Durnām k., akhyāti k., apa-vād k., dokhnā, nām dharnā, nindā k.*

- DE-CRIAL, *n.* clamorous censure—*Mazammāt, malāmat, bad-nāmi, kam-qadurī*—*Nām-dharāi, akhyāti, apavād, upakroś, ūnche swar se nindā k.*
- DE-CRIER, *n.* one who decries—*Mazammāt k. w., bad-nām k. w., zor-shor se 'aib lagāne w.*—*Ūnche swar se nindā k. w., durnām k. w., akhyāti k. w.*
- DE-CUBATION, *n.* (*L. de, cubo*) the act of lying down—*Letnā<sup>h</sup>, paṛnā<sup>h</sup>.*
- DE-CUMBENÇE, *L. de-cūm-ben-çy, n.* the act of lying down, the posture of lying—*Letnā<sup>h</sup>, hālut-i-khustani*—*Par rahnā, letāw, sayanāvasthā, letne kā bhāv.* [*huā<sup>h</sup>.*]
- DE-CUMBENT, *a.* lying, leaning, bending—*Letā huā<sup>h</sup>, paṛā huā<sup>h</sup>, jhukā huā<sup>h</sup>, nihurā*
- DE-CUMBATURE, *n.* confinement to bed—*Bimāri meñ bistar par paṛe rahnā*—*Rog meñ bichhaune par paṛe rahnā.*
- DE-CUPLE, *a.* (*L. decem*) tenfold—*Dah-chand*—*Das gunā, dasagun.*
- DE-CURION, *n.* a commander over ten—*Das sipāhijon kā sar-dār*—*Dasayodhanāyak, das yodhdhāon kā nayak wā adhipati, dasādhyaksh.*
- DE-CURY, *n.* a body of ten men—*Das sipāhijon kā guroh, das jawānoñ ki toli*—*Das yodhdhāon kā samūh, dasayodhasamūh, das janoñ ki toli.* [*dauryā yā phailtā huā<sup>h</sup>.*]
- DE-CURRENT, *a.* (*L. de, curro*) running or extending downwards—*Niche ki or*
- DE-CURSION, *n.* the act of running down—*Nichi ki or daur<sup>h</sup>.*
- DE-CUSSATE, *v.* (*L. decusso*) to intersect at acute angles—*Zāwiya-i-hādda par kāṭnā*—*Nyūnakon par kāṭnā.*
- DE-CUSSATION, *n.* the act of crossing—*Zāwiya-i-hādda par kāṭnā, āpas meñ kaṭāw<sup>h</sup>*—*Nyūnakon par kaṭāw, paraparavichched, paraparachhed.*
- DE-DENTITION, *n.* (*L. de, dens*) loss or shedding of the teeth—*Dāntoñ kā girnā<sup>h</sup>.*
- DEDICATE, *v.* (*L. de, dico*) to devote, to consecrate, to inscribe; *a.* devoted, consecrated—*Niyāz k., makhsūs k., waqf k., madah k., falāne ke nām par banānā; a. niyāz kiyā huā, makhsūs kiyā huā, madah kiyā huā*—*Arpan k., utsarg k., chahānā, pratishthā k., saṅkalp karke d., kisi jan ki nām likhkar granth ko use arpan k.; a. samarpit, chahāyā huā, saṅkalp karke diyā gayā.*
- DEDICATION, *n.* the act of dedicating, consecration, an address to a patron—*Ta-shakhkhūs, niyāz, taqṭis, waqf, madah*—*Pratishthākarān, samarpān, utsarg, saṅkalp-karān, chahānā, pratipālak kā nām likh ke granth kā samarpān, pratipālak ke nām maṅgalāchārān.*
- DEDICATOR, *n.* one who dedicates—*Makhsūs k. w., niyāz k. w., waqf k. w., madah k. w., murābī kā nām likhkar kitāb niyāz k. w.*—*Saṅkalp k. w., utsarg k. w., chahāne w., samarpān k. w., pratipālak ke nām maṅgalāchārān k. w., pratipālak wā upakārān-jan kā pām pratham patra meñ likhkar granth ko use samarpān k. w.*
- DEDICATORY, *a.* composing a dedication—*Madah-āmez*—*Granthamaṅgalāchārān-vishayak, upakārakujan wā pratipālak ke nām granth ke samarpān kā vishayak.*
- DEDITION, *n.* (*L. de, do*) a giving up, surrender—*Tark, hawāla*—*Tyāg, samarpān, de denā.*
- DEDUCE, *v.* (*L. de, duco*) to draw from, to infer, to gather—*Nikālānā<sup>h</sup>, natija nikālānā, istimbāt k., hāsil k., istikhraj k.*—*Nikāsnā, lānā, tark le dwārā nirnay k., nigaman k.*
- DEDUCENT, *n.* the thing deduced—*Natija, hāsil*—*Nigaman.*
- DEDUCTIBLE, *a.* that may be deduced—*Natija-āvor, istimbātī, istikhrajī, muntij, tajwiz ke rū se qiyās meñ āne ke qābil*—*Anumeya, ūhaniya, avagamya, anumān ke dwārā thaharne ke yogya* [*kāṭnā.*]
- DEDUCT, *v.* to take away, to subtract—*Minhā k., waz' k.*—*Nikāl dālnā, bād d., bād k.,*
- DEDUCTION, *n.* that which is deducted, abatement, inference, conclusion—*Waz', minhāi, komi, kumti, natija, hāsil*—*Bād, nikālī wā kaṭā huā bhāg, uddhritabhāg, ghaṭī, ghāṭā, ghaṭaw, chhiṭ, baṭṭā, kātkūt, nigaman siddhānt se parikshā kā sthāpan.*
- DEDUCTIVE, *a.* that may be deduced—*Muntij, tajwiz ke rū se hāsil hone ke lāzīm*—*Anumeya, ūhaniya, siddhāntenaparikshāsthāpanayukt, anumān ke dwārā nikālne wā siddha hone ke yogya, anumānik, anushāngik.*
- DEDUCTIVELY, *ad.* by regular deduction—*Natije se, natije ke rū se, natija nikālne ke rū se*—*Siddhānt se, parikshāsthāpan ke dwārā, nigaman ke dwārā, nigaman nikālne ki rīti se.*
- DEED, *n.* (*S. deed*) an action, an exploit, fact, a writing containing a contract and the evidence of its execution—*Kirdār, 'amal, n'ī, muhimmi, kār-i-azim, haqiqat, dast-āwez*—*Kām, kārya, karm, adbhutakarm, āścharyakarm, jokhim, vastu, tattwa, lekha-pramāṇ.* [*—Nishkārya, adbhutakarmahin, āścharyakarmarahit, kathinakarmasūnya.*]
- DEEDLESS, *a.* without action, without exploits—*Be-kār, sust, be-muhimmi, be-kār-i-azim*
- DEEM, *v.* (*S. deam*) to think, to judge, to determine, to imagine—*Qiyās k., gaur k., daryāft k., tajwiz k., rāe qāim k., khyāl k., tasawwur k., guman k.*—*Sochnā, vichānā, vivechanā k., nirnay k., anumān k., atkal k.*
- DEEP, *a.* (*S. deep*) extending or being far below the surface, profound, low, entering far, sagacious, insidious, grave, dark-coloured; *n.* the ocean, the most solemn or still part, the midst; *ad.* to a great depth—*Gahirā<sup>h</sup>, amēg, qarq-āb, daqīq, nichā<sup>h</sup>, dūr tak*

- jāne w<sup>h</sup>, būrik-bā, daqīqa-shinās, ziruk, tez-fahm, riyā-kār, fīratī, bhāri<sup>h</sup>, ghor rang k<sup>h</sup>, shokh<sup>h</sup>; n. samundar<sup>h</sup>, daryā-ushor, bahr-i-muhit, nihāyat muhib yā sunān hīsa, bich<sup>h</sup>; ad. gahirā<sup>h</sup>, gahirai meñ<sup>h</sup>, gahire-pan se<sup>h</sup>—Gambhir, agādhi, agamya, durgan, khālā, dūr tak paithne wā dhañse w., tikshnabuddhi, gambhirabuddhi, uparājā, dhūrtta, kapāṭi, gambhir, dhir, ghan, gārha; n. samudra, sāgar, sannatī, ati ghor wā sunsīn bhag, madhya. {darān andherā yā kālā k<sup>h</sup>, aur bhāri k<sup>h</sup>.*
- DEEPAN, dēep<sup>h</sup>, v. to make or grow deep—*Gahirā k. yā k<sup>h</sup>, gārha k. yā k<sup>h</sup>; aur*  
 DEEPLY, ad. to a great depth, profoundly—*Gahire-pan se<sup>h</sup>, bahut gahirai par yā tak<sup>h</sup>, shokhi se, shokh, nihāyat, kamīlīna—Gambhir, gambhir, gambhiratī se, atyant, nitānt.*  
 DEEPNESS, n. profundity, sagacity, craft—*Umūq, gahirā<sup>h</sup>, tez-fahmī, zrukī, fīratī, hīra—Gambhiratī, gambhiratī, agādhatī, gūhāpan, chaturatā, buddhitikshatā, dhūrttatā, siyānpān wā syānpān.*  
 DEPTH, n. measure from the surface downwards, a deep place, the middle of a season, abstruseness, obscurity, sagacity—*Umūq, gahiri jaguh<sup>h</sup>, bich<sup>h</sup>, shubāb-i-ayim, 'aīm shubāb, ishkal, iqlāq, hosh-guri, tez-fahmī—Gahirāw, gahirai, gambhiratī, gambhirasthān, agādhashtān, madhya, gūhātī, nigūhātī, kathinatī, durgamatī, buddhitikshatā, chaturatī.*  
 DEEP'DRAWING, a. sinking deep into the water—*Pānī meñ bahut dūbtā huā<sup>h</sup>.*  
 DEEP'MOÜTHED, a. having a hoarse loud voice—*Bhāri bol k<sup>h</sup>, bhāri āwāz-dār—Gambhir dhwani kā, gambhirānādī, ghanadhvani.*  
 DEEP'MÜSING, a. thinking profoundly—*Khiyāl meñ garq, gaur meñ dūbtā huā—Dhyānamagna, dhyān meñ dūbtā huā, chintāpar.*  
 DEEP'READ, a. profoundly versed—*Khib paṭhā huā, barā fūzil—Bahut parhā huā, sarvasāstraparag, sarvavishayajña.*  
 DEER, n. (S. deer) an animal hunted for venison—*Hiran yā harān<sup>h</sup>, āhū—Harin, (mrig.)*  
 DE-FACE', v. (L. de, facio) to destroy, to erase, to disfigure—*Gārat k, mismār k, talaf k, hukk k, mahw k, kūt dālne<sup>h</sup>, tharāb k, bad sirat k, bad-numā k, sirat bigar-dāl-nā—Nash k, nās k, vinās k, mitnā, metnā, chhil dālne, bigīnā, virūp k, kurūp k, ākarabhañg k, rūpabhañg k. |—Bigār, mitāw, lop, vinās.*  
 DE-FACEMENT, n. injury, erasure, destruction—*Takhrī<sup>h</sup>, tharāb, hukk, mahw, bar-bādī*  
 DE-FACER, n. one who defaces—*Gārat k. w, talaf k. w, hukk k. w, mahw k. w, kūt dālne w<sup>h</sup>, tharāb k. w, bad sirat yā bad numā k. a.—Vināsak, met dālne w., mitāne w., chhil dālne w., lop k. w, virūp wā kurūp k. w.*  
 DE-FAL'CATE, v. (L. de, falc) to cut off—*Kūt dālne<sup>h</sup>, chhānt lenā<sup>h</sup>. [truti.]*  
 DE-FAL'CATION, n. diminution, abatement—*Kamī, kamī, tā'kif—Nyūnatā, ghaṭī.*  
 DE-FAME', v. (L. de, fama) to slander, to calumniate—*Nā-hoqq bad nām k, jhūthī tukmat lagānā, be-ju 'aib lagānā, nā-hoqq ruswā k.—Mithyā apavād k, jhūthī nindā k, jhūthī kalaūk wā lim lagānā.*  
 DE-FAM'ATION, n. slander, calumny—*Jhūthā ilzām, buhtān, nā-hoqq ittihām bad-nāmī yā iftirā—Mithyā apavād kalaūk wā lim.*  
 DE-FAM'A-TO-RY, a. slanderous, calumnious—*Tukmat-āmez, tukmatī, buhtānī, nā-hoqq ilzāmī—Kalaūkakar, akirtīkar, apavādak, apavāsakar, gunāpavādak, mithyā nindak.*  
 DE-FAM'ER, n. a slanderer, a calumniator—*Buhtān-go, 'aib-go, muftari, tukmatī, tufjānī—Mithyā nindak, mithyākalaūkakar, gunāpavādak.*  
 DE-FAT'I-GATE, v. (L. de, fatigo) to weary—*Thakānā<sup>h</sup>. [yogya, thak-jāne ke yogya.]*  
 DE-FAT'I-GABLE, a. liable to be weary—*Manda hone yā thuk-jāne ke lag—Thakne ko*  
 DE-FAT-I-GATION, n. weariness, fatigue—*Thakā<sup>h</sup>, māndūgi—Klanti, thakāw.*  
 DE FAULT', n. (L. de, fallo) omission, failure, defect; v. to fail in performing—*Qusūr, taqīr, khatā, kotāhī, kamī, 'aib, nuqs; v. nuqs yā khatā k.—Aparādhi, chok, bhūl, ghaṭī, nyūnatā, abhāv, truti, dosh, vyatikram, agun; v. ghaṭī aparādhi nyūnatā wā*  
 DE-FAULTER, a. having defect—*Nuqs dar, qusur-wār, 'aib-dar—Doshi. [truti k.]*  
 DE-FAULTER, n. one who makes default—*Qarar khatā k. w, qarār tor-dālne w., qasir, mujrim, qusur-wār, bāgi-dar—Niyamalanṭhi, myun ko anyathā k. w., doshi.*  
 DE-FEA'SANCE, n. (L. de, facio) the act of annulling—*Ibtāl, mansūkh—Niyamabhañg, niyamalop, vyarth wā anyathā k.*  
 DE-FEA'S-ABLE, a. that may be annulled—*Mansūkh yā bītl hone ke qābil, radd yā man-qūf hone ke lāiq—Vyarth wā anyathā wā lop kiye jāne ke yogya, lopyā, lupanīyā.*  
 DE-FEAT', v. (L. de, fectum) to overthrow, to frustrate; n. an overthrow—*Shikast d., hazimat k., bar-bād k. yā d., rāgān k., zai k.; n. shikast, hazimat—Harānī, mār hātānā, bhagānā, parājay k., parābhav k., uishphal k., tornā, anyathā wā vyarth k.; n. hār, parājay, parābhav*  
 DE-FE-CATE, v. (L. de, fex) to purify, to cleanse; a. purified—*Sāf k., mail kātānā<sup>h</sup>, nītharnā<sup>h</sup>; a. sāf kiya huā, pakiza kiya huā—Parishkār k., nirmal k., śodhanā, vimal k.; a. śodhit, parishkrit, vimal kiya huā, nirmal kiya huā.*  
 DE-FE-CATION, n. purification—*Sāfā, mail kā kātānā yā kātānā<sup>h</sup>, pākizgi—Parishkār, śodhan, malāpakarsan, vimal k., vimalikaran.*

- DE-FECT**, *n.* (L. *de, factum*) want, imperfection, fault—*Qasr, nuqs, 'aib, kamī, qusūr, gunāh—Abhāv, nyūnatā, truti, kshati, dōsh, aparādh, chūk, bhūl, ghātī.*
- DE-FECT-IBLE**, *a.* imperfect, liable to defect—*Nā-tamām, qāsir, nāgis—Asampūrṇ, adhūrā, nyūn, doṣhik, spūrṇ.* [hinatā, truti.]
- DE-FECT-IVE**, *a.* the state of failing—*Nā-tamāmi, qasr, nuqs—Apārṇatā, nyūnatā,*
- DE-FECTION**, *n.* want, failure, apostasy, revolt—*Qasr, nuqs, 'aib, kamī, irtidād, baqāwat, bar-qashatgi—Abhāv, nyūnatā, truti, kshati, dōsh, tyāg, swadharmatyāg, bhrāshatā, rājadroh, śīśanatyāg, swaswāmityāg.*
- DE-FECTIVE**, *a.* wanting, full of defects, faulty—*Muqassar, nā-tamām, nāgis. mā'yūb, 'aibi. gunāh-gār, gunah-qār—Asampūrṇ, nyūn, khandit, dūshanayukt, dūshanamby, truti se bhārā huī, doṣhī, doṣhawān, aparādhī.*
- DE-FECTIVE-LY**, *ad.* in a defective manner—*Nā tamāni se, nuqs se—Asampūrṇatā se, khandit rūp se, nyūnatāpūrvak, adhūrā.*
- DE-FECTIVE-NESS**, *n.* state of being defective—*Nā-tamāmi, nuqs, qusūr-wārī, gunāh-gārī, gunah-gārī—Asampūrṇatā, nyūnatā, hinatwa.*
- DE-FEND**, *v.* (L. *defendo*) to protect, to maintain, to fortify, to repel—*Dast-giri k., himāyat k., pūshṭi d., tūid k., mustahkam k., mazbūt k., haṭānā<sup>h</sup>, daf<sup>h</sup> k., raf<sup>h</sup> k.—Bachānā, āsray d., rakshā k., paksh k., saṁbhālānā, pūshṭi k., porhā k., driṣṭ k., ārnā, dūr k.*
- DE-FENCE**, *n.* protection, guard, vindication—*Hifāzat, himāyat, panāh, rakhwālī<sup>h</sup>, ta'arruz, mā'zurat, 'uzr, jawāb—Rakshā, bachāw, āsray, ār, chaukī, uttar, prativād, pratyuttar, dōsh dūr karne ke nimitta nivedan.*
- DE-FENCELESS**, *a.* without defence, unarmed, unprotected, impotent—*Be-hifāzat, le-ailāh, be-azūr, be-panāh, zā'if, kam-zor—Arakshit, rakshāhīn, nihāsra, bin hathiyār, astrahīn, nirāyudh, asarān, nirāśray, durbal, balahīn, nirbal.*
- DE-FENCELESS-NESS**, *n.* an unprotected state—*Be-panāhiyat, be-hifāzati—Rakshāhīnatwa, arakshitatā, anāśrayatwa.*
- DE-FENDABLE**, *a.* that may be defended—*Hifāzat kiye jāne ke qābil, mahfūz kiye jāne ke lāiq, mazbūt kiye jāne ke qābil, mustahkam kiye jāne ke lāiq—Rakshaniya, rakshya, pālaniya.*
- DE-FENDANT**, *a.* proper for defence, making defence; *n.* a person accused or sued—*Hifāzat ke lāiq, hifāzat k. w., rakhwālī k. w<sup>h</sup>, ta'arruz yā mā'zurat k. w. : n. mudda'ā'alai-hi—Rakshak, rakshā k. w., ārne w., prativādī; n. pratyarthī, pratipaksh.*
- DE-FENDER**, *n.* one who defends—*Himāyati, hōfiz, pūshṭi-tān, hāmi, muhāfiz—Rakshak, rakhwāl, pālak, bachāne w.*
- DE-FENSATIVE**, *n.* guard, a bandage—*Rakhwālī<sup>h</sup>, bachāw<sup>h</sup>, āp<sup>h</sup>, patti<sup>h</sup>.*
- DE-FENSIBLE**, *a.* that may be defended—*Hifāzat-pazīr, mahfūz yā mustahkam kiye jāne ke qābil, insāf-numā—Rakshaniya, anupālaniya, pariśuddhiksham.*
- DE-FENSIVE**, *a.* that serves to defend; *n.* a safeguard, state of defence—*Bachāne w<sup>h</sup>, rokne w<sup>h</sup>, ārne w.; n. chaukī<sup>h</sup>, bachāw<sup>h</sup>, āp<sup>h</sup>.*
- DE-FENSIVELY**, *ad.* in a defensive manner—*Hifāzat ke rū se, hifāzatan, hifāzat ke taur se—Rakshā ki riti se, bachāw ke bhāv se.*
- DE-FER**, *v.* (L. *de, fero*) to put off, to delay, to submit—*Mauqūf yā multawī rakhnā, sahl-ankārī k., dirangi k., susti k., der k., qābil k., itā'at k., lihāz k.—Tāl rakhnā, uthā rakhnā, dhīl k., vilamb k., tūlmatol k., mān lenā, ādar k., adhīn h.*
- DEFERENCE**, *n.* regard, respect, submission—*Lihāz, mulāhaza, adab, imtiyāz, tā'zim, tāhī-dāri, tab'iyat—Ādar, samman, samman, pranay, vinay, maryādā, mānyatā, adhīnatā, vāsytatā* [chāwē<sup>h</sup>, pahuṁchāne w<sup>h</sup>.]
- DEFERENT**, *a.* carrying; *n.* that which carries—*Le-jāne w<sup>h</sup>; n. jo le-jāy yā pahuṁ.*
- DEFERMENT**, *n.* delay, postponement—*Dirangi, der, tawaqquf, multawī yā pas-andāzht k.—Dhīl, vilamb, ber, tūl rakhnā.* [—Dhīl k. w., vilamb k. w., tūl rakhne w.]
- DEFERRER**, *n.* one who defers—*Dirangi k. w., der k. w., mauqūf yā multawī rakhne w.*
- DEFIANCE**. See under **DEFY**.
- DEFICIENT**, *a.* (L. *de, facio*) failing, wanting, imperfect—*Qalil, kam, qāsir, kotāh, nā-tamām, khām, nāgis—Nyūn, hīn, rahit, apūrṇ, asampūrṇ, adhūrā.*
- DEFICIENT, DE-FICIENT**, *n.* want, failing—*Kamī, kamī, nuqs, qasr, qusūr, nā-tamāmi, khāmī—Ghātā, ghātī, nyūnatā, abhāv, hinatā, apūrṇatā, totā, tūt, truti, dōsh.*
- DEFICIENCY**, *n.* want, deficiency—*Kamī, kamī, qasr—Ghātī, ghātā, tūt, totā.*
- DE-FILE**, *v.* (S. *afylan*) to make foul, to pollute, to corrupt—*Māilā k<sup>h</sup>, najis k., nā-pāk k., ālūda k.; kharāb k.—Apavitra k., malin k., bhrāshṭ k., bigārnā.*
- DE-FILEMENT**, *n.* pollution, corruption—*Nā-pāki, gandagi, nā'āwat, ālūdagi, kharābī—Apavitrātā, āsach, kalmash, malinatī, bhrāshatā.*
- DE-FILER**, *n.* one who defiles—*Nā-pāk k. w., ganda k. w., ālūda yā kharāb k. w.—Apavitra k. w., āsachakārī, bigārne w., bhrāshṭ k. w.*
- DE-FILE**, *v.* (L. *de, filum*) to go off file by file; *n.* a narrow pass—*Pāntī pāntī chālānā<sup>h</sup>, qādar-ba-qatār chālānā; n. nākā<sup>h</sup>, galī<sup>h</sup>, pahāyon ke bich ki si lambī sakrī galī<sup>h</sup>.*



- DE-FINE', *v.* (L. *de, finis*) to explain, to describe, to determine—*Batláná<sup>b</sup>, bayán k., tasrih k., izhár k., tafsil k., wasf k., ta'rif k., sharh k., tashkhis k., hadd bāndhná, kadd k., mahdúd k., mu'ayyan k.*—*Samjhána, vyākhyā k., lakṣhaṇ wā gup kī vyākhyā k., varṇan k., simā bāndhná, nirṇay k., nirdhāraṇ k.*
- DE-FIN-ABLE, *a.* that may be defined—*Qābil-i-tashkhis, qābil-i-ta'ayyun, qābil-i-bayān*—*Nirūpaṇiya, vyākhyeya, nirdhāraṇiya, jiske lakṣhaṇ kā varṇan ho'sake.*
- DE-FIN'ER, *n.* one who defines—*Mahdúd k. w., hadd-bāndhne w., ta'rif k. w., tashkhis k. w., mu'arrif, musharrih, bayān k. w.*—*Simā bāndhne w., guṇanirūpak, lakṣhaṇav-yākhyatā, lakṣhaṇ batlāne w.* [nirdisht, parimit, niyat, nirpit, nirdhārit.
- DEF'I-NITE, *a.* certain, exact, precise—*Muqarrar, mahdúd, mu'ayyan, thik<sup>b</sup>*—*Nisshit.*
- DEF'I-NITE-LY, *ad.* in a definite manner—*Muqarrar mahdúd mu'ayyan yā thik taure se*—*Nisshit nirdisht parimit wā niyat rūp se.*
- DEF-I-N'T'ION, *n.* an explanation, a description—*Ta'rif, hadd, tashkhis, bayān*—*Lakṣhaṇavyākhyā, guṇanirūpaṇ, varṇan, vyākhyā.*
- DE-FIN'T-IVE, *a.* determinate, positive, express; *n.* that which ascertains or defines—*Muqarrar, mu'ayyan, qat'i, qut'i, zāhir; n. taḥqiq mahdúd yā ta'rif kurne-wālī shai*—*Niyat, nisshit, nirdhārit, nischāyak, nirṇayak, āvaśyak wā āvaśyak, spaṣht; n. nischāyak nirṇayak wā lakṣhaṇik vastu.* [nisshit rūp se, nirṇayapūrvak.
- DE-FIN'T-IVE-LY, *ad.* positively, decisively—*Muhammālan, yuqīnan, qat'an*—*Niyat wā*
- DEF'LA-GRATE, *v.* (L. *de, flagro*) to set fire to, to burn—*Ay lagānā<sup>b</sup>, jalānā<sup>b</sup>, bālnā yā bāsnā<sup>b</sup>, urānā<sup>b</sup>.* [dahanīya, dāhya, saḥajajwalanīya, sīghradahanīya.
- DE-FLA'GRA-BLE, *a.* combustible—*Ātash-gir, āsūni se jalne w., sozandā*—*Jwalanīya,*
- DEF'LA-GRAB'LE-TY, *n.* combustibility—*Sozandagi, ātash-giri*—*Saḥajajwalanīyatā, sīghradahanīyatā.* [jalan<sup>b</sup>—*Dāh, jwalan.*
- DEF'LA-GRATION, *n.* burning, combustion—*Urāw<sup>b</sup>, jalnā<sup>b</sup>, jaljānā<sup>b</sup>, sozish, sokhtagi,*
- DE-FLECT', *v.* (L. *de, flecto*) to turn aside, to deviate, to bend—*Ek taraf h., sidhi rāh chhor-kar terhī rāh jānā, ek taraf k., sidhi rāh se terhī rāh meṇ k., be-rāh h. k., bad-rāh h. yā k., ek or jhuknā<sup>b</sup>*—*Ek or h. wā k., sidhe path se terhe mārg meṇ jānā wā k., vipath k., vichalnā.*
- DE-FLEC'TION, *n.* a turning aside, deviation—*Kaj-ravi, ek or jhukāw<sup>b</sup>, gum-rāhi, be-rāhi, inhirāf*—*Vichalan, vipathagaman, vimārgagaman.*
- DE-FLOUR', *v.* (L. *de, flos*) to deprive of flowers, to ravish—*Phūl le-lenā<sup>b</sup>, chirā phār-nā<sup>b</sup>, chirā phornā yā utārnā<sup>b</sup>, bigār dālnā<sup>b</sup>, bīkr tornā*—*Kumārītwa har lenā.*
- DEF-LO-RATION, *n.* the act of deflouring—*Phūl le-lenā<sup>b</sup>, chirā phārnā yā utārnā<sup>b</sup>, bīkr tornā*—*Kumārītawaharan, satitwanāśan.* [twanāśak.
- DE-FLOUR'EN, *n.* one who deflours—*Bīkr-tor, bīkr-phor*—*Chirāphār, kumārīgāmi, sati-*
- DE-FLOW', *v.* (L. *de, fluo*) to flow down—*Niche bah jānā<sup>b</sup>.*
- DE-FLUX', DE-FLUX'ION, *n.* a flowing down—*Niche ki or bahāw<sup>b</sup>.*
- DEF-EC-DATION, *n.* (L. *de, fecies*) the act of making filthy, pollution—*Qalīs k., najāsāt, āludagi*—*Mailā k., asauchakaraṇ, apavitra k.*
- DE-FOR'C'E, *v.* (L. *de, fortis*) to keep out of possession by force—*Zabar-dasti se haqq-dār ko be-dakhal yā be-gabza rakhnā*—*Bal karke sattwādhikāri ko uske sattwa se dūr rakhnā, bal karke dūstre ki bhūmi chhin lenā.*
- DE-FORCEMENT, *n.* a withholding by force—*Zabar-dasti ki be-dakhlī, zabar-dasti se dūstre ki zamin par gabza k.*—*Bal karke dūstre ki bhūmi chhin lenā, bal karke sattwādhikāri ko uske sattwa wā bhūmi se dūr rakhnā.*
- DE-FOR'CIANT, *n.* one who deforces—*Zabar-dasti se dūstre ki zamin par gābiz ho bāihne w., zabar-dasti se haqq-dār ko uski zamin se be-dakhal k. w.*—*Bal karke dūstre ki bhūmi chhin lenne w., bal karke sattwādhikāri ko uski bhūmi se dūr rakhne w.*
- DE-FORM', *v.* (L. *de, forma*) to spoil the form, to disfigure; *a.* disfigured—*Sūrat bi-gār dālnā, bad-numā k., bad-ustūb banānā, bad-shakl k.; a. had-shakl, sūrat bigarā huā, karīh-manzar, be-daul, bad-andām*—*Rūp bigār dālnā, kudaul banānā, kurūp k., virūp k.; a. kudaul, virūp, kurūp.*
- DEF-OR-MATION, *n.* a disfiguring, a defacing—*Bad-shakl k., sūrat bigār dālnā*—*Kudaul k., rupabhanjan, rūp wā ākār bigār dālnā, virūpakaraṇ.*
- DE-FORMED', *p. a.* ugly, crooked, disfigured—*Bad-shakl, bad-huiat, bad-andām, zisht, karīh-manzar, bad-sūrat*—*Kurūp, kudaul, rūpahin, vikritākār.*
- DE-FORM'ED-LY, *ad.* in an ugly manner—*Bad-shaklī se, karīh-manzarī se, bad-sūratī se, be-daul se*—*Kudaulī se, rupabinatā se.*
- DE-FORM'ER, *n.* one who deforms or defaces—*Bad-sūrat yā bad-shakl k. w., sūrat bigār dālnē w.*—*Kudaul wē kurūp k. w., ākār wā rūp bigār dālnē w.*
- DE-FORM'ET-Y, *n.* ugliness, crookedness—*Bad-andāmi, bad-shaklī, karīh-manzarī, zishti, qubh, kubrā-pan<sup>b</sup>, kugi*—*Kurūpatī, virūpatī, aparūpatā, kudaulī, telhāi, kubjāpan.*
- DE-FRAUD', *v.* (L. *de, frau*) to deprive of by trick, to cheat—*Jhaṇs lenā<sup>b</sup>, dhokhā de-kar le-lenā<sup>b</sup>, chhatnā<sup>b</sup>, thagnā<sup>b</sup>.*
- DE-FRAU-DATION, *n.* privation by fraud—*Thagāi<sup>b</sup>, dhokhā de-kar le-lenā<sup>b</sup>.*

DE-FRAUDER, *n.* one who defrauds, a cheat—*Thag<sup>h</sup>, chhali<sup>h</sup>*.

DE-FRAUDMENT, *n.* privation by fraud—*Thagās<sup>h</sup>, thagai<sup>h</sup>, dhokhā de-kar le-lenā<sup>h</sup>*.

DE-FRAY<sup>h</sup>, *v.* (L. *de, Fr. frais*) to bear the charges of, to pay—*Kharach yā kharj ki sar-barāki k., kharach yā kharj adā k., kharach yā kharj k., adā k.*—*Vyaya kā dhan nirvāh k., vyayadāhan chulānā, pari-odh k., vyayasodhan k., utthānā, lagānā.*

DE-FRAY<sup>h</sup>ER, *n.* one who defrays—*Kharach yā kharj ki anjām k. w., kharach yā kharj k. w., kharach yā kharj adā k. w.*—*Vyayasodhak, dhanavyayasodhak, utthāne w., lagāne w.*

DE-FRAYMENT, *n.* payment of expenses—*Kharach yā kharj ki adā k., kharach yā kharj ki insirām*—*Vyayasodhan, vyayamukti, vyayamoksh.*

DEFT, *a.* (S. *deft*) neat, fit, ready—*Nufs, latif, laiq, chālāk, kosh-yār, taiyār*—*Sutbrā, bhālā, yogya, d-kah, chankas, prastut.*

DE-FUNCT<sup>h</sup>, *a.* (L. *de, functus*) dead, deceased; *n.* a dead person—*Marhām, magfur, munda*; *n.* *murda*—*Mrit, marā huā, muā huā*; *n.* *mritavyakti, marī jan.*

DE-FUNCTION, *n.* death—*Maut, wafat, faut, marg, rihlat*—*Mrityn, mich.*

DE-FY<sup>h</sup>, *v.* (L. *de, fido*) to challenge, to dare, to brave—*Lalkārnā<sup>h</sup>, larā<sup>h</sup> chāhnā yā māngnā<sup>h</sup>, dhirānā<sup>h</sup>, āngi tha dikhlanā<sup>h</sup>, kuchh na samajhnā<sup>h</sup>, s'mnā<sup>h</sup> k<sup>h</sup>.*

DE-FYANCE, *n.* a challenge, a daring—*Lalkār<sup>h</sup>, hānkār<sup>h</sup>, hānk<sup>h</sup>, s'mnā<sup>h</sup>, kizārat, l'hiffat, ikānat*—*Yuddh ke liye bulhaṭ, avaṭ, āngi hā dikhli, halkā wā tuchehh jānnā.*

DE-FYA-TO-RY *a.* bearing defiance—*Lalkarne v<sup>h</sup>, dhirāne w<sup>h</sup>, larāi chāhtā yā māngtā huā<sup>h</sup>, āngi hā dikhli hā huā<sup>h</sup>, s'mnā<sup>h</sup> k. w<sup>h</sup>.* [*lāne w<sup>h</sup>, kuchh na samajhne w<sup>h</sup>.*]

DE-FYER, *n.* one who defies—*Lalkārne w<sup>h</sup>, larāi chāhne yā māngne w<sup>h</sup>, āngi hā dikh-*

DE-GEN<sup>h</sup>ER-ATE, *v.* (L. *de, genus*) to decay in kind or virtue, to become worse; *a.* decayed in good qualities, base—*Mubtazil h., tukhm-bad h., bad-zāt h., kam-qadr h., nāqis h., abtar h., zull h.; a.* *tukhm-bad, kam-qadr, kam-asl, khwār, kharāb, zalil, dīn*—*Mulagunakshīp h., mulagunabhra-shṭ h., mūlasattwapatit h.; a.* *mūlagunakshīp, mūlagunabhra-shṭ, mūlasattwabhrasht, mūlasattwapatit, lehinadharmā, adham, n. ch.*

DE-GEN<sup>h</sup>ER-ACY, *n.* decay in goodness, a growing worse or inferior, meanness—*Nasab se, uftādagi, ibtizāl, kam-qadr, tamazzul, zillat, khisar, khiffut*—*Mulagunakshīpatī, mūlasattwahīm, mūladharmabhra-shṭī, adhamatī, nichpanā.*

DE-GEN<sup>h</sup>ER-ATE-LY, *ad.* in a degenerate manner—*Nasab se uftādagi ke taur par, ibtizāl se, kam-qadrī yā zillat se*—*Mulagunakshīpatāpūrvak, mūladharmabhra-shṭatā se, adhamatā se.*

DE-GEN<sup>h</sup>ER-ATION, *n.* the act of degenerating—*Nasab se uftādagi, ibtizāl, kharāb, rus-wāi, tukhm-bad h., kam-qadr yā nāqis h.*—*Mulagunabhra-shṭ h., mūlasattwapatit h.*

DE-GEN<sup>h</sup>ER-OUS, *a.* fallen from goodness, base—*Neki se uftāda, kharāb, khwār, zalil, kamīna*—*Bhrasht, dushkarmānwit, dharmachyut, dharmapatit, patit, adham, nich.*

DE-GEN<sup>h</sup>ER-OUS-LY, *ad.* basely, meanly—*Zillat se, kaminagi se, khiffut se, kamīna-par se*—*Adhamatā se, nichāi se*

DEGLUTITION, *n.* (L. *de, glutio*) the act of swallowing—*Nigalnā<sup>h</sup>, llnā<sup>h</sup>, gataknā<sup>h</sup>.*

DE-GRAD<sup>h</sup>E, *v.* (L. *de, gradus*) to lower in degree, to dishonour—*Māzīl k., n. che kar d<sup>h</sup>, taqir k., girānā<sup>h</sup>, be-hurmat k., kam-qadr k.*—*Utārā. padabhrasṭ k., padachyut k., halkā k., asambhram k., apamān k., pānī utarnā wā lenā.*

DE-RA-DATION, *n.* act of degrading, baseness—*Māzīl, n. che kar d<sup>h</sup>, be-hurmatī, ruswāi, fazihat, zillat, kaminagi, khiffut*—*Padachyuti, adhikārachyuti, padabhrasṭ, bhrashtatā, apamān, patitatwa, utār, adhogati, adhamatā, nichatwa.* [*bhrasṭ.*]

DE-GRAD<sup>h</sup>EMENT, *n.* deprivation of rank—*Māzīl*—*Padachyuti, adhikārachyuti, pada-*

DE-GRAD<sup>h</sup>ING LY, *ad.* in a depreciating manner—*Sabuk zalil yā kam-qadr karne ke taur se*—*Halkā karne ki riti se, lāghavakārī wā apayāsaskar bhav se.*

DEGREE, *n.* quality, rank, station, step, order, measure, descent, a title at a university, the 360th part of a circle, 60 geographical miles—*Martaba, ratba, qadr, pāya, nau-*

*bat, qadam, manzilāt, darja, qam, jins, miqdār, andāza, nasab, nasl, pushṭ, madrase mēn ek khilāf, kisi dāire ke tin-sav-sāth juz kī ek juz, tis kos<sup>h</sup>*—*Pad, sthān, avasthā, sthiti, kram, varg, parimān, vaṇśakram, vaṇś, pīrī, pāthasālā kī ek upādhi wā pad-dhātī, aṇṣ, akshāṇṣ, sāth mil arthāt tis kos.*

DE-GUSTATION, *n.* (L. *de, gusto*) a tasting—*Chakhnā<sup>h</sup>.*

DE-HORT<sup>h</sup>, *v.* (L. *de, hortor*) to dissuade—*Man' k., sabab batlā-kar bāz rakhnā, dīl pher-*

*nā*—*Man phernā, viparit upadē d., nivārānarthak upadē d.*

DE-HOR-TATION, *n.* dissuasion, advice against—*Man', bāz rakhne kī salāh, kisi bāt ke khilāf nasihat*—*Nishedbārthak parāmarś, viparitamantrap.*

DE-HOR-TA-TO-RY, *a.* belonging to dissuasion—*Dīl pherne ke mutā'alliq, man' karne yā sabab batlā-kar bāz rakhne ke mutā'alliq, kisi bāt ke khilāf nasihat ke mutā'alliq*—*Pratyādesak, viparitaparāmarśak, man pherne kā sambandhi.*

DEIGN, *ān, v.* (L. *deignus*) to think worthy, to condescend, to grant—*Lāiq kharīd k., laiq samajhnā, farotani k., haqq se ziyāda tauajjuh k., mutawajjih h., bakhsnā, 'inayat k., qabūl k.*—*Yogya samajhnā, jitnā chāhiye us se adhik śishtāchār wā nam-ratā prakāś k., denā, mēnnā.*

- DE'ITY**, *n.* (L. *deus*) the divine nature, the Divine Being — *Ulúhiyat*, *K'hudá*, *Alláh* — *Devatwa*, *Íswaratwa*, *Íswar*, *Paraméswar*, *Paramatma*. [ká badh.]
- DE'I-QIDE**, *n.* the act of putting Jesus Christ to death — *Hazrat 'Isá ko már dálná* — *Ísá*
- DE'IFY**, *v.* to make a god of, to adore — *Devtá k. h.*, *devtá kar mánná* *h.*, *parastish k.* — *Dewtá banána*, *devapratishthá k.*, *dev k.*, *dewtá mákar pujná*, *archá k.*, *pujá*.
- DE-ÍF'I-CAL**, *a.* making divine — *Dewtá banáne w. h.*, *dewtá kar mánné* *v. h.* — *Devapratishthákarak*, *deva ke tulya mánné w.* [devatwadán, devapratishthá.]
- DE-I-FI-CATION**, *n.* the act of deifying — *Dew-kar jánná* *h.*, *dewtá banána* *h.* — *Devakaran*, *DE'I-FI-ER*, *n.* one who deifies — *Dewtá banáne w. h.*, *dewtá kar mánné w. h.* — *Devapratishthá k. w.*, *deva k. w.*, *deva banáne w.*, *deva janne wá mánné w.*
- DE'I-FORM**, *a.* of a godlike form — *Dew-sírat*, *dev-numí* — *Deváripi*, *devákár*, *devákriti*.
- DE'ISM**, *n.* the doctrine or creed of a deist — *Tasawwuf*, *tauhid*, *bedánt* *h.* — *Kevaléswaramat*, *adwaitavad*, *ekátmavád*.
- DE'IST**, *n.* one who acknowledges the existence of God but disbelieves revealed religion — *Mutasawwif*, *ahl-i-tasawwuf*, *bedánt* *h.*, *mulhid*, *muwáhid*, *jo shakhs sirf K'hudá ko mántá hai aur koi mazhab nahín mántá* — *Adwaitavádi*, *ekátmavádi*, *kevaléswaravádi*.
- DE-ÍS'TI-CAL**, *a.* belonging to deism — *Mutasawwif mulhid yá muwáhid ke muta'alliq*, *mulhid* — *Adwaitavadavishyak*, *ekátmavádavishyak*, *kevaléswaramatavishyak*.
- DE-JECT'**, *v.* (L. *de, jactum*) to cast down, to grieve, to discourage, to make sad, *a.* cast down, low spirited — *Niche dálná* *h.*, *sir-faro k.*, *ranjida k.*, *shikasta-díl k.*, *díl-gir k.*, *himmat torná*, *gam-gín k.*, *ázurda k.*; *a.* *sir-faro*, *sar-nigán*, *díl-gir*, *khasta-khítir*, *ná-khush*, *afsurda-díl*, *ázurda* — *Niche phenká*, *muñr wá sir nihuráni*, *muñh latkíná*, *udás k.*, *pirá d.*, *man wá ji torná*, *kurhána*, *thausáná*, *vishádí k.*; *a.* *muñr wá sir nihuráye*, *muñh latkáye*, *udis*, *thausá huá*, *klánt*, *mláni*.
- DE-JECT'ED-LY**, *ad.* in a dejected manner — *Gam ni se*, *ranjídagi se*, *afsurda-díl se*, *ázurdagi se*, *díl-gir se* — *Udasi se*, *muñh latkáye hue*, *muñr wá sir nihuráye hue*, *sok so*.
- DE-JECT'ED-NESS**, *n.* the state of being dejected — *Gam-gini*, *díl-giri*, *ázurdagi*, *afsurdagi* — *Udási*, *sok*, *inwítá*, *vishanátá*, *avasannatá*, *klánti*, *gláni*, *mláni*
- DE-JECTION**, *n.* lowness of spirits, depression — *Díl-giri*, *ranj*, *afsurdagi*, *ázurdagi*, *malálat*, *afsurda khítiri* — *Udási*, *sok*, *vishanátá*, *avasannatá*, *mláni*, *gláni*, *klánti*.
- DE-JECT-O-RY**, *a.* having power to deject — *Gam-gin k. w.*, *afsurda yá azurda k. w.*, *díl-gir k. w.*, *dast-dwar* — *Udás k. w.*, *man wá ji torne w.*, *rechak*.
- DE-JECTURE**, *n.* that which is dejected or ejected, excrement — *Qalíz*, *áláish* — *Mal*, *gúh*, *sárimál*, *vishthá*. [huá *h.*]
- DE-LAPSED'**, *a.* (L. *de, lapsum*) fallen down — *Girá huá* *h.*, *phisal pará huá* *h.*, *khisak pará*
- DE-LAPSION**, *n.* a falling down — *Girna* *h.*, *phisalná* *h.*, *khisak parná* *h.*
- DE-LÁTE'**, *v.* (L. *de, latum*) to carry, to convey, to accuse — *Le-janá* *h.*, *pahuñchána* *h.*, *ilzám d.*, *múh ház k.*, *nálísh k.*, *shikáyat k.* — *Vahaná*, *bahná*, *dhoná*, *dho le chalná*, *apavád lagáná wá k.*, *dokhná*, *vád khará k.* [káyat, dáwá — *Váhan*, *ánayan*, *vád*, *abhiyog*]
- DE-LÁTION**, *n.* conveyance, an accusation — *Le-chalná* *h.*, *pahuñcháw* *h.*, *ilzám*, *ittihám*, *shikáyat*
- DE-LÁTOR**, *n.* an accuser, an informer — *Bad-nám k. w.*, *ilzám lagáne w.*, *shikáyat k. w.*, *nálísh k. w.*, *mukhbír* — *Nindak*, *apavádak*, *abhiyogi*, *dokhne w.*, *bhediyá*.
- DE LÁY**, *v.* (L. *de, latum*) to put off, to hinder, to stop; *n.* a putting off, stay, stop — *Multawí rakhná*, *mauqíf rakhná*, *túl k.*, *deri k.*, *táhir k.*, *'arsa khichná yá lagáná*, *man' k.*, *báz rakhná*; *n.* *tawaqquf*, *dirangi*, *derá*, *man'*, *rukáwat* *h.*, *muzáhamat* — *Túl rakhná*, *tulmatol k.*, *uthá rakhná*, *vilamb k.*, *ber k.*, *árna*, *rokná*; *n.* *tál*, *tulmatol*, *vilamb*, *ber*, *vilambaw*, *aráw*, *thabráw*, *ar*.
- DE-LÁY'ER**, *n.* one who delays — *Multawí rakhne w.*, *mauqíf rakhne w.*, *der k. w.*, *man' k. w.*, *báz rakhne w.* — *Tál k. w.*, *tulmatol k. w.*, *ber k. w.*, *árne w.*, *rokné w.*
- DEL'E-BLE**. See under **DELETE**. [Manohar, manoram, manoranjak, ramaníy, kamaníy.]
- DE-LEC'TA-BLE**, *a.* (L. *delecto*) pleasing, delightful — *Margúb*, *dil-pazir*, *dil-chasp*
- DE-LEC'TA-BLE-NESS**, *n.* delightfulness — *Margúbí*, *dil-paziri*, *dil-chaspi* — *Manoharatá*, *manorahjakatá*, *ramaníyatá*, *kamaníyatá*.
- DE-LEC'TA-BLY**, *ad.* delightfully, pleasantly — *Margúbí se*, *dil-paziri se*, *dil-chaspi se* — *Manorahjakatá wá manoharatá se*, *ramaníyatá se*, *kamaníyatápirvak*. [sháhd.]
- DEL-EO-TÁTION**, *n.* pleasure, delight — *K'hushi*, *'ishrat*, *khursandi* — *Anand*, *harsh*, *sukh*, *DEL'E-GATE, *v.* (L. *de, lego*) to send on an embassy, to intrust; *n.* one sent to act for others, a deputy; *a.* deputed — *Elchi yá náib kar-ke bhejná*, *hawála k.*; *n.* *wakil*, *elchi*, *náib*, *pesh-kar*, *pesh-dast*; *a.* *náib yá wakil muqarrar kiya gayá*, *náib yá wakil muqarrar ho-kar bhejá gayi*, *muqarrar kiya gayá* — *Pratinidhi niyukt karke patháná*, *sauñpá*; *n.* *pratinidhi*, *prati-purush*, *niyogi*; *a.* *pratinidhi niyukt kiya gayá*, *prati-purush niyukt hokar bhejá gayá*, *niyukt*.*
- DEL-EGÁTION**, *n.* the act of delegating — *Elchi yá náib kar-ke bhejná*, *niyabat*, *wakálat*, *hawála* — *Pratinidhi niyukt karke bhejná*, *niyogan*, *prerap*, *samarpan*, *sauñp*.
- DE-LETE'**, *v.* (L. *deletum*) to blot out — *Mahw k.*, *kátná* *h.*, *qalam márná*, *hakk k.* — *Metná*, *mitáná*, *chhlíná*, *dho dálná*, *lop k.*

**DEL'E-BLE**, *a.* that may be effaced — *Mahw kiye jāne ke lāiq, kāte jāne ke qābil, mum-kīnū-l-mahw, hakk-pazīr* — *Meṭe wā mitāye jāne ke yogya, dho dāle jāne ke yogya, lopya.*

**DE-LE'TION**, *n.* the act of blotting out — *Mahw, qalam mārna, hakk* — *Meṭ, mitāw, lop, dho dālnā, vilopan.*

**DEL'E-TO-RY**, *a.* that blots out — *Mahw k. w., qalam mārne w., hakk k. w.* — *Meṭne w., mitāne w., dho dālna w., lopakāri.* [śak, ghātuk, kshayakar.

**DEL'E-TE'R-I-ous**, *a.* deadly, destructive — *Muhlik, halākū, gātīl, mutīrr* — *Prāpāntak, nā-*

**DEL'E-TER-Y**, *a.* destructive, poisonous — *Muhlik, halākū, mutīrr, ziyūn-kār, zahr-dār* — *Nāsak, kshayakar, vishamay, vishadhar.*

**DÉLF**, *n.* (*S. delfan*) a mine, a quarry, earthen ware made at Delft — *Kān, kān-i-sang, Chini bartan ke mātind bartan* — *Ākar, khān, prastarakar, patthar ki khān, Chīn des ki mitti ke basan ke sadris bāsan, Chīnimrittakapātra-adrisapātra.*

**DEL'I-BATE**, *v.* (*L. de, libo*) to taste, to sip — *Chakhnā<sup>h</sup>, chikhnā<sup>h</sup>, chūsnā<sup>h</sup>, ghūsnā<sup>h</sup>.*

**DEL-I-BĀ'TION**, *n.* a taste, an essay — *Maza, zūqa, koshish, sa'ī* — *Swād, cheshtā, udyog.*

**DE-LIB'ER-ATE**, *v.* (*L. de, libra*) to weigh in the mind, to think, to consider; *a.* circumspect, wary, slow — *Gaur k., khaiz k., taammul k., khīyāl k.; a. hosh-yār, dūr-andesh, mudabbir, sāhib-i-tadbīr, sust, kāhil, āhista* — *Vichar k., vichārān, sochnā, dhyan k.; a. satark, chaukas, sāvadhān, sachet, dhīmā, dhilā dhilū wā dhilū.*

**DE-LIB'ER-ATE-LY**, *ad.* circumspectly, slowly — *Ba-gaur, ba-hosh-yār, hosh yārī se, dūr-andesh se, dida-o-dānista, taammul se, sust, yā kāhili se* — *Soch samajhkar, sāvadhānī se, chaukasī wā chaukasī se, sachet, dhīnepan se, dhīro dhīro.*

**DE-LIB'ER-ATE-NESS**, *n.* circumspection, caution — *Hosh-yārī, dūr-andeshī, ihtiyāt, khabar-dārī* — *Sāvadhānī, parīāmādarśan, satarkatā, chaukasī.*

**DE-LIB'ER-Ā'TION**, *n.* the act of deliberating, thought, consideration — *Taammul, gaur, khaiz, tafakkur, fikr, andesh, khīyāl* — *Vichār, soch, dhyan, suchintā, chintā.*

**DE-LIB'ER-A-TIVE**, *a.* pertaining to deliberation; *n.* a discourse in which a subject is deliberated or discussed — *Muta'alliq-i-gaur, khaiz ke muta'alliq, n. ek bayān jismen kisi bāt ki bar-khubī gaur aur tajvīz hotī hai* — *Vichārak, vichārī, chintak, sochasamlandhī; n. ek varpan jisemen kisi bāt kī vichār hotā hai.*

**DE-LIB'ER-A-TIVE-LY**, *ad.* by deliberation — *Gaur se, khaiz yā taammul se* — *Soch samajhkar, vichārkar. soch se, vivechanāpurvak, suchintā se.*

**DÉLI-CA-CY**, *n.* (*L. delicia*) daintiness, nicety, softness, politeness, gentle treatment, scrupulousness, weakness — *Khush lazzat-dāri, maza-dāri, khush-gawārī, khūbī, nafīsāt, nazakat, bār-ki, pākizagī, mulā'imat, khush-al-klāgī, khush-atvārī, murawwat, nek-sulūkī, khush-sulūkī, tavāhhum, waham-nāki, kam-zorī, nāzūk-budānī* — *Suswādutwa, surasatwa, sukhādīyatwa, mishatā, sūddhatā, sūkshmatā, saukshmya, jhūrjhurāpan, patlāpan, lā-vanya, lālitya, komalatā, mridutā, su'ilatā, śishtāchār, śishtatā, vinay, sneh, achchhā vyavahār, sūkshmadrīshṭī, sūkshma-vichār, bharam, hadīyahāt, nirbalatā, śarīrauri-dutā, su-kumaratwa, sukwārī.*

**DÉLI-CATE**, *a.* nice, dainty, fine, soft — *Wahmī, mutawakkhīm, nafīs, lazzat-dār, maza-dār, khush-dimūq, khāssa, nāznū, nāzūk, pākiza, bār-ki, nāzūk-talī, tunak, tunuk, mulā'im, narm* — *Sukshmadarśī, bharmī, vīshṭ, utkrīshṭ, uttam, lalit, suwādū, suras, sukhādya, sūkshma, patil, viral, mridusārīr, mridu, komal, sukmār, sukwār.*

**DÉLI-CATE-LY**, *ad.* in a delicate manner — *Nazakat se, pākizagī se, khūbī se, lazzat se, tavāhhum se, bār-ki se, mulā'imat se* — *Sukshmatā se, lavanya se, lālitya se, komalatā se, su'ilatā se, śishtatā se, sūkshmadrīshṭī se, bharam se, su-kumaratwa se, sukuwārī se.*

**DÉLI-CATE-NESS**, *n.* the state of being delicate — *Nazakat, pākizagī, bār-ki, khūbī, lazzat-dār, maza dāri, mulā'imat, narmī, tavāhhum* — *Sukumaratwa, utkrīshṭatā, sūkshmatā, patlāpan, suwādutwa, surasatā, komalatā, mridutā, bharmīpan.*

**DE-LI'CIous**, *a.* highly pleasing, sweet — *Khush-āyand, nih yāt margūb, khush-gawār, zūqadār, mulazzaz, khush-mazū, lazz, maza-dār, sh-rīn, mīthā<sup>h</sup>, khush-zāiga* — *Ramāpiy, subhag, manoram, modak, manohar, madhur, suwādū, suras, misht.*

**DE-LI'CIous-LY**, *ad.* pleasantly, sweetly — *Lat-fāna, dil-chaspi se, khush-gawārī se, maza-dārī se, khush-mazai se, shirīnī se* — *Ramāpiyatā se, manoramātā se, madhurātā se, madhurya se, suwādutā se, mishtatā se.* [Ramāpiyatā, suwādutā, mod, ānand, labhā.

**DE-LI'CIous-NESS**, *n.* pleasure, delight — *Khush-gawārī, dil-chaspi, khushi, khurramī* —

**DE-LIGHT**, *de-lit'*, *n.* great pleasure, that which gives great pleasure; *v.* to please greatly, to have pleasure in — *Khurramī, khushi, huz, masarrat, hazz kī subōd, masarrat kī bāt; v. khush k., masrūr k., masrūr h., hazz uṭhānā* — *Hulās, harsh, ānand, āhlād, mod, nandan, ānandad, barshakar; v. ānand wā sukḥ d., ānand k., rijhānā, āhlādīt k., nihāl k., tript h., ānandīt h., āhlādīt h., hulāsā, rijhānā, nihāl h., chāhnā, bilāsā.* [jhne w., nihāl h. w.

**DE-LIGHT'ER**, *n.* one who takes delight — *Hazz uṭhāne w., masrūr h. w.* — *Hulāsne w., ri-*

**DE-LIGHT'FUL**, *a.* pleasant, charming — *Khush-āyand, dil-chaspi, dil-kush, farah-baksh, pur-bahār* — *Ramya, ramāpiy, manoram, manohar, subhag, mandak, modak, sukhad.*

**DE-LIGHT-FUL-LY**, *ad.* pleasantly, charmingly — *Khush-áyandí se, dil-chaspi se, bahár se, dhé-rubáí se, bahut kí pasandida taur se* — Sukh se, kamaníyatá se, ramaníyatá se.

**DE-LIGHT-FUL-NESS**, *n.* pleasure, satisfaction — *Dil-chaspi, khushi, masarrat, áśudagi* — Ramiyatá, ánand, harsh, tripti.

**DE-LIGHT-LESS**, *a.* wanting delight — *Be-khushí, be-haz, jis se kuchh masarrat húsíl na ho sake* — Niránd, jis se kuchh bhí harsh wá sukh na mil sake, modirahit.

**DE-LIGHT-SOME**, *a.* pleasant, delightful — *Dil-chasp, khush-áyand, farah-bakhsh, pur-bahár* — Ramaníy, ramya, subhag, nandak, pramodi, ánandamay.

**DE-LIGHT-SOME-NESS**, *n.* pleasantness — *Dil-áwezí, dil-chaspi, dil-kashi, dil-pasandí* — Kamaníyatá, ramyatá, ramaníyatá, manoramatwa.

**DE-LIGATION**, *n.* (*L. de. ligo*) a binding up, a bandaging — *Patí báidhná*.

**DE-LINE-ATE**, *v.* (*L. de. linea*) to design, to sketch, to paint — *Naqsha banána, mukhattat k., tasíir yá shab'h kíchná* — *Laul banána, ákar utárná, ohitra líkhná wá utárná, chhavi utárná*.

**DE-LINE-AMENT**, *n.* a drawing, a painting — *Naqsha, tasíir* — Chitra, chhavi.

**DE-LINE-ATION**, *n.* the first draught of a thing, an outline, a representation, a description — *Paul<sup>h</sup>, naqsha, shab'h, kháká, naql, bayán* — *Dhánohá, alekhyá, pándulekhyá, chitrárambh, ádarś, chitra, chhavi, varnan, vyákhyán*.

**DE-LIN-QUENT**, *n.* (*L. de. linguo*) an offender, one who has committed a crime — *Gurá-h-gár, gunah-yár, taqíir-wár, mujrím, 'ási* — *Apárádhi, doshí*.

**DE-LIN-QUEN-CY**, *n.* a fault, a misdeed — *Gurá-h, taqíir, jurm, qusúr, khatá* — *Apárádh, dosh, chuk*.

**DE-LIQUE-ATE**, *v.* (*L. de. liquo*) to melt — *Galíná<sup>h</sup>, galná<sup>h</sup>, pighlúná<sup>h</sup>, pighalná<sup>h</sup>*.

**DE-LIQ-UI-UM**, *n.* (*L.*) a melting or dissolving in the air, a fainting, loss — *Hawá meñ gal-ná yá pighalná, be-hoshi, gush yá gush, zawál* — *Váyu meñ galná wá pighalná, mürcheháb, mürchehhan, nashtacheshatá, prakry*.

**DE-LIR-I-UM**, *n.* (*L.*) disorder of the intellect, alienation of mind — *Be-hoshi, mad-hoshi, saráam, hazyín, be-hawássi, be-khudí, gush yá gushí* — *Achetanatá, achaitanya, chaítanyanáś, jñánabhránti*.

**DE-LIR-I-AMENT**, *n.* a dotting or foolish fancy — *Sanak<sup>h</sup>, lahar<sup>h</sup>, tarang<sup>h</sup>, shak<sup>h</sup>*.

**DE-LIR-I-OUS**, *a.* lightheaded, raving — *Be-hosh, be khud, kháli-dimág, hazyíni, hazyán-zada, be-hawáś* — *Kshiptachittá, chaítanyarahit, bhrántachittá, pralápakári*.

**DE-LIR-I-OUS-NESS**, *n.* state of being delirious — *Be-hoshi, be-hawássi, be-khudí* — *Jñána-bhránti, achaitanya, chaítanyanáś*.

**DE-LI-TES-CENCE**, *n.* (*L. de. lateo*) retirement, obscurity — *Gosha-nishíni, khalwat, tan-hái* — *Guptanivás, ek intavrittí, ekántasthán, nirála sthán, ekántatá*.

**DE-LIV-ER**, *v.* (*L. de. liber*) to set free, to release, to rescue, to surrender, to give, to utter, to disburden of a child — *Ázíd k., naját d., khalás k., panáh d., mahfúz rakhná yá k., hawála k., tafwíz k., sipurd k., supurd k., dená k., bayán k., bolná<sup>h</sup>, janána<sup>h</sup>* — *Chhor d., mukt k., bachláni, rakshá d. w. k., sauñpná, sauñp d., arpan k., de dálná, de dená, kuhná, ákhyán k., varnan k., prasav karána*.

**DE-LIV-ER-ANCE**, *n.* the act of delivering — *Ázadí, naját, makhlasí, hifázat, panáh, hawála, tafwíz, supurdagi, supurdagi, dená<sup>h</sup>, bayán, janána<sup>h</sup>* — *Mukti, tīran, nistār, uddhār, rakshá, sauñpná, arpan, samarpan, pradán, varnan, kahná, uchchāran, garbhachyuti, prasav*.

**DE-LIV-ER-ER**, *n.* one who delivers — *Ázád k. w., naját d. w., hifázat k. w., mahfúz rakh-ne w., hawála yá tafwíz k. w., sipurd k. w., bayán k. w., batláne w., bolne w.* — *Mo-chak, mokshak, chhor d. w., uddhār wá nistār k. w., uddharttá, nistarak, tirak, rakhak, bachhane w., nivedak, kahne w., vijnapak*.

**DE-LIV-ER-Y**, *n.* the act of delivering, release, rescue, surrender, utterance, childbirth — *Khalási, rikháí, naját, hifázat, panáhíyat, sipurdagi, tafwíz, hawála, bayán, guftār, laqāga, waś-i-puft-qi, taqrir, talaffuz, goyáí, janná<sup>h</sup>, waś-i-hamal, tawallud, byíná<sup>h</sup>* — *Mukti, trān, nistār, uddhār, rakshá, bachhaw, sauñp, arpan, samarpan, pradán, de dálná, kahná, kathan, uchchāran, varnan karne kí rítí, bolne kí rítí, prasav, prasavakaran, garbhachyuti, garbhanochan*.

**DELL**, *n.* (*D. dal*) a hollow — *Khandaq, wádi, dara, nicán<sup>h</sup>* — *Garhá, gahwar, khál*.

**DELPH**. See **DELF**.

**DELTA**, *n.* (*Gr.*) a triangular tract of land towards the mouth of a river — *Kisi daryá ke munháne kí taraf musallas-numá diyár* — *Kisi nadi ke munháne kí or tribhujákár pradés*.

**DELTOID**, *a.* shaped like a delta, triangular — *Musallas-numá* — *Tribhujákár*.

**DE-LUDE**, *v.* (*L. de. ludo*) to beguile, to cheat, to disappoint — *Bahkáná<sup>h</sup>, dhuláná<sup>h</sup>, bahláná<sup>h</sup>, thagná<sup>h</sup>, chhálná<sup>h</sup>, dhokhá d., niráś k.<sup>h</sup>*.

**DE-LUD-A-BLE**, *a.* liable to be deceived — *Bahkáyē dhulíyē bahlíyē thag-jāne yá chhál-jāne ke qābil, dhokhá khāne ke lāg, farah-pāzír* — *Dhokhá khāne ke yogya, bahkáyē wá bahlíyē jāne ke yēgyā, thag jāne ke yogya, pravañchaníy*.

DE-LÜ'DER, *n.* one who deludes — *Dagá-báz, bahkáu<sup>h</sup>, bhuláu<sup>h</sup>* — *Thag, chhalí, pravañ-chak, bahkáu wá bhuláu w.* [chhal, jhúth, mithyáwád.]

DE-LÜ'DING, *n.* collusion, falsehood — *Dagá-bázi, fareb, sázish, darog* — *Kapat, thagá,*

DE-LÜ'SION, *n.* the act of deluding, deception, fraud, false representation, error — *Dagá-bázi, dagá, fareb, muqálatá, khíyál-i-khám, khwáb, tilím, dhokhá<sup>h</sup>, namid-be-búd* — *Thagui, bhuláu<sup>h</sup>, bahkáu<sup>h</sup>, kapat, chhal, vāchaná, moh, máyá, indrajál, mithyá-mati, bhram, bhrānti.*

DE-LÜ'SIVE, *a.* tending to deceive — *Fareb-sáz, farebí, dagá-báz, hila-gar yá hila-sáz, bahkáu<sup>h</sup>, bhuláu<sup>h</sup>* — *Dhokhá d. w., máyik, mávāmāy, bhrāntijanak, indrajálik.*

DE-LÜ'SIVE-NESS, *n.* tendency to deceive — *Bahkáu-pan<sup>h</sup>, bhuláu-pan<sup>h</sup>, dagá bāzi* — *Māyí-katwa, bhrāntijanakatwa.* [may, máyí, māyí, vāñchak.]

DE-LÜ'SO RY, *a.* apt to deceive — *Bahkáu<sup>h</sup>, bhuláu<sup>h</sup>, kapat<sup>h</sup>, chhalí* — *Māyik, máyá,*

DÉL'UGE, *n.* (L. *diluvium*) an inundation, a flood; *v.* to drown, to overwhelm — *Tá-fán, suiláb, táfán-i-álm-gír, tuggáni; v. garq k., mustagraq k.* — *Jalaplāvan, jalamāy, jalapralay, ekārṇav; v. duboná, dāboná, dubanā.*

DÉLVE, *v.* (S. *delfan*) to dig — *Khodná<sup>h</sup>, gorná<sup>h</sup>.*

DÉL'VER, *n.* one who digs — *Khodne w<sup>h</sup>, gorne w<sup>h</sup>.*

DÉMA' GOGUE, *n.* (Gr. *demos, ago*) a leader of the populace, a popular and factious orator — *Sar-guroh fitna-gar, mutafanni, wah-shakhs jo khalq-i-lāh ke dīl-pazir bá-teñ bole aur apni khush-tuqir se ná-munāsib kām meñ un se koshish karāwe* — *Adhamā-varnapakshapāti, hinajananāyak, adham loḡon kī dalapati, loḡon se miñhi mīṭhi bá-teñ kahkar kalah karāne ká udyog wá cheshitá k. w.*

DE-MÁIN', DE-MEÑE', de-mén', *n.* (L. *dominus*), an estate in land, land adjoining a mansion — *Ta'alluqa, 'alaqa, zamín-dári, makán ke mutasil zamín* — *Swādhán bhūmí, ghar ke lagí hui bhūmí.*

DE-MÁND', *v.* (L. *de, mando*) to ask or claim with authority, to question; *n.* a claim, a question, a calling — *Talab k., dá'wá k., suwál k.; n. dá'wá, talabí yá talab, suwál, khwáhish, khawáhish* — *Adhikárapurvak māngná, pūchhná, prasñ k.; n. adhikárapurvak māng, pūchh pūchh, pūchh, prasñ chāl, māng, khūñch.*

DE-MÁND'A-BLE, *a.* that may be demanded — *Talab kiye jāne ke qābil, mumkinu t-talab, dá'wí-pazir* — *Māng jīne ke yogya, yachaniya, abhiyoktavya.*

DE-MÁND'ANT, *n.* a plaintiff in an action — *Mudda'-i* — *Vādí, adhiyogi.*

DE-MÁND'ER *n.* one who demands — *Dá'wá k. w. talab, khwáhish-mand, árzu-mand* — *Māngne w., adhikárapurvak māngne w., yachita, prarthak, prashtá, pūchhne w.*

DE-MÁR-CÁ'TION, *a.* (L. *de, S. mare*) division, separation of territory — *Taqsim, his-sa, za nín ki tafriq, hadd-bandí, raqaba-bandí* — *Vibhāg, bañt, avachchhed, simá bāndhná.*

DE-MÉAN', *v.* (L. *de, Fr. mener*) to behave, to conduct, to lessen — *Waz' k., ruwísh k., chalan chalná<sup>h</sup>, zalil k., kumína k., be-qudr k., mubtuzal k.* — *Ácharaṇ chalná, halká k.*

DE-MÉAN'OUR, *n.* behaviour, carriage — *Waz', ruwísh, watíra, chalan* — *Ácharaṇ, dhañg, áchar, vyavahār.*

DE-MÉN'TATE, *v.* (L. *de, mens*) to make mad; *a.* mad, infatuated — *Diwána k., shorída k.; a. diwána, majnún* — *Bāwlá k., unmattá k., págál k.; a. bāwlá, unmattá, págál.* [bhrāntikaraṇ, págál banáná.]

DE-MÉN-TÁ'TION, *n.* the act of making mad — *Diwána-garí, majnún k.* — *Bāwlá banáná,*

DE-MÉRGE', *v.* (L. *de, mergo*) to plunge into, to sink down — *Dubná<sup>h</sup>, dubáná<sup>h</sup>, páni meñ niche baithná<sup>h</sup>.*

DE-MÉRSED', *a.* plunged into, drowned — *Dubáyá huá<sup>h</sup>, dóbá huá<sup>h</sup>.*

DE-MÉR'SION, *n.* a plunging into, a drowning — *Dubáyá<sup>h</sup>, d'bná<sup>h</sup>, dubáná<sup>h</sup>.*

DE-MÉR'IT, *n.* (L. *de, meritum*) ill desert, fault — *Ná-láiqi, 'adam-i-liyúqat, ná-sarā-wári, khatá, gūnáḥ* — *Nirgup, guṇábhāw, dosh, chuk, aparádh.*

DE-MESNE'. See DEMAIN.

DÉM'I-DEV-IL, *n.* (L. *dimidium, S. deofol*) half a devil — *Nim-shaitán, nim-dew, chhoṭá shaitán* — *Arddhapisāch, arddhadánav, narapisāch.*

DÉM'I-GOD, *n.* (L. *dimidium, S. god*) a deified hero — *Nim-dewtá, jo bahádúr dewtá kur máná jāy* — *Arddhadew, naradev, jis sūr kī devapratishṭhá hui ho, jo vir dev ke samán máná jāy.* [ek chhoṭi dhulá<sup>h</sup>.]

DÉM'I-LANCE, *n.* (L. *dimidium, lancea*) a short spear — *Ek chhoṭi baráñhi yá náñg<sup>h</sup>.*

DÉM'I-NÁTURED, *a.* (L. *dimidium, natum*) partaking half the nature of another animal — *Dúste ján-var kī ádhi khásiyat rakhne w., nim-khásiyat* — *Arddhaswabháwak, dúste jantu kī ádhi prakriti rakhne w., arddhaprakriti.*

DÉM'I-RÉP, *n.* (demi-reputation) a woman of suspicious chastity — *Wah 'aurat jiski pák-dāmání par shakk paidá howe* — *Wah strí jiske satitwa par sandeh howe.*

DE-MÍSE', *n.* (L. *de, misum*) death, disease; *v.* to grant by will — *Rihlat, wafá, in-tiqál; v. hiba k., wasiyat k.* — *Mrityu, mích, maraṇ; v. de marná, apni ichchhá se kisi dhan wá satitwa ke vibhāy meñ kisi ke ním líkhá parhí kar d.*

DE-MÍ'SION, *n.* degradation, depression — *Be'ízatí, be-hurmatí, ma'zúlí, kam-qadri,*

- tanazzul, niche ki taraf dabāw*—Padachyuti, adhikārachyuti, niche ki or dabānā, DE-MISS, DE-MIS-SIVE, a. humble—*Past, zalil*—Din. [adhogati.]
- DE-MÖC'RA-CY, n. (Gr. *demos, kratos*) government by the people—*Jumhūr, ra'iyat ki bādshahi* ya *hukūmat, hukūmat-i-jumhūr, jumhūr saltanat*—Lokaprabhutwa, lokādhipatyā, sāmānyajanakartrikarājya, lokarājya, prajāpālitarājya.
- DĒM'O CRĀT, DE-MÖC'RA-TIST, n. one devoted to democracy—*Hukūmat-i-jumhūr-dost, ra'iyat ki bādshahi* ya *hukūmat ká dost yá pairau*—Sāmānyajanakartrikarājya<sup>h</sup> vāvalambī, prajāprabhutwāvalambī, lokaprabhutwanugrahī, lokādhipatyopakarak.
- DĒM'O-CRĀT'IC, DĒM'O-CRĀT'I CAL, a. relating to a popular government—*Hukūmat-i-jumhūr se nisbat-dār, mutā'alliq-i-jumhūri saltanat*—Lokādhipatyasambandhī, lokaprabhutwasambandī, lokarājyavishayak.
- DĒM'O-CRĀT'I-CAL-LY, ad. in a democratical manner—*Hukūmat-i-jumhūr ke taur par, jumhūri saltanat ke taur se*—Lokarājya ki riti se, lokādhipatyā ki riti se.
- DE-MOL'ISH, v. (L. *de, moles*) to throw down, to destroy—*Misnār k., girānā<sup>h</sup>, 'dhā d<sup>h</sup>, tor dālnā<sup>h</sup>, tornā<sup>h</sup>, ujārā<sup>h</sup>*—Nās k., vidhwaṅs k.
- DE-MÖL'ISH-ER, n. one who demolishes—*Munhadim k. w., bekh-kan, ujārā<sup>h</sup>*—Nirmūlākarak, dhwaṅsakārī, vināśak.
- DE-MÖL'ISH-MENT, n. destruction, ruin—*Bar-bādī, wirānī*—Nās, dhwaṅs.
- DĒM'O-L'ITION, n. the act of demolishing—*Pac-māli, wirānī, inhidām*—Nās, vinās, ujārā, tor dālnā, dhā d., sahnār, dhwaṅs, pradhwaṅs, utjā an. [bhūt, pret, dānav.]
- DE'MON, n. (Gr. *daemon*) a spirit, an evil spirit, a devil—*Jinn, shaitān, 'ifrīt*—Pisach, DĒMON-ESS, n. a female demon—*Pisāchin<sup>h</sup>, bhūtin<sup>h</sup>, pretin<sup>h</sup>*.
- DE-MÖNI-AC, DĒM'O-NY'A-CAL, a. belonging to demons, devilish—*Jinn-sirat, shaitānī, 'ifrītī*—Paisāchik, āsuri. [grast, bhūtāvishit, bhūt laga, bhūtopahat, pretāvāhit.]
- DE-MÖNI-AC, n. one possessed by a demon—*'Ifrit girifta, dew-zada, āseb-zada*—Bhūta-DE-MÖNI-AN, a. of the nature of demons—*Jinn-sirat, shaitān-sirat*—Pisāchī, āsuri<sup>h</sup>.
- DĒMON-ÖL'A-TRY, n. the worship of demons—*Shaitan-parastish, 'ifrīt parastish*—Pisāchapijā, bhūtarāchā.
- DĒMON-ÖL'O-GY, n. a treatise on demons—*Shaitānōn yā 'ifrītōn ke bāb meṅ kitāb yā risāla, 'ilm-i-shaitan*—Bhūtapisāchadvishayakagrānth, bhūtapretidivishayakavidyā.
- DĒMÖN'O-MIST, n. one subject to demons—*Shaitānōn ká tabī-dār yā ra'iyat*—Pret-DE-MÖN'O-MY, n. the dominion of demons—*'Ifritōn yā shaitānōn ke saltanat yā hukūmat*—Bhūtarājya, pretaprabhutwa, pisāchādhipātya.
- DĒMON-SHIP, n. the state of a demon—*Shaitānī hālat*—Bhūtadaśā, pretāvasthā.
- DE-MÖN'STRATE, v. (L. *de, monstro*) to show plainly, to prove with certainty—*Dalālat k., mudallāt k., sābit k.*—Dikhlunā, pratyaksh dikhānā, pramāṇ ke dwārā nischit wā siddh k., pratipādan k.
- DE-MÖN'STRA-BLE, a. that may be demonstrated, that may be proved beyond doubt or contradiction—*Dalālat-pazir, q bil-i-subūt*—Pratipādanīya, sādhyā, prameya, pramāṇ ke dwārā nischit wā siddh hone ke yogya.
- DE-MÖN'STRA-BLE-NESS, n. the quality of being demonstrable—*I'ā'ilat-pazīrī, qābiliyat-i-subūt*—Pratipādanīyatā, sādhyatā, prameyatwa, pramāṇ ke dwārā nischit wā siddh hone ki yogyatā. [se, spashtarūp se.]
- DE-MÖN'STRA-BLY, ad. evidently, clearly—*Zāhīran, sarihan, sāf-sāf*—Pratyaksharūp
- DĒM-ÖN-STRĀTION, n. the highest degree of evidence, certain proof—*Dalil, isbāt, subūt, burhān, dalālat*—Pramāṇ, sidhan, upapadan, pramānya.
- DE-MÖN'STRA-TIVE, a. invincibly conclusive—*Muburhan, mudallil, musbit, burhānī*—Upapadak, pramāṇik, nischāyā, nirṇayak, siddhānta aran.
- DE-MÖN'STRA-TIVELY, ad. clearly, plainly—*Zāhīran, zāhīrāna, sarihan, sāf-sāf*—Sapramāṇ, siddhipurvak, spashtarūp se, pratyaksharūp se.
- DĒM-ÖN-STRĀTOR, n. one who demonstrates—*Sābit k. w., dalil k. w., dalālat k. w., ballāne w<sup>h</sup>*—Pramāṇakartā, siddhāntī, pratyaksh dikhānē w., pramāṇ ke dwārā siddh wā nischit k. w., nirdeshā.
- DE-MÖR'AL-IZE, v. (L. *de, mos*) to render corrupt in morals—*Akhlaq bigarmā, bad-akhlaq k.*—Āchar ācharān wā vyavahār bhrasht k., bhrasht k., durvritta k.
- DE-MÖR'AL-I-ZĀTION, n. destruction of morals—*Bad-akhlaqī, ākhlaq ká bigar-jānā*—Ācharabhrashtatā, vyavahāradushtatā, dharmabhrashtatā.
- DE-MUL'CENT, a. (L. *de, mulceo*) softening, mollifying—*Narm k. w., mulāim k. w.*—Komal k. w., mridukārī, samak, sāntik.
- DE-MÜR, v. (L. *de, mure*) to delay, to pause, to hesitate; n. doubt, hesitation—*Derī k., dirangi k., tarawaguf k., pas-o-pesh k., muzabab k., hais-bais meṅ h.; n. shakk, shubbha, pas-o-pesh, hais-bais*—Vilamb k., ber k., gaṇṇ k., āṭknā, āgāpichhā k., dubdhā k.; n. sandeh, saṅsāy, dubdhā, āgāpichhā wā āgāpichh.
- DE-MÜR'BAGE, n. an allowance paid for detaining ships beyond the appointed time—*Jahāz ki gahri yā gahiri*—Nāw ki gahri wā gahiri.

- DE-MŪR'ER, *n.* one who demurs—*Deri k. w., tawagquf k. w., pas-o-pesh k. w., shakk yā shu-bha k. w.*—Vilamb *k. w.*, ber *k. w.*, atkāw *k. w.*, āgpāchhā wā āgāpichhā *k. w.*, dubdhā wā sandeh *k. w.* [*mahjūb, sharm-sār*—Dhir, dhīrā, gambhīr, bhāri, saṅkochi, lajjit.
- DE-MŪRE', *a.* (Fr. *des, mœurs*) sober, grave, affectedly modest—*Sanjida, mudbir,*
- DE-MŪRE'LY, *ad.* with affected modesty—*Mahjūbāna, sanjidagi yā hijāb se*—Saṅkoch wā lajjā se, gaurav se, gambhīratā se. [dhairya, saṅkoch, lajjā.
- DE-MŪR'NESS, *n.* soberness, gravity—*Sanjidagi, hijāb*—Dhiratā, gambhīratā, gaurav,
- DĒN, *n.* (S. *denū*) a cavern, the cave of a wild beast; *v.* to dwell in a den—*Gaurāḥ, guphā<sup>h</sup>, gār, bil<sup>h</sup>, thur<sup>h</sup> mānd<sup>h</sup>*; *v. garhe thar guphe bil yā mānd meṇ rahnā<sup>h</sup>*—Gahwar, kandar, gulā, dari, vivar, vil.
- DĒN'A-RY, *n.* (L. *denarius*) the number of ten—*Das kā 'adad<sup>h</sup>*—Dās ki saṅkhyā.
- DE-NĀ'TION-AL IZE, *v.* (L. *de, natum*) to deprive of national rights—*Quimi hukq*
- DE-NĪ'AL, See under DENY. [*se ma'zūl k.*—Jātiyā adhikārōṇ se hīn *k.*
- DĒN'I-GRATE, *v.* (L. *de, niger*) to blacken—*Kālū k<sup>h</sup>.*
- DĒN'I-GRATION, *n.* a blackening—*Kālū k<sup>h</sup>.*
- DĒN'I-ZEN, *n.* (W. *dinasaddyn*) a freeman; *v.* to make free—*Bā-īhtiyār shahrī, kisi shahr yā mulk ke logōṇ kā istihqāq-dār*; *v. āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantrajan, kisi deś wā nagar ke logōṇ ke adhikār se yukt jan; *v. swatautra k., swavās k., kisi jan ko kisi deś wā nagar ke nivāsiyōṇ kā adhikār d.*
- DĒN-I-ZĀ'TION, *n.* the act of making free—*Kisi shakhs ko āzād k., kisi shakhs ko kisi mulk yā shahr ke logōṇ kā ikhtiyār yā istihqāq d.*—Swatantra *k., kisi jan ko kisi deś wā nagar ke logōṇ kā adhikār d.* [*qab k., nām d<sup>h</sup>.*—Nām rakhnā, kahṇā, bolnā.
- DE-NŌM-I-NATE, *v.* (L. *de, nomen*) to name, to give a name to—*Alusummā k., mulag-*
- DE-NŌM'I-NABLE, *a.* that may be named—*Laqab-pazīr, mulaqqub yā musammā hone ke lāiq*—Nām rakkhe wā diye jāne ke yogya, nām se kahe wā bole jāne ke yogya, ākhyeya.
- DE-NŌM-I-NĀ'TION, *n.* the act of naming, a name, an appellation, a class—*Nām rakhnā<sup>h</sup>, ism, laqab, darja, firqa*—Nām d., nām dharnā, nām, saijnā, upādhi, varg, jāthā.
- DE-NŌM-I-NĀ-TIVE, *a.* that gives a name—*Nām rakhne yā dharne w<sup>h</sup>, nām d. w<sup>h</sup>, khitāb-gar*—Nāmakārī, sañjīdāyāk, ākhyāyāk.
- DE-NŌM'I-NĀ-TOR, *n.* the giver of a name, the number below the line in a vulgar fraction—*Nām d. w<sup>h</sup>, nām rakhne w<sup>h</sup>, nusab-numā*—Nāmadātā, har, chhed.
- DE-NŌTE', *v.* (L. *de, noto*) to mark, to be a sign of, to betoken—*Nishān d., batlānā<sup>h</sup>, 'alāmat h., jutānā<sup>h</sup>, dalālat k.*—Chihn *k., chihnāni d., lakshāṇ h., samjhānā, bujhānā, dikhānā, dikhānā, sūchānā k.*
- DE-NŌ'TABLE, *a.* that may be denoted—*Nishān diye jāne ke qābil, batlāye jāne yā 'alāmat hone ke lāiq, dalālat-pazīr*—Sūchānīy, ānūt hone ke yogya, samjhāye wā dikhāye jāne ke yogya, lakshāṇīyā, ānṭāṇīyā, vāchya, nirdēśya, [sūchān, nirdēś.
- DĒN-O-TĀ'TION, *n.* the act of denoting—*Nishān-dihī, dalālat*—Chihnākārāṇ, lakshāṇ.
- DE-NŌ'TA-TIVE, *a.* having power to denote—*Nishān d. w., batlāne w<sup>h</sup>, 'alāmat k. w., dalālat k. w.*—Chihnākārāk, sūchāk, upalakshāk, darsāk, vāchāk.
- DE-NŌT'EMENT, *n.* sign, indication, token—*Nishān, izhūr, dalālat, 'alāmat*—Chihn, chihnānī, sūchāṇ, sūchānā, lakshāṇ, līṅg.
- DE-NŌŪNCE', *v.* (L. *de, nuncio*) to threaten publicly, to inform against, to accuse—*Barmalā dhamkānā<sup>h</sup>, shikāyat k., bad-nām k.*—Dhamkī d., dhīrānā, dosh d., apavād lagānī wā d. [Dhīrānā, dosh d., apavād lagānā wā d., prakāśabhartsan.
- DE-NŌŪNCEMENT, *n.* the act of denouncing—*Dhamkī denī<sup>h</sup>, shikāyat k., bad-nām k.*—
- DE-NŌŪN'ER, *n.* one who denounces—*Dhamkāne w<sup>h</sup>, shikāyat k. w., bad-nām k. w.*—Dhamkī d. w., dhīrāne w., doshadāyāk, apavādāk.
- DE-NŪN'CI-ATE, *v.* to threaten, to denounce—*Dhamkānā<sup>h</sup>, shikāyat k., bad-nām k.*—Dhīrānā, dosh d., apavād d. wā lagānā.
- DE-NŪN-CI-Ā'TION, *n.* the act of denouncing, a public menace, proclamation—*Dhamkānā<sup>h</sup>, barmalā dhamkī<sup>h</sup>, wā'id, ishtihār-i-dhamkī, ishtihār, izhār*—Dhīrānā, pragat jhīrkī, prakāśatarjan, prakāśabhartsan, abhiśāp, prakāś, prachār.
- DE-NŪN'CI-Ā-TOR, *n.* one who denounces—*Dhamkāne w<sup>h</sup>, shikāyat k. w., bad-nām k. w.*—Dhīrāne w., amāṅgalaprakāśāk, abhiśāpak, doshadāyāk, apavādāk.
- DĒNSE, *a.* (L. *densus*) thick, close—*Kasīf, munjamīd, sangīn*—Ghan, ghanā, thos, gārḥā, nīvir. [nīvirātwa, ghanātwa, ghanatā.
- DĒN'SI-TY, *n.* closeness, compactness—*Sangīnī, ing'mīd, kasōfut*—Gārḥāpār, gārḥāi,
- DĒNT'AL, *a.* (L. *dens*) relating to the teeth—*Dandāni*—Dantī, dantya.
- DĒN-TIC-U-LĀ'TION, *n.* the state of being set with teeth—*Dandānō-darī, dandānā-paṭ<sup>h</sup>*—Dantīṭwa, danturatā.
- DĒNTI-FRICE, *n.* a powder for the teeth—*Manjam<sup>h</sup>, sanūn*—Missī, dantaśodhan.
- DĒNTIST, *n.* one who cures diseases of the teeth—*Dānt kā tabīb, dānt kī bimārī dār* *k. w.*—Dantavaidya, dantachikitsak, dānt ke rog dūr *k. w.*



- DEN-TITION, *n.* the breeding of teeth—*Dānton kā baphnā yā nikalnā<sup>b</sup>, dūdh ke dānt kā nikalnā<sup>b</sup>.*
- DE-NUDE', *v.* (L. *de, nudus*) to make naked, to strip—*Nangā k<sup>b</sup>, kappe utār lenā<sup>b</sup>.*
- DE-NUDGE, *v.* to strip, to divest—*Nangā k<sup>b</sup>, kappe utār lenā<sup>b</sup>.*
- DEN-UNDATION, *n.* the act of stripping—*Kappe utār lenā<sup>b</sup>, nangā k<sup>b</sup>.*
- DE-NY', *v.* (L. *de, nego*) to contradict, to refuse, to disown—*Radd l., inkār k., nā k<sup>b</sup>, nafī k., munkir k., mukarnā, na-mānnā<sup>b</sup>—Kātnā, khaḍan k., nakārā, nahīn k., aswikār k., aṅgikār na k.* [qābil—Aswikārya, khaḍaniya.]
- DE-NI'ABLE, *a.* that may be denied—*Qābil-i inkār, radd hone ke laiq, radd kiye jāne ke*
- DE-NI'AL, *n.* negation, refusal, abjuration—*Radd, nafī, radd-i-kalām, inkār, qasam pur inkār yā turk—Khaḍan, pratyākhyān, nakār, aswikār, śapath ke dwārā tyāg wā aswikār.*
- DE-NIER, *n.* one who denies—*Radd k. w., khilāf bayān k. w., inkār k. w., nā k. w<sup>b</sup>, munkir, mukarne w., na-mānne w<sup>b</sup>—Khaḍan k. w., kātne w., nakārne w., nahīn k. w., aswikār k. w., aṅgikār na k. w.* [kiwat hatā d<sup>b</sup>.]
- DE-OB-STRUCT', *v.* (L. *de, ob, structum*) to remove obstructions—*Rok ko dūr k<sup>b</sup>, ru-*
- DE-OBSTRU-ENT, *a.* removing obstructions; *n.* that which removes obstructions—*Rok dūr k. w<sup>b</sup>, rukāwat hatā d. w<sup>b</sup>; n. rok dūr karne-wālī shai, rukāwat hatāne-wālī chiz—Pratibandh ko dūr k. w., nirvighnakāri; n. nirvighnakāri vastu.*
- DE'O-DAND, *n.* (L. *Deus, do*) a thing forfeited to the king for pious uses—*Wah chiz jo bādshāh ke yakhān dīni kār ke liye zabt ho jāy, sudqa—Wah vastu jo rājā ke yakhān punyakārya ke nimitta lag jāy, devadeya, devopahār.*
- DE-OPPI-LATE, *v.* (L. *de, ob, pilo*) to clear from obstructions—*Rāl sāf k., rok dūr k<sup>b</sup>.* —Pratibandh hatānā, rukāwat dūr k., nirvighna k., bāt wā mārg jhār dālnā.
- DE-OP-PI-LATION, *n.* the act of clearing from obstructions—*Rok dūr k<sup>b</sup>, rukāwat ha-tānā<sup>b</sup>.*
- DE-OPPI-LATIVE, *a.* removing obstructions—*Rok yā rukāwat dūr k. w. yā hatāne w<sup>b</sup>.*
- DE-OSCU-LATION, *n.* (L. *de, osculum*) the act of kissing—*Chūmnā<sup>b</sup>.*
- DE-PAINT', *v.* (L. *de, pingo*) to picture, to describe—*Tasvir khinchnā, naqsha banā-nā, bayān k., zāhir k.—Chitra banānā, chhavi banānā, varnan k.*
- DE-PART', *v.* (L. *de, pars*) to go away, to leave, to die—*Chalā jūnā<sup>b</sup>, kūch k., chhor d<sup>b</sup>, mar jānā yā marnā<sup>b</sup>, rihlāt k.* [apagam, bilgaw, bichhuraw, viyog.]
- DE-PART'ING, *n.* a going away, separation—*Rawānāgi, judāi—Chalā jūnā, gaman,*
- DE-PART'MENT, *n.* a separate office or division—*Judā 'uhda khidmat 'alāqa mahāl yā qismat—Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg.*
- DE-PART'MENT'AL, *a.* belonging to a department or province—*Jude 'uhde 'alāqe khid-mat mahāl yā qismat ke muttā'alliq—Prithak karm pad adhikār vishay aṅg prakaran vibhāg wā bhāg kā sambandhi.* gaman, chalā jūnā, murtiyu, maran.
- DE-PARTURE, *n.* a going away, death—*Rawānāgi, kūch, rihlāt, maut, wafāt—Prasthān,*
- DE-PASTURE, *v.* (L. *de, pastum*) to feed up, to feed, to graze—*Khānā<sup>b</sup>, charnā<sup>b</sup>.*
- DE-PAUPER-ATE, *v.* (L. *de, pauper*) to make poor—*Muftis k., muhtij k—Nirdhan k., daridri k., kaṅgāl k.* [lā<sup>b</sup>, chipchipā<sup>b</sup>, laslasā<sup>b</sup>.]
- DE-PECTI-BLE, *a.* (L. *de, pecto*) tough, clammy, tenacious—*Karā<sup>b</sup>, chīmṛā<sup>b</sup>, lasi-*
- DE-PEND', *v.* (L. *de, pendeo*) to hang from, to rely on—*Latakānā<sup>b</sup>, muttā'alliq h., dāman pakarnā, ummed rakhnā, yaqīn jānnā, mauqif h., munhasir h.—Hilagnā, avalamb k., parādhin h., bharosā rakhnā.*
- DE-PENDANT, DE-PENDENT, *a.* hanging down, subordinate, relying on; *n.* one subor-dinate, a retainer—*Latakā yā la'ki huā<sup>b</sup>, mutābi, farmān-bardār, zer-i-hukm, mul-haq, munhasir, mauqif, mutawassil, mutawakkil; n. tābi-dār, wābasta, lawāhiq, dā-man-gir, banda—Hilgā wā hilaṅtā buā, avalambit. adhīn, parādhīn, paravās, āsrit; n. paravās jan, āsrit, parādhīn vyakti, anujīvi, picchhāgā, bhritya.*
- DE-PEN'DENCE, DE-PEN'DENCY, *n.* state of being subordinate, connexion, reliance—*Tābi-dāri, tā'at, 'alāqa, w'alluq, silsila, ummed, 'itimād, 'itibār—Adhīnatā, para-vasitwa, parādhīnatā, sambandh, sampark, lagaw, mel, āsray, avalamban, viśwās, pratyay, bharosā.*
- DE-PEN'DER, *n.* one who depends—*Tābi-dār, dāman-gir, lawāhiq, ummed, 'itibār yā 'itimād k. w.—Paravās jan, parādhīn jan, āsrit, picchhāgā, bharosā k. w., bharosā rakhne w.*
- DE-PERDIT, *n.* (L. *de, per, do*) any thing lost or destroyed—*Jo chiz kho gai ho yā bar-bād ho gai ho—Koi vastu jo hirāy gai ho wā nasht ho gai ho.*
- DE-PER-DITION, *n.* loss, destruction—*Nuqsān, ziyān, zawāl, bar-bād—Kshati, hāni, nāś, kshay, dhwaṅs.*
- DE-PHLEG'MATE, *v.* (L. *de, Gr. phlegma*) to clear from phlegm—*Balgam daf' k., zukām dūr k., jism ki rutibat sāf k.—Kaph chhāntnā wā dūr k., sleehmā nāś k.*
- DE-PHLEG-MATION, *n.* the separation of phlegm—*Balgam kī daf' k., zukām kī dūr k., jism ki rutibat kī sāfāi—Kaph kī chhāntnā wā dūr k.*

- DE-PICT', *v.* (L. *de, pictum*) to paint, to portray, to describe—*Naqsha k., taswīr khīnchnā, taqrīr k., bayān k.*—Chitra banāna, chhavi banāna, varṇan k.
- DE-PICTURE, *v.* to represent in colours—*Raṅg bhār-kar taswīr khīnchnā*—*Raṅg bhārkar chitra wā chhavi banāna.* [Romaharap, nishkeśikaran.]
- DEP-IL-LATION, *n.* (L. *de, pilus*) the act of pulling off the hair—*Be-būl yā be-mū k.*—*De-pil'a to-ry, a.* taking away the hair—*Be-būl yā be-mū k. w.*—Romahārī, keśanāśak.
- DE-PLETION, *n.* (L. *de, pletum*) the act of emptying—*Khālī k., tih. k.*—Chhūnchhā k., sūnya k.
- DE-PLÖRE', *v.* (L. *de, plorō*) to lament, to bewail, to mourn—*Afsos k., zāri k., tuassuf*
- DE-PLÖ'RA-BLE, *a.* lamentable, sad—*Mātam-angeś, nālu-sāz, qābil-i-giriya, afsos karne ke lāiq, kam-bakht*—*So amay, vilapaniā, dukhajanak, kle-sad*
- DE-PLÖ'RA-BLE-NESS, *n.* state of being deplorable—*Mātam-angezi, kam-bakhtī, nālu-sāzi*—*Vilapaniyatā, daurgatya.* [se, daurgatya se, dukh se, kleś se.]
- DE-PLÖ'RA-BLY, *ad.* lamentably, miserably—*Afsos se, nālu-sāzi se, kam-bakhtī se*—*Vilāp*
- DEP-LO-RATION, *n.* the act of deploring—*Giriya, tuassuf, zāri, nālu, āh-zāri*—*Vilāp, ronā, rodan, -ok.*
- DE-PLÖ'RRER, *n.* one who deplores—*Afsos k. w., zāri k. w., tuassuf k. w.*—*Vilāpakāri, rone w., khed k. w.* [lūnā<sup>b</sup>.]
- DE-PLÖY', *v.* (L. *de, plico*) to display, to open, to extend—*Dikhlanā<sup>b</sup>, kholnā<sup>b</sup>, phai-*
- DE-PLÖME', *v.* (L. *de, pluma*) to strip of fathers—*Par ukhār-lenā<sup>b</sup>, par noch-lenā<sup>b</sup>, be-par kar d.*—*Nishpakshī k., pañkhañ k.*
- DE-PÖNE', *v.* (L. *de, pono*) to lay down as a pledge, to bear testimony—*Girau rakhnā, shart lagāna, gawahi yā shuhādut k.*—*Bāndhak dharmā, pañ wā hor lagāna, sākshya d.*
- DE-PÖN'ENT, *n.* a witness, an evidence; *a.* having a passive form with an active signification—*Gawāh, shāhid*; *a. ek jīl jisk sūrat jīl-i-mayhūl ki sī hotī hai aur jiske mā'ne jīl-i-mutā'ddī ke hote hai*—*Sākhi, sākshī*; *a. ek dhātuprayog jiskā ākār karmapratyāyakt ke tulya ho aur arth sakarmak ke tulya ho.*
- DE-PÖP U-LATÉ, *v.* (L. *de, populus*) to unpeople, to lay waste—*Wirān k., tūkht o-tā-rāj k., zer-zabar k., girāt k.*—*Nirjan k., -unya k., nara-sūnya k., ujjāna, tahasnaahas k.*
- DE-PÖP U-LATION, *n.* destruction, waste—*Wirān, tabihī, pāc-mūlī*—*Deśavimās, ujār, desa ujār, tahasnaahas.*
- DE-PÖP'U LĀ-TOR, *n.* one who depopulates—*Wirān k. w., tūkht o-tārāj k. w., zer-zabar k. w., girāt k. w.*—*Ujār k. w., des ujār k. w., deśavimāsakāri, tahasnaahas k. w.*
- DE PÖRT', *v.* (L. *de, porto*) to carry, to demean, to behave; *n.* demeanour—*Le jānā<sup>b</sup>, chalan-chalnā<sup>b</sup>; n. ch-i-chalan<sup>b</sup>.* [han, pravāsan, vivāsan, de, chhurānā.]
- DEP-OR-TATION, *n.* a carrying away, exile—*Le jānā<sup>b</sup>, jūl-watun, mulk chhurānā*—*Va-*
- DE-PÖRT'MENT, *n.* conduct, demeanour—*Rafrār, tariq, wāz, rawish*—*Chal, chāl-chalan, dhaṅg.*
- DE-PÖSE', *v.* (L. *de, positum*) to lay down, to degrade, to bear witness—*Dālnā<sup>b</sup>, mā'zūl k., tag'r k., māuq'f k., gamāh d., shahādut*—*yā k.*—*Dāl d., utārnā, pad wā adhikār se utār d., padachyut k., pramāñ, sākshitwa d., sākshya d.*
- DE-PÖS'ABLE, *a.* that may be deposed—*Qā'il-i-mā'zūl, qā'il-i-tag'iri*—*Utār diye jāne ke yogya, padachyut kiye jāne ke yogya.* [padachyut k., utār d., rājyapitan.]
- DE PÖS'AL, *n.* the act of deposing—*Mā'zūl k., tag'iri, māuq'fī*—*Padachyuti,*
- DE-PÖS'ER, *n.* one who deposes—*Mā'zūl k. w., tag'r k. w., māuq'f k. w.*—*Utār d. w., pad wā adhikār se utārne w., padachyut k. w.* [chyuti, rājyabhaṅg, rājyapad se utārā jānā.]
- DE PÖS'ING, *n.* the act of dethroning—*Tūkht se mā'zūl, bādshāhat se tag'rī*—*Rājya-*
- DE-PÖS'IT, *v.* to lay down, to lodge in trust; *n.* any thing lodged in trust, a pledge—*Dhurnā<sup>b</sup>, dālū<sup>b</sup>, jān' k., sipurd k., supurd k., amānat rakhnā, zimma k., hawāls k., girau rakhnā, girw rakhnā, rihan rakhnā; n. amānat, wād'ut, rihan, girau, kafilāt*—*Rakh chhormā, dāl d., pāt d., sauñpnā, thitī dharnā, dharohar dharnā, bāndhak dharnā, gahne dharnā wā mīrnā; n. dharohar, thātī, jākar, bāndhak.*
- DE-PÖS'IT-ARY, *n.* one with whom any thing is lodged in trust—*Amānat-dār, amīn, amānat-guzār, khuzānchi*—*Dharohariyā, nyāsadhārī, nyāsagrāhī.*
- DEP O-SITION, *n.* the act of deposing—*Tūkht se mā'zūl, bādshāh ko tākht se utārnā, shā' dāt, izhār, zabān-bandī, gawāhi, jam' hui shai, jo chiz par jāy*—*Rājyachyuti, chhatrabhaṅg, rājyapad se utārnā. sākshitwa, sākshya, jo vastu par jāy wā bāith jāy.*
- DE PÖS'IT-TO RY, *n.* a place for lodging any thing—*Amānat-khāna*—*Dharohar kī jagah, kothī.*
- DE-PO'T, *de-pō', n.* (Fr.) a place for stores, a magazine—*Zakh'ra, kkazāna, silāh-khāna, makhzan*—*Ganj, bhañdār, astragār, yuddhadravayāgār, yuddh asāmagrī kā bhañdār.*
- DE PRĀVE', *v.* (L. *de, pravius*) to vitiate, to corrupt, to contaminate—*Kharāb k., ta-bāh k., fūsid k.*—*Big'irna, bhrasht k., nasht k., khotā k., burā k.*
- DEP-RA-VATION, *n.* the act of depraving—*Kharābī, tabānī, burāi<sup>b</sup>, kharāb k.*—*Kho'āi, bhrashtatā wā dushatā, khotā bhrasht wā dushit k., big'irna.* [wā dushatā se.]
- DE-PRĀVED'LY, *ad.* in a corrupt manner—*Kharābī se, burāi se<sup>b</sup>, kho'āi se<sup>b</sup>*—*Bhrashtatā*

- DE-PRÀVE/NESS, *n.* corruption, taint—*Khārābī, ālūdagi, khoṭāḥ, burūḥ*—Bhrashtatā, dushṭatā. [tātā, bhrashtatā, dushṭabhvātā.]
- DE-PRÀVE/MENT, *n.* vitiated state, corruption—*Khārābī, tabāhī, khoṭāḥ, burūḥ*—Dush-DE-PRÀVE/ER, *n.* one who depraves—*Khārāb k. w., tabāh k. w., khoṭā k. w.*—Bigarū, bigarne w., bhraṇ akāri, bhrasht k. w., burā k. w., dushṭ k. w.
- DE-PRÀVĪ TY, *n.* corruption, wickedness—*Bigarū, khārābī, tabāhī, khab īsat*—Bhrashtatā, dushṭatā, dushṭabhvātā, antardushṭatā.
- DE-PRĒ-CATE, *v.* (L. *de, precor*) to beg off, to pray that the evil may be averted—*Istig-fār k., shafī'at k., 'uzr k., ma'zarat k., 'uzr-khwāh k., taklīf se najāt māngnā*—Keshamā māngnā, keshamā kī prārthanā k., dukkhamivāṇ ke nimitta prārthanā k., klēs se mukti chāhnā. [atyant anisht w. anākuikshaniya.]
- DE-PRĒ-CA-BLE, *a.* to be averted—*Daf kiye jāne ke lūg, mahat karīk*—Varjaniya.
- DE-PRĒ-CĀTION, *n.* prayer against, entreaty—*Istigfār, isti'zār, isti'fā, shafī'at, 'uzr-khwāh, iltijā, dar-khwāst, iltimās*—Klēsaniyam ke nimitta prārthanā, keshamā kī prārthanā, chiraaurī, binti.
- DE-PRĒ-CA-TIVE, DE-PRĒ-CA-TO-RY *a.* that serves to deprecate, apologetic—*Istigfār k. w., 'uzr yā 'uzr-khwāh k. w., muta'azzir*—Amshṭaniyārāparthapārthanaviśiṣṭ, klēs wā vipad ke dūr karne ke nimitta prārthanā k. w., dukkhamivāṇāparthapārthanākāri, amshṭaniyārak, aparādhakshaniya māngne w. [nāprārthanākāri aparādhakshaniya māngne w.]
- DE-PRĒ-CA-TOR, *n.* one who deprecates—*Shafī' mustagfir 'uzr-khwāh*—Dukkhamivāra-
- DE-PRĒ-CI-ATE, *v.* (L. *de, pretium*) to lessen the price, to undervalue—*Qmat gha-lānā, kam-qadr k., kam-qmat jānnā, sabuk k.*—Mol nyūn k., mol ghaṭnā, heṭhā jānnā, halkā samajhā, laghu mānnā, nyūn wā alp jānnā, apakarsh k.
- DE-PRĒ-CI-ATION, *n.* the act of lessening the price or value—*Qmat k. gha'ānā, kam-qadrī, kam-q matī, sabuk*—Mol kā nyūn k., mol kā ghaṭnā, heṭhā laghu wā nyūn jānnā, apakarshan, gunpa arshan, hras.
- DE-PRĒ-CI-A-TOR, *n.* one who depreciates—*Q mat ghaṭāne w., kam-q mat k. w., kam-qadr k. w., sabuk k. w.*—Mol nyūn k. w., mol ghaṭāne w., heṭhā halkā wā laghu jānnē w.
- DE-PRĒ-DATE, *v.* (L. *de, preda*) to rob, to pillage, to spoil—*Ġarat k., tākht-o-tārāj k., tabah k., kharab k., khāk-siyāh k.*—Lūnā, lutpāt k., har lenā, tahasnahās k. w., bārhāt k., nashṭ k. [tabāhī—Lūt, lutpāt, tabasnahās, upadrav.]
- DE-PRĒ-DĀTION, *n.* a robbing, a spoiling, waste—*Ġarat, tākht-o-tārāj, khwāri, kharābī,*
- DE-PRĒ-DĀTOR, *n.* a robber, a spoiler—*Qazzāk yā qazzāq, Ġarat k. w., tākht-o-tārāj k. w., tabāh k. w., kharāb yā khāk-siyāh k. w.*—Lūtera, lutpāt k. w., tahasnahās k. w.
- DE-PRĒ-DI-CATE, *v.* (L. *de, prae, dico*) to proclaim, to commemorate—*Mushkūr k., yād-ġārī rakhnā*—Prachār wā prakāś k., pratishṭhā k. wā amśānārth utsavādī k.
- DE-PRĒ-HĒND', *v.* (L. *de, prehendo*) to catch, to discover—*Ġiriftār k., inkishāf k., zahir k.*—Pakarnā, dharmā, dhūnīh nikalnā, khoj nikalnā, prakāś k.
- DE-PRĒ-HĒN'S-IBLE, *a.* that may be caught—*Qān-i-Ġiriftārī*—Pakare jāne ke yogya, dhar parne ke yogya, grahanīya, dharaniya. [karan, prakāś, dhūnīh nikalnā.]
- DE-PRĒ-HĒN'SION, *n.* a catching, a discovery—*Ġiriftārī, inkishāf, ifshā*—Dharan, pa-
- DE-PRESS', *v.* (L. *de, pressum*) to press down, to humble, to deject—*Dabānē, pust k., zer k., sarī k., afsardā k., dil tang k.*—Dabnā, jhuk nā, nawānā, apakrishṭ k., adham k., ghaṭnā, udās k., milan k., nā toṇnā.
- DE-PRESSION, *n.* the act of pressing down abasement, dejection—*Dabānē, pastī, zillat, dil-ta gī, afsardag*—Pachak, dabānā, apakrishṭ arāṇ, apakarshan, n cho k., ghaṭāw, udās, udās k., mlānī, glānī, viśhāl, avāṇḍ, avasannatā.
- DE-PRESSIVE, *a.* tending to depress—*Dabānē, pust k. w., zer k. w., afsurda yā dil-tang k. w.*—Dabne w., adham wā apakrishṭ k. w., jhu āne w., udās k. w., avasādak.
- DE-PRESSOR, *n.* one that depresses—*Zālim, dabānē, pust yā zail k. w., zer k. w., afsurda yā dil-tang k. w.*—Uṇāhavi, dabne w., adham wā apakrishṭ k. w., nawāne w., udās k. w., milan k. w., man toṇne w., avasādak.
- DE-PRĒ-MENT, *a.* pressing down—*Niche ko dabā d. w.*
- DE-PRIVE', *v.* (L. *de, privo*) to take from, to bereave, to deprive—*Le-lenā, mahrum k., ma'zūl k., rokāḥ, khārij k.*—Har lenā, chhin lenā, arnā, bāhar k. wā rakhnā.
- DE-PRIV-A-BLE, *a.* liable to deprivation—*Qābil-i-ma'zūlī yā mahrumī, ma'zūl yā mahrum hone ke lūg, khārij hone ke qābil*—Bāhar kiye jāne ke yogya, āre jāne ke yogya, nikāl diye jāne ke yogya, apaharāniya.
- DE-PRIVĀTION, *n.* act of depriving, loss—*Chhin-chhān-lenā, dar-tarāfi, ma'zūlī, 'adam, nuqsān, zu'āl*—Chhin chhor, haran, apahār, lop, bhraṇ, dluwās nikāl d. wā bāhar k., parityāg, nās, ksh. ti, hānī. [rahitatwa, apahritatā.]
- DE-PRIVE/MENT, *n.* the state of losing—*Ma'zūlī, mahrumī, nuqsānī*—Hinātā, parih natā,
- DE-PRIV'ER, *n.* one who deprives—*Le-lene w., ma'zūl yā mahrum k. w., khārij k. w., rokāe w.*—Chhin lene w., har lene w., hartā, ārne w., bāhar k. w.
- DEPTH. See under DEPT.
- DE-PUL'SION, *n.* (L. *de, pulsio*) a driving away—*Haṅkā d., khader d.*

- DĒP-U-RATE**, *v.* (L. *de, purus*) to purify, to cleanse; *a.* purified, cleansed—*Sāf k.*, *maikāntā yā chhāntā<sup>h</sup>*; *a.* *sāf*, *be-mail*, *nirmal<sup>h</sup>*—Vimal *k.*, nirmal *k.*, śodhanā, swachchha *k.*; *a.* vimal, swachchha, śodhit. [Nirmalikarṇ, śodhan, malāpakarṣaṇ.]
- DĒP-U-RĀ'TION**, *n.* the act of purifying—*Safāi*, *pāk-zagī*, *mail kā kātnā yā chhāntā<sup>h</sup>*—
- DE-PŪTE'**, *v.* (L. *de, puto*) to send with a commission, to empower to act, to appoint—*Wakil yā amīn karke bhejnā, wakālat d.*, *muḥtār muqarrar k.*, *kisī kām ke anjām ke liye iḥtiyār d.* *muta'ainnā yā muqarrar k.*—Pratinidhi niyukt karke bhejnā, kisi kārya ke nirvāh ke nimitta kisi ko adhikār d. niyukt *k.*
- DĒP-U-TĀ'TION**, *n.* the act of deputing, the persons deputed—*Nāib muqarrar karke bhejnā, wakālat, niyābat, amīn, amīn nāib wakil yā muḥtār log*—Pratinidhi niyukt karke bhejnā, pratinidhigan, niyuktajanasmūh.
- DĒP-U-TV**, *n.* one who transacts business for another, a lieutenant, a viceroy—*Gumāsh-tā, nāib, wakil, pesh-kār, jū-nishīn*—Pratinidhi, pratipurush, pratrūp.
- DE-RĀC'I-NATE**, *v.* (L. *de, radix*) to pluck up by the roots—*Ukhār dālnā<sup>h</sup>, ukhār-nā<sup>h</sup>, upāmū<sup>h</sup>, jar se khodnā<sup>h</sup>*.
- DE-RANGE'**, *v.* (L. *de, Fr. ranger*) to disorder, to embarrass—*Dar-ham-bar-ham k.*, *ulā-paṭā k.*, *pareshān k.*, *abtar k.*—Ghūmel *k.*, ulāṭ pulāṭ *k.*, avyavasthit *k.*, astavyast *k.*, gaḥṛnā, ghaḥṛā d. vyakul *k.*
- DE-RĀNGE'MENT**, *n.* disorder, insanity—*Be-tart<sup>h</sup>, pareshānī, diwānagī, saudā*—Gohmāl wā ghohmel, agarbagar, gaḥarābat, avyavasthā vyutarān, unmād, unmattatā, chit-tavibhram, b. wīlapan. [*didu-o-d-mista chhorā gayā*—Jān bujhkar chhorā gayā.]
- DĒR'E LĪCT**, *a.* (L. *de, re, linquo*) wilfully relinquished—*Qasdn tark kiya gayā*,
- DĒR-E-LĪC'TION**, *n.* the act of forsaking—*Tark*—Tyāg.
- DE-RĪDE'**, *v.* (L. *de, video*) to laugh at, to mock, to ridicule—*Istihzā k.*, *sukhra k.*, *tanaskhur k.*, *tasakhkhur k.*—Hañsi *k.*, hañsnā, thatthā mārñā, upahās *k.*, parihās *k.*
- DE-RĪDER**, *n.* a mocker, a scoffer—*Istihzā k. w.*, *sukhra k. w.*, *tan-zo, ta'na-zan*—Upahāsak, parihāsak, thathol, thatthī karnehārā.
- DE-RĪD'ING-LY**, *ad.* in a jeering manner—*Istihzā karne ke taur se, sukhra ke taur se, tan-z yā ta'na ke taur se*—Upahās ki riti se, parihās ki blāñti se, thatthe ki riti se.
- DE-RĪ'SION**, *n.* the act of deriding, scorn—*Istihzā, sukhra, maskharagī, hīqarat, nafrat, karāhiyat, istihzār*—Thatthā, thattholi, hañsi, upahās, parihās, avajñā, ghīn, ghīrnā.
- DE-RĪ'SIVE**, *a.* mocking, scoffing—*Maskhara, istihzā k. w.*, *ta'na-zan*—Upahāsak, parihāsakar, hāsakar, thatthā *k. w.*
- DE-RĪ'SIVE-LY**, *ad.* in a derisive manner—*Maskhara-pan se, istihzā se, ta'na-zanī se*—Upahās se, parihās se, avajñāpūrvak, avamān se. [upahāsak, hāsakar.]
- DE-RĪ'SO-RY**, *a.* mocking, ridiculing—*Maskhara, ta'na-zan, sukhra k. w.*—Parihāsak,
- DE-RĪVE'**, *v.* (L. *de, rivo*) to draw from, to deduce, to receive—*Nikālñā<sup>h</sup>, akh k.*, *mushtaqq k.*, *masdar se nikālñā, nasub k.*, *hāsil k.*—Lānā, mūl se nikālñā wā lānā, vyutpatti *k.*, pānā.
- DE-RĪ'VA-BLE**, *a.* that may be derived—*Qābil-i-istiḡāq, qābil-i-istihkrāj, hāsil hone ke qābil*—Vyutpidaniya, yauktik, utpidaniya, prāpaniya, milne ke yogya.
- DER-I-VĀ'TION**, *n.* the act of deriving, the tracing of a word from its original—*Nikāl-nā<sup>h</sup>, istiḡāq, istihkrāj*—Lānā, ānnā, utpatti, śabdopatti, dhātuvyutpatti.
- DER-I-VĀ-TIVE**, *a.* derived from another; *n.* the thing or word derived from another—*Fur'*, *mushtaqq, masdūr*; *n.* *masdūr yā mushtaqq lafz*—Yauktik, autsargik, niklā huā, vyutpannā; *n.* vyutpannaśabd, utpannaśabd, mūl se niklā huā śabd. [se, śabdopatti se.]
- DE-RĪVĀ-TIVE-LY**, *ad.* in a derivative manner—*Istiḡāq se, istihkrāj se*—Dhātuvyutpatti
- DE-RĪVER**, *n.* one who derives—*Mūdda yā masdar se nikālne w.*, *bunyūd se nikālne w.*—Mūl se nikālne w. vyutpattikarak, anayanakartā.
- DĒR'O-GATE**, *v.* (L. *de, rogo*) to take away, to detract; *a.* degraded—*Kam k.*, *be-qadr k.*, *be-waqr k.*, *haqir k.*; *a.* *zail, haqir, be-waqr*—Nyūn *k.*, ghaṭanā, laghu *k.*, halkā *k.*, tuchchha *k.*; *a.* apamānit, ghaṭaya gayā, laghu wā halkā kiya gayā, tuchchha kiya gayā.
- DĒR'O-GATE-LY**, *ad.* in a manner to derogate—*Haq r zail yā be-waqr karne ke taur se*—Laghu apamānit tuchchha wā halkā karne ki riti se.
- DĒR-O-GĀ'TION**, *n.* the act of taking away from reputation or honour, detraction—*Rusvāi, be-qadri, be-waqri, bad-nāmī, hīqarat, sabuki*—Apamān, halkāi, halukāi, apayās, akhyāti.
- DE RŌG'A-TO-RY**, *a.* detracting, lessening—*Buhtān-sāz, khafif k. w.*, *be-qadr yā be-waqr k. w.*, *kam k. w.*, *kaṃāne w.*—Akirtikar, apayāsaskar, akhyātikarak, apamānakāri, ghaṭāne w., nyūn *k. w.*, laghukarak.
- DE RŌG'A-TO-RĪ-LY**, *ad.* in a detracting manner—*Khafif karne ke taur se, be-qadr yā be-waqr karne ke taur se, kam karne ke taur se*—Tuchchha karne ki riti se, halkā nyūn wā laghu karne ke bhāv se. [Turk des kā sannayāsi wā yogi.]
- DĒR'VIS**, *n.* (P.) a Turkish monk—*Darvesh yā darvesh, faqir, khirqā-pash jogi<sup>h</sup>*—
- DĒS'CANT**, *n.* (L. *de, cantum*) a song or tune in parts, a discourse—*Surod, sarod, taqrir, bayān, baṛe*—Gān, rāg, git, vād, anukathan, varṇan.

- DES-CANT, *v.* to sing in parts, to discourse—*Gānā<sup>h</sup>, taqrīr k., bayān k., baḥs k., guft-gū k.*—*Gān k., git gāu, vistār karke kahna, kathopakathan k.*
- DES-CANT'ING, *n.* remark, conjecture—*Qaul, maqūla, qiyās, khiyāl, gumān, andāza*—*Vachan, kahā, bāt, atkāl.*
- DE-SCEND, *v.* (*L. de, scando*) to go or come down, to fall, to sink—*Utarṇā<sup>h</sup>, nāzil h., niche jānā yā ānā<sup>h</sup>, nikalnā<sup>h</sup>, girnā<sup>h</sup>, pahuichnā<sup>h</sup>, dhalnā<sup>h</sup>, dhaluknā<sup>h</sup>, dūbnā<sup>h</sup>.*
- DE-SCEND'ANT, *n.* the offspring of an ancestor—*Nasl, aulād*—*Vanś, santān, santati.*
- DE-SCEND'ENT, *a.* coming down, falling—*Utarā huā<sup>h</sup>, girtā huā<sup>h</sup>, niche ātā yā jātā huā<sup>h</sup>, dābtā huā<sup>h</sup>, dhalā huā<sup>h</sup>, dhalaktā huā<sup>h</sup>.* [*dhalakne w<sup>h</sup>, dūbne w<sup>h</sup>.*]
- DE-SCEND'ER, *n.* one who descends—*Turne w<sup>h</sup>, niche jāne ya āne w<sup>h</sup>, dhalne w<sup>h</sup>.*
- DE-SCEND'IBLE, *a.* that may be descended—*Is par se utarā jāy<sup>h</sup>, jis par se utar sakeḥ<sup>h</sup>, buzurgōḥ se khurdon yā wārison ko pahuichne ke lāiq*—*Purkhoḥ se larkōḥ ko pahuichne ke yogya, dayayogya.*
- DE-SCEND'IBILITY, *n.* the state of being descendible—*Buzurgōḥ se khurdon ko pahuichne ke khāsiyat*—*Purkhoḥ se larkōḥ ko pahuichne kā dharm guṇ wā bhāv.*
- DE-SCEN'SION, *n.* a going downward—*Utar<sup>h</sup>, girāw<sup>h</sup>.*
- DE-SCENT, *n.* the act of descending, progress downwards, declivity, invasion, birth, extraction—*Nuzūl, tamazul, utār<sup>h</sup>, dhāl<sup>h</sup>, yūrish, hamla, tawallud, paidāish, nasl, khāndān*—*Utarṇā, niche jānā, adhogati, adhogaman, dhālū jagah, abhikram, ākrānti, janma, utpatti, vanś, kul.*
- DE-SCRIBE, *v.* (*L. de, scribo*) to delineate, to mark out, to represent by words—*Banānā<sup>h</sup>, khīchnā<sup>h</sup>, naqsha banānā, bayān k., taqrīr k., wasf k., batlanā<sup>h</sup>*—*Nirmāṇk., chitra banānā, dikhānā, varṇan k., bakhānā, bakhān k., vyākhyā k.*
- DE-SCRIB'ABLE, *a.* that may be described—*Qibīl-i bayān, bayān kiye jāne ke qābil, bat-lāye jāne ke lāiq*—*Varnaniya, vyākheya, nirvachaniya, jiskā varṇan ho sake.*
- DE-SCRIB'ER, *n.* one who describes—*Bayān k. w., banāne w<sup>h</sup>, khīchne w<sup>h</sup>, taqrīr k. w., batlāne w<sup>h</sup>*—*Nirmāṇ k. w., nirmātā, dikhāne w., varṇan karnehārā, vyākhyātā.*
- DE-SCRIPT'ION, *n.* the act of describing, representation, delineation, definition, a sort—*Bayān, naql, sūrat, naqsha, tawṣif, ta rif, tawr, tarah*—*Bakhan, varṇan, vivaran, chitra, ākriti, ākār, vyākhyā, lakshan, prakār.*
- DE-SCRIPT'IVE, *a.* containing description—*Mubāyin, muzhīr, naql-kunanda, ta rif k. w.*—*Nirdeshak, vāchak, varṇanakārī, vivaranavisishṭ.*
- DE-SCRY, *v.* (*L. de, Fr. crier* ?) to spy at a distance, to detect, to discover—*Dekh-pānā<sup>h</sup>, tūknā<sup>h</sup>, nirakhnā<sup>h</sup>, pakar-pānā<sup>h</sup>, dhūnrh-nikālnā<sup>h</sup>.*
- DE-SCR'ER, *n.* one who desaries—*Tāknē w<sup>h</sup>, nirakhne w<sup>h</sup>, dekh-pāne w<sup>h</sup>, pakar-pāne w<sup>h</sup>, dhūnrh-nikālnē w<sup>h</sup>.*
- DESE-CRATE, *v.* (*L. de, sacer*) to divert from a sacred purpose, to profane—*Nā-pāk k., ālūda k., pal d k.*—*Apavitra k., pratishthālop k., saṅskāradūshan k., asūddh k., bigārnā, bhrasht k.* [*thālop, apavitra k., pratishthādhwān, bhrasht k.*]
- DES-E-CRATING, *n.* the act of desecrating—*Ālūdag, nā-pākrizgi, ibtāl-i-niyāz*—*Pratish-*
- DE-SERT, *v.* (*L. de, sertum*) to forsake, to leave, to abandon—*Tark k., firār h., chhor dhāgnā<sup>h</sup>*—*Tajānā, tyagānā, chhor d., chhorār bhāg jānī.*
- DE-SERT, *n.* a wilderness, solitude, waste; a wild, waste, uninhabited—*Bayābān, bādīya, wirānā, wādī a. wahshī, bayābānī, wirān, pāe-māl, nā-ābād*—*Jaṅgal, aranya, marubhūmī, marusthal; a. aranyak, jaṅgali, banailā, ūsar, niralā, ujar, nirjan.*
- DE-SERT'ER, *n.* one who deserts—*Tārik, firārī*—*Chhor d. w., tyagane w., tyāgi, yud-dhatyāgi, senātyāgi, bhagorā, bhaggū.* [*tyāg, yuddhatyāg, bhaghag.*]
- DE-SERT'ION, *n.* the act of deserting—*Firār, tark, rawā-rawī*—*Tyāg, parityāg, sena-*
- DE-SERVE, *v.* (*L. de, servio*) to be worthy of, to merit—*Sazā-wir h., lāiq h., qābil h., mastaujib h., muqtāzī h., mustahiqq h.*—*Yogya h., upayukt h., uchiḥ h.*
- DE-SERT', *n.* merit or demerit, reward—*Sazā-wārī, liyāqat, qadr, jazā, badlā*—*Yogyatā, guṇagun, puṇyāpunya, upayuktatā, guṇ, pratiphal, phal.*
- DE-SERT'FUL, *a.* meritorious—*Wājib-ul-ajr, mustahiqq-i-iniyat, sazā-wār*—*Guṇī, gūṇa-wān, upayukt, yogya.* [*ayogya.*]
- DE-SERT'LESS, *a.* without merit—*Nā lāiq, nā-kīrn, be-kunar*—*Nir-guṇī, anupayukt,*
- DE-SERT'LESS-LY, *ad.* undeservedly—*Nā-huq, nā-sazā-wār se, gair-uājib*—*Ayogyatā se, anupayuktatipūrvak.* [*tātā se, uchiḥ rīti se, nīyā se.*]
- DE-SERV'ED-LY, *ad.* according to desert—*Liyāqat ke mutābiq huq se, insāf se*—*Upayuk-*
- DE-SERV'ER, *n.* one who deserves—*Sazā-wār yā mustahiqq shakhs, lāiq shakhs*—*Yogya wā upayukt vyaktī.* [*tātā, guṇagun, puṇyāpunya, dharmādharma.*]
- DE-SERV'ING, *n.* degree of merit or demerit—*Bhakt yā buri liyāqat, nekā yā bādī*—*Upayuk-*
- DE-SERV'ING-LY, *ad.* worthily—*Liyāqat se, mustaujibānā, mustahiqqānā*—*Gūṇavisish-tatā se, yogyatā wā upayuktatā se.*
- DE-SIC'CATE, *v.* (*L. de, sicco*) to dry up, to grow dry—*Khushk k. yā h., mutibāt khīchnā*—*Sushk k. wā h., sukhānā wā sukhnā, jhurānā.* [*dravya.*]
- DE-SIC'CANT, *n.* that which dries up—*Sukhā dālne-wālī shai*—*Sukhānewālī vastu, soḥak-*

**DĒS-IO-CĀ'TION**, *n.* the act of making dry—*Sukhāwat<sup>h</sup>, sukhāit<sup>h</sup>, sukhāit<sup>h</sup>.*

**DĒ-SIC-CATIVE**, *a.* having the power of drying; *n.* that which absorbs moisture—*Sukhāne w<sup>h</sup>.*; *n.* *rutibūt khūchne-wālī chiz*—*Śoshak, śushak k. w.*; *n.* *śoshakavastu, śushk karnewālī vastu.*

**DĒ-SID'ER-ATE**, *v.* (*L. desidero*) to want, to miss, to desire—*Kisī bāt yā ch z ki ārzū k., muhtij h., hīwāhish k.*—*Kisī vastu kī ichchhā k., na rakht, akāñkshā k., abhilāshī k.*

**DĒ-SID-ER-Ā'TUM**, *n.* that which is desired or wanted: *pl.* **DĒ-SID-ER-Ā'TA**—*Jo chiz manujād na ho magar uske liye ārzū yā hīwāhish ho*—*Avartamān vāñchhanīy vishay, avidyamān abhishīt vastu, jo vastu upasthit na ho parantu uske liye akāñkshā wā abhilāshā ho.*

**DĒ-SIGN'**, *de-sin', v.* (*L. de, signo*) to purpose, to intend, to plan, to project, to sketch out; *n.* a purpose, an intention, a scheme, a plan, a sketch—*Irāda k., matlab rakhnā yā k., mansūba bāndhnā yā k., tadbīr k., bandish k., naqsha banānā*; *n.* *irāda, matlab, mansūba, bandish, tadbīr, naqsha*—*Abhiprāy k.* manorathī k., manaskāmānā k., vāñchhā k., upāy rachnā wā k., yukti k., jugat bāndhnā, dhāñchā banānā; *n.* abhiprāy, manaskāmānā, manorath, vāñchhā, upāy, yukti, jugat, dhāñchā, katkanā.

**DĒ-SIGN'-BLE**, *a.* that may be designed—*Mansūba bāndhe jāne ke liye, mansūba-paz r., tadbīr yā bandish kiye j. ne ke qābil, tadbīr-pzār, naqsha khūchhe jāne ke qābil, nishān kiye jāne ke liye, munikimū l-naqsha, dikhāye j. ne ke qābil*—*Upāy kiye jāne ke yogya, dhāñchā wā katkanā banāye jāne ke yogya, ankaniya.*

**DĒS'IG-NATE**, *v.* to point out, to distinguish—*Nishān k<sup>h</sup>, dikhlanā<sup>h</sup>, imtiyāz k., tamiz k.*—*Ankit k., chihnit k., jānānā, vi-esh k., bilgānā, prithak k.*

**DĒS'IG-NA'TION**, *n.* the act of pointing out, that which distinguishes, appointment—*Nishān se dikhlinā, izhār, 'alāmat, laqab, taqarrur, ta'ayun*—*Nirde-, sūchan, lakshan, upalakshan, chihni, sañjānā, ākhyā, vi-eshan, niyog, niyojan, niyukti.*

**DĒ-SIGN'-ED-LY**, *ad.* purposely, intentionally—*Qusdan, 'andān, didu o-d-nista*—*Jān-būjhar, ichchhāpūrvak.*

**DĒ-SIGN'-ER**, *n.* one who designs, a plotter—*Mansūba-bāz, naqsha banāne w., fītratī, sāzishī*—*Upāyī, upāyachintak, dhāñchā wā katkanā banāne w., kumantriyākārī, gut w. k.*

**DĒ-SIGN'-ING**, *p. a.* insidious, treacherous; *n.* the act of delneating—*Fītratī, rāgā-kār, fureb, dūgā bāz*; *n.* *taswir-kashī, musawwiri*—*Dhūrt, ghatī, kapaṭī, chhālī*; *n.* *chitra-kārī, chitrālekhan.*

**DĒ-SIGN'-LESS**, *a.* without design, inadvertent—*Be-mansūba, be-irāda, be-khabar*—*Abhiprāyahin, nishprayojan, niratthak, amanoyogī, asavadhān.*

**DĒ-SIGN'-LESS-LY**, *ad.* inadvertently, ignorantly—*Be-khabarī se, gūflāt se, nā-dānī se*—*Asavadhānī se, amanoyog se, ajānātā se.*

**DĒ-SIGN'-MENT**, *n.* purpose, scheme, sketch—*Irāda, mansūba, naqsha*—*Manorath, manaskāmānā, abhiprāy, upāy, yukti, dhāñchā, katkanā.*

**DĒS'IN-ENCE**, *a.* (*L. de, sino*) a close—*Iktitām, tamāmī*—*Samāptī, ant.*

**DĒS'IN-ENT**, *a.* ending, extreme, lowermost—*Akhīr, ākhīr, sab se niche kā<sup>h</sup>*—*Antya, antim, atyant, adharasth, adharatam.*

**DĒS'IRE'**, *v.* (*L. desidero*) to wish, to long for, to ask; *n.* wish, eagerness to obtain or enjoy—*Khwāhish k., ārzū-mand h., darkhwāst k.*; *n.* *khwāhish, ārzū, mawūd*—*Chahni, abhilāshā k., kāmānā k., ākāñkshā k., tarasnā, lalaknī, māngūā, prārthanā k., jāchanī k.*; *n.* *chih, chop, lalāsā, lalak, ākāñkshā, abhilāsh, ichchhā, sprihā, k mānā* [ *niy, ākāñkshanīy, prārthanīy, kāmīy, kāmānīy, manohar, manorāñjak.*

**DĒ-SIR'-BLE**, *a.* worthy of desire, pleasing—*Margib, dil-pasand, dil-chasp*—*Vāñchha-*

**DĒ-SIR'-BLE-NESS**, *n.* the state of being desirable—*Margib, pasandāgi, dil-pasandī*—*Vāñchhanīyātā, kāmān yātī, kāmīyātā, sundarātā, manoharātī, manorāñjakātā.*

**DĒ-SIR'-ER**, *n.* one who desires—*Khwāhān, khwāhish-mand, ārzū-mand, darkhwāst k. w., sūl*—*Kāmānā k. w., vāñchhā k. w., abhilāshī, prārthak, prārthanā k. w.*

**DĒ-SIRE'-LESS**, *a.* without desire—*Be garaz, la qair kisī khwāhish yā ārzū ke*—*Nispriha, manorathāhīn, kāmānārahīt.*

**DĒ-SIR'-OUS**, *a.* full of desire, eager—*Mushtāq, rāgib, mutamannī, khwāhish-mand, shāiq, shāuqī*—*Kāmuk, ichchhuk, ichchhāwān, ākāñkshī, abhilāshī, laulin.*

**DĒ-SIR'-OUS-LY**, *ad.* with desire, eagerly—*Arzū-mandī se, ishtiyāq se, khwāhish se*—*Ichchhīpūrvak, ākāñkshā sprihī wā abhilāsh se, lalāsā se, chop wā chāh se.*

**DĒ-SIST'**, *v.* (*L. de, sisto*) to cease from, to stop, to forbear—*Bāz-rahnā, dast-bar-dār h., parhez k.*—*Nivritta h., virat wā vigat h., ruk jānā, rah jānā, hāth ūthānā.*

**DĒ-SIS'TANCE**, *n.* a stopping, cessation—*Dast-bardārī, parhez, tawaqquf*—*Nivritti, nirvritti, virām, rukāw, thanbhāw.*

**DĒSK**, *n.* (*S. disc*) an inclined table for writing or reading—*Likhne yā parhne kī dhāl-wān mez*—*Likhanaphalak, lekhasidhanādhār.*

**DĒS'O-LATE**, *a.* (*L. de, solus*) without inhabitants, laid waste, solitary; *v.* to lay waste, to make desert—*Wirān, pāc-māl, be-charāg, khālī, tanhā, mufrad, wāhid*; *v.*

- wirān k.*, *pāc-māl k.*, *be-charāg k.*, *tāhht-o-tārāj k.* — Nirjan, ujār, tahasnahas, akelā, eklā ; *v.* ujārā, ujār k., tahasnahas k., nirjan k., vasatiliu k.
- DES'O-LATE-LY, *ad.* in a desolate manner — *Wirāni se*, *pāc-mālī se*, *be-charāgi se*, *tanhāi se* — Ujār se, ujārne ki riti se, nirjanabhāw se, akele.
- DES'O-LĀ-TER, *n.* one who desolates — *Wirān k. w.*, *pāc-māl k. w.*, *tāhht-o-tārāj k. w.*, *ujārūh* — Ujārne w., tahasnahas k. w., nirjan k. w.
- DES'O-LĀ-TION, *n.* destruction, waste — *Wirāni*, *kharābi*, *pāc-mālī*, *tāhht-o-tārāj* — Ujār, nirjanikarap, nās. [ujārne w., nāsak.]
- DES'O-LĀ-TO-RY, *a.* causing desolation — *Dar-bād k. w.*, *wirān yā pāc-māl k. w.* — Ujārū,
- DE-SPĀIR, *n.* (*L. de, spero*) loss of hope ; *v.* to be without hope, to despair — *Nā-ummedi yās*, *māyūs* ; *v.* *nā ummed h.*, *māyūs h.* — Nirāsā, nairāsya, āsāhinatā ; *v.* *nirās h.*, *nirās h.*, *āsāhin h.*, *hāth dhonā*.
- DE-SPĀIRE, *n.* one without hope — *Nā-ummed yā māyūs shakhs* — Āsāhin jan.
- DE-SPĀIR'ING-LY, *ad.* in a despairing manner — *Māyūsi se*, *nā-ummedi se*, *yās se* — Nirāsā se, āsāhinatā se, bin āsā. [mujiūn yā be-bāk shakhs — Sāhasik ātatīyī wā niḍar jan.]
- DES-PE-RĀ'Do, *n.* one who is desperate — *Gussa-war khashm-nāk be-dard himmat-war*
- DES-PE-RATE, *a.* without hope, furious — *Nā-ummed*, *māyūs*, *be-tawakkul*, *be-ḍaul*, *be-hāl*, *tabīh*, *khashm-nāk*, *najrūn*, *dīwāna* — Nirās, āsāhin, nirpayī, apratikār, sāhasik, nirbhay, nidar, ugra, duhsāhasi, unmatta.
- DES-PE-RATE-LY, *ad.* furiously, violently — *Khashm-nāki se*, *be-bāki se*, *tahawwur se*, *gazab-nāki se*, *ātash-mizājī se*, *tundi se*, *bu-shūddat* — Ugratā se, kop se, tivrātā se, prachandārūp se.
- DES-PE-RATE-NESS, *n.* madness, fury — *Dīwānagi*, *junūn*, *gazab*, *gussa*, *tahawwur*, *khashm-nāki* — Unmād, bāwlāpan, unmattatā, kop, ugratā, prachandatā.
- DES-PE-RĀ'TION, *n.* hopelessness, fury — *Nā-ummedi*, *māyūsi*, *gazab*, *gussa*, *tahawwur* — Nirāsā, nairāsya, āsāhinatā, ugratā, kop, prachandatā.
- DE-SPĀT'(H), *v.* (*Fr. dépêcher*) to send away hastily, to perform quickly, to conclude, to kill ; *n.* haste, speed, an express, a message — *Jald rawāna k.*, *daurānā<sup>h</sup>*, *jald anjām d.*, *kisi kām ko jald tamām k.*, *ākhir k.*, *halāk k.*, *mār-ḍālnā<sup>h</sup>* ; *n.* *jaldi*, *shītābi*, *tājil*, *chālūkī*, *qāsid*, *harkāta*, *kharīta*, *khātī*, *paigām* — Sighra bhejnā wā pathānā, sīghra kar ḍālnā, samāpt k., badh k. ; *n.* *twārā*, *sīghratā*, *utāwlī*, *chatakwaī*, *dhāvak*, *daurtā dūt*, *patra*, *sumachar*, *sāndes wā sāndesā*.
- DE-SPĀT'HER, *n.* one that despatches — *Jald rawāna k. w.*, *daurāne w<sup>h</sup>*, *jald 'amāl k. w.*, *jald anjām d. w.*, *kisi kām ko jald tamām k. w.*, *khatm k. w.*, *halāk k. w.*, *mār-ḍālnē w<sup>h</sup>* — Sighra bhejne w., koi kārya sīghra kar ḍālnē w., samāpt k. w., badhak.
- DE-SPĀT'CH'FUL, *a.* bent on haste — *Jald jald-bāz* — Utāwlā, sīghrakārī, avilambī.
- DE-SPĪSE, *v.* (*L. de, sperio*) to scorn, to disdain, to contemn — *Hijārat k.*, *nafrat k.*, *tazīl k.*, *haqīq jānnā* — Ghin k., avajñ k., ghriṇā k., tuchchhā jānnā.
- DES'PI-CA-BLE, *a.* contemptible, vile, worthless — *Haqīq*, *khafīf*, *khwār*, *zālil*, *kamīna*, *muṭtazal*, *be-waqr*, *be-qadr*, *nā-chiz* — Ghin ke yogya, avamānya, garhāniya, avajñeya, adham, nich, kutsit, apakrisht, tuchchha, halkā, mikrisht, nikamīnā.
- DES'PI-CA-BLE-NESS, *n.* meanness, vileness — *Kamīnagi yā kamīna-pan*, *danāat*, *zillat*, *iḥānat*, *be-qadri*, *be-waqri*, *pasti* — Nichatwa, tuchchhatwa, adhamatā, apakrishtatā.
- DES'PI-CA-BLY, *ad.* meanly, vilely — *Kamīnagi se*, *kamīna-pan se*, *pāpi-pan se*, *zillat se*, *danāat se*, *hiqārat se*, *pīji sū* — Adhamatā se, nichatwa se, tuchchhatā se, apakrishtatā se. [yogya, apamānya, garhāniya, adham, tuchchha, nich, kutsit.]
- DE-SPIS'ABLE, *a.* contemptible, despicable — *Makrūh*, *kamīna*, *zālil*, *past*, *dūm* — Ghin ke
- DE-SPIS'ED-NESS, *n.* state of being despised — *Makrūh hone ki hālāt*, *zillat* — Apamānitatwa, avamanitawā, garhitatwa, ghin kiye jāne ki avasthā.
- DE-SPIS'ER, *n.* one who despises, a scorner — *Hijārat k. w.*, *nafrat k. w.* — Ghin k. w., ghriṇākārī, avajñātī, tuchchhā jānne w., halkā samajhne w., avamātā.
- DE-SPIS'ING, *n.* scorn, contempt — *Hijārat*, *nafrat* — Ghriṇā, avajñā, kutsā.
- DE-SPITE, *n.* (*L. de, spectrum*) malice, defiance ; *v.* to vex, to offend — *Adāwat*, *bad-andeshī*, *mukhālāfat*, *raḡn*, *zidd*, *aks* ; *v.* *be-ār k.*, *nā-khush k.*, *tusdī d.*, *khafa k.* — Droh, dweish, pratirodh, virodh ; *v.* *satānā*, *chhernā*, *khijhānā*, *kurhānā*.
- DE-SPITE'FUL, *a.* malicious, full of spleen — *Bad-khwāh*, *bad-andesh*, *kīna-war*, *pur-nifāq*, *ziddī* — Dweishī, drohī, hīnsākārī. [*bad-khwāhī se* — Droh se, dweish se, hīnsāpūrvak.]
- DE-SPITE'FUL-LY, *ad.* maliciously, malignantly — *Kīna-warī se*, *kīna se*, *bad-andeshī se*,
- DE-SPITE'FUL-NESS, *n.* malice, hate, malignity — *Kīna*, *'adāwat*, *nafrat*, *hiqārat*, *'aks*, *bad-andeshī*, *bad-khwāhī*, *kīna-warī* — Droh, ghriṇā, avajñā, ghin, dweish, daurjanya.
- DE-SPOIL', *v.* (*L. de, s'olio*) to rob, to deprive — *Lūt-lenā<sup>h</sup>*, *chhin-lenā<sup>h</sup>*, *le-lenā<sup>h</sup>* [Nirās h., nirās h., nirāsā h., āsāhin h., bharosāhin h.]
- DE-SPOND', *v.* (*L. de, spondeo*) to lose hope, to despair — *Nā-ummed h.*, *māyūs h.* —
- DE-SPOND'EN-CY, *n.* hopelessness, despair — *Nā-ummedi*, *māyūsi*, *yās* — Nirāsā, nairāsya, āsāhinatā. [āsāhin.]
- DE-SPOND'ENT, *a.* hopeless, despairing — *Māyūs*, *nā-ummed* — Nirās, nirās, bharosāhin,

- DE-SPÖN'DENT-LY, *ad.* without hope—*Nā-ummedi se, māyāsī se, yās se*—Nirāsā se, bin bharos, nārāsā se.
- DE-SPÖN'DER, *n.* one who desponds—*Nā-ummedi yā māyās shakhs*—Nirāsā wā bharosā.
- DE-SPÖN'DING-LY, *ad.* in a hopeless manner—*Nā-ummedi se, māyāsī se*—Nārāsā se, bin bharos, nārāsī se.
- DĒS-PON-SĀ'TION, *n.* (L. *de, sponsum*) the act of betrothing—*Maṅgn<sup>h</sup>, byāh ká gaul-qarār*—Vāgdlān, vivāh irthapratijñān.
- DĒSPOT, *n.* (Gk. *despotes*) an absolute prince, a tyrant—*Bādshāh-i-mutlag, khud-mukhtār, bādshāh, bādshāh-i-mustaqill, zālim, jābir*—Swatantrārājā, swādhinārājā, adhirāj, swayamprabhu, upadravi, prajāpati.
- DE-SPŌTIC, DE-SPŌT'ICAL, *a.* absolute in power, arbitrary, tyrannical—*Mukhtār-i-kull, kull mukhtār, mustaqill, be-zabt, be-qu'ida, zālim, zulmī, sītāmī*—Swayamprabhutwākār, swatantraprājākār, niyamārāhūt, svechchhichārī, swachchhand, abādhyā, anyā-yakārī, prajāpārī, prajāpadrāvī.
- DE-SPŌT'ICAL-LY, *ad.* in an arbitrary manner—*Be-zabtī se, khud-mukhtārī se, apne ikh-tigār yā khushi se, zulm se, zālimāna*—Swatantratā se, swachchhand, kruprabhutwā se, ambandhāsān se.
- DĒSPŌTISM, *n.* absolute power, tyranny—*Khud-mukhtārī, kull-mukhtārī, bādshāh-i-mustaqill kī saltanat, zulm, sītām*—Svechchhīprabhutwā, swatantraprabhutwā, amr-bandhāsān, anyāyāsān, upadrāvījyā, kuśān, prajāpārī, prajāpūbhav, nish-thuātā. [chhopnā<sup>h</sup>, mail chhopnā yā kātā<sup>h</sup>.
- DE-SPŌMATE, *v.* (L. *de, spuma*) to throw off in foam, to froth—*Phen-ānā<sup>h</sup>, phen*
- DĒS-PŪMATION, *n.* foam, froth, scum—*Phen kā ānā<sup>h</sup>, phen<sup>h</sup>, mail<sup>h</sup>.*
- DĒS'SERT', *n.* (L. *de, servio*) meat served after meat—*Khānā, khāne ke ba'd jo mewa khāte hain, nuql*—Bhojanāntaraphalāhār, bhojanottaraphalāhār.
- DĒS'TINE, *v.* (L. *destino*) to doom, to appoint, to devote—*Muqaddar k., maqsum k., mu'ayyan k., muqarrar k., muta'ayyan k., mahsūs k.*—Pūrvaniyog k., pūrvaniyojan k., pūrvakalbana k., thāhrānā, nirūpan k.
- DĒS'TINATE, *v.* to design for any end—*Mahsūs k., kisīkām ke liye muqaddar yā mu-qarrar k.*—Kisī karya ke nimitta nirūpan k., kisī viśesh karya ke nimitta thāhrānā.
- DĒS'TINATION, *n.* purpose, end, design, the place to which a thing is appointed, the place intended to be reached—*Muqaddar, maqsum, niyat, irāda, matlab, marja', man-zil-i-maqsum*—Abhiprāy, āsay, manorath, niyuktavishay, niyuktasthān, nirūptasthān.
- DĒS'TINY, *a.* fate, invincible necessity—*Taqdir, qismat, nasib, qazā, sar-namast, bhāgh*—Karmaphal, karmayog, daivadaśā, bhāgya, adrisht, bhavitavyatā.
- DĒS'TITLE, *a.* (L. *de, statuo*) friendless, in want—*Ājiz, lā-char, be-nawā, be-dost, be-kasām, be-kas, mukhtā, be-muqdar, tiki-dast, be-bahra, muftis*—Nirāsray, anāth, bandhuhīn, mitrahīn, mudhau, arthahīn, hīn, kaingāl, daridra.
- DĒS'TITUTION, *n.* want, poverty—*Lā-char, be-nawā, mukhtāji, tiki-dastī, tang-dastī, iflās, be-muqdarī*—Abhāv, śūnyatā, dukhiā, kaingālātī, daridrātī, dāridrya, dhanābhāv.
- DE-STROY', *v.* (L. *de, struo*) to ruin, to lay waste, to kill—*Bar-bād k., nest k., nest-nā-bād k., mīmār k., khāk k., wirān k., pāc-māl k., halāk k., mār-dānā<sup>h</sup>*—Vinās k., nashk k., dhā d, tor dānā, upānā, ujār d, badh k., pranant k.
- DE-STROY'ER, *n.* one who destroys—*Bar-bād k. v., nest k. v., wirān k. v., bigārū<sup>h</sup>, ujār-pū<sup>h</sup>, pāc-māl k. v., halāk k. v., halākū*—Vināsakārī, nāśak, dhwānsakārī, ujārne w., ghātī, mār dāne w.
- DE-STRŪCTIBLE, *a.* liable to destruction—*Nest hone ke qūbil, bar-bād hone ke lāiq, wir in hone ke qūbil, fanā-pāc*—Nāśamī, dhwānsamī, nashk hone ke yogya.
- DE-STRŪCTION, *n.* the act of destroying, ruin, murder, eternal death—*Halākī, ihlāk, bar-bād, talaf, kharāb, mīmārī, inhidām, pāc-mālī, w rānī, tabahī, qatl, khūn-rezi, khūn, fanā*—Nāś, vinās, kshay, sañhār, māruṇ, badh, pralay, lay, mahāpralay, prakritipralay.
- DE-STRŪCTIVE, *a.* that destroys, ruinous—*Muhlik, hālik, halākū, muzirr, ziyān-kār*—Nāśak, vināsak, dhwānsī, sañhārak, ghātuk, ghātī, hīnsak, hānikar, apakarak.
- DE-STRŪCTIVELY, *ad.* in a destructive manner—*Muhlik taur se, muzirr yā ziyān-kār taur se, mazarrat se*—Vināsak prakār se, dhwānsī bhāv se, hīnsak wā apakarak riti se, ghātuk riti se, vinās se.
- DE-STRŪCTIVENESS, *n.* the quality of destroying—*Mazarrat, mufsiḍī, muhlik yā mu-zirr hone kī khāssiyaṭ, bar-bād karne kī khāssiyaṭ*—Nāśakatwā, ghātukatwā, apakarakatā.
- DĒS'UE-TUDE, *n.* (L. *de, aetum*) cessation of use, disuse—*Be-istī'mālī, 'adam-i-istī-māl, be-ravajī*—Riti kī nivṛtta, nivṛtti, nirvṛtti, nivartar.
- DĒS'ULTORY, *a.* (L. *de, saltum*) roving from one thing to another—*Be-tartīb, be-zabt, be-rabt, be-sarrishtā, be-taur, be-qu'ida*—Lol, taral, dāmādol, chanchal, asthir, niyamāpṛkṛt, akramik.
- DĒS'ULTORY-LY, *ad.* without method—*Be-sarrishktāgi se, be-taur, be-zabt, be-tartīb se, be-qu'idagi se*—Lolātā se, dāmādolī se, chanchalatā wā asthūrātā se, binā niyam se.



- DES'UL-TO-RI-NESS**, *n.* the state or quality of being desultory — *Be-sarrishlagi, be-tauri, be-tartibi, be-gi idagi* — Dānādoli, chanchalatā, asthuratā, niyamābhāv
- DE-TACH'**, *v.* (Fr. *détacher*) to separate, to send off a party — *Judā k., ek gol ko kisi kām ke liye rawāna k.* — Prithak k., alag k., algānā, ek tōli wā dal ko kisi viśesh kām ke nimitta bhejānā.
- DE-TACH'MENT**, *n.* a party detached — *Ek gol jise fauji se judā karke kisi l'hās kām ke liye rawāna karēn, gol, guruh, risāle* — Ek tōli wā dal jisko kisi viśesh kām ke nimitta bhejiñ, bhejā hūā sainiwal, jathā
- DE-TAIL', r** (L. *de, Fr. tailleur*) to relate particularly; *n.* a particular account — *Mufassal mashrūhan yā sharh-wār bayān k., tafsil k.; n. tafsil, mufassal bayān* — Viśesh varṇan k., vrittāntavivarṇan k., byore se batānā, vistārapūrvak varṇan k.; *n.* vrittāntavivarṇan, byore ke sāth varṇan, vistārapūrvak varṇan.
- DE-TAIL'ER**, *n.* one who details — *Mufassal bayān k. w., mashrūhan yā sharh-wār bayān k. w., tasīl k. w.* — Byore ke sāth varṇan k. w., vrittāntavivarṇan-kartā.
- DE-TAIN', v** (L. *de, teneo*) to keep back, to withhold, to restrain — *Bāz rakhnā, atknā, roknā, chhenknā, qaid rakhnā, band k.* — Dāb rakhnā, atkā rakhnā, uljhā rakhnā, pakar rakhnā, rok rakhnā, āpnā, dhar rakhnā, bithlā rakhnā.
- DE-TAIN'ER**, *n.* one that detains — *Bāz rakhne w., atknē w., roknē w., chhenkne w., qaid rakhne w.* — Dāb rakhne w., atkā rakhne w., uljhā wā pakar rakhne w., rok rakhne w., āpnē w., bithlā rakhne w.
- DE-TEN'TION**, *n.* the act of detaining — *Atkā w., uljhā w., rukā w., giriftagi, qaid, habs* — Dāb rakhnā, chhenkāw, arāw, nirodh wā nirodhan, bandhuan.
- DE-TIN'UE**, *n.* a writ against a person that detains unlawfully — *Ek parvāna jo aise shakhs par nikaltā hai jo kisi kī chiz nā-haq atkā rakhta hai* — Kachahi meñ bulāhat ke nimitta ek patra jo aise jan ke nām se nikaltā hai jo kisi kī vastu anyāyapūrvak dāb rakhtā hai.
- DE-TECT'**, *v.* (L. *de, detectum*) to discover, to find out a crime or artifice — *Zāhir k., dar-yāft k., ma'fūm k., dekhnā, pakarnā, gunāh yā fareb fāsh k.* — Prakaś k., dekh pānā, apānādh chūk dhūntatā wā chhal pakar pānā
- DE-TECT'ER**, *n.* one who detects — *Zāhir k. w., gunāh yā fareb dekh-pānē w., fāsh-k. w., yā pakar-pānē w., kashf* — Prakaśak, dekh pānē w., pakar pānē w., apānādh chūk dhūntatā wā chhal pakar pānē w. wā prakāś k. w.
- DE-TECT'ION**, *n.* discovery of guilt or fraud — *Khatā-giri, zuhūr-i-khatā, zuhūr-i-fareb, daryāft-i-gunāh, girift, dar-yāft, kashf* — Chūk wā apānādh kā pakar pānā wā prakāś k., lapat kā pakar pānā wā prakāś k.
- DE-TER'**, *v.* (L. *de, terreo*) to discourage by terror, to prevent — *Kharf dikhlā-kar be himmat k., bāz rakhnā, roknā* — Dāb dikhkār man toṛnā wā āpnā, bhay dikhkār nivritta karānā.
- DE-TER'MENT**, *n.* the act or cause of deterring — *Kharf dikhlā kar himmat-shikanī k., bāz rakhnā, roknā, kharf dikhlā kar himmat-toṛnē bāz-rakhne yā roknē kā bā's* — Bhay dikhkār man toṛnā wā nivritta karānā, bhay dikhkār man toṛnē wā nivritta karānē kā karān.
- DE-TERGE', v.** (L. *de, tergeo*) to cleanse — *Sāf k., badan yā ghāw kī ālāish sāf k. yā nikālānā* — Dhonā, paushkār k., sarir wā ghāw ke mal ko dhonā
- DE-TER'GENT**, *a.* having the power of cleansing, *n.* that which cleanses — *Sāf k. w., ālāish nikālne w.; n. wah darā jo ghāw yā badan ke awlār kī ālāish ko nikāl-detī hai yā sāf kar-dāltī hai* — Dhone w., sōdhak, mal kāṭne w., *n.* wah aushadh jo sarir wā ghāw ke mal ko kāṭkar dūr kar dāltī hai.
- DE-TER'SION**, *n.* the act of cleansing — *Juāhat kī mail sāf k., ghāw kī ālāish kāṭnā, saṭā* — Sōdhan, paushkār, ghāw kā mala-sōdhan.
- DE-TER'SIVE**, *a.* cleansing, *n.* a medicine which cleanses — *Sāf k. w., ghāw kī mail dār k. w.; n. sāf k. wāli darā, wah darā jo ghāw magānā kī ālāish nikāl-dāltī hai* — Sōdhak, paushkār, dhone w., ghāw ityādī kī mal kāṭne w.; *n.* mala-sōdhak aushadh, wah aushadh jo ghāw ādī ke mal ko kāṭ detī hai.
- DE-TERI-O-RATE**, *v.* (L. *deterior*) to make or grow worse, to impair — *Abtar k. yā h., bad-tar k. yā h., kharāb k. yā h.* — Bigānā, bigānā, khotā k. wā h.
- DE-TER-O-RATION**, *n.* act of making or growing worse — *Ab-tari, bad-tari, kharāb k. yā h.* — Apakarsh, vikār, bhrashtatā.
- DE-TER'MINE**, *v.* (L. *de, terminus*) to fix, to settle, to conclude, to bound, to resolve, to decide, to direct or influence — *Ta'aqun k., qāim k., qarār d., tashkhis k., muqarrar k., khatm k. yā h., ā'hir k. yā h., ihāta k., mahdūd k., hadd bāndhnā, qasṭ k., 'azm k., tasīm k., mazbūt irāda k., faisal k., tajwiz k., tahrik d.* — Thāhrānā, sthīr k., siddh k., nirūpanā, nirdhāran k., samāpt k. wā h., simā bāndhnā, sasīm wā saparimān k., man meñ saṅkalp k., thāmnā, driṭh manorath k., vichārānā, mṛṇay k., upātnā, nibērā k., pharchā k., pharyānā, chukānā, niptārā k., pravritta k.
- DE-TER'MI-NABLE**, *a.* that may be decided — *Faisal hone ke lāiq, inṣāf pānē ke qābil,*

*qábil-i-raṣ'*—Nipáte jáne ke yogya, niptará páne ke yogya, nirdháraníya, nirneya, vivechaniya.

DE-TÉR-MI-NATE, *a.* fixed, limited, definite—*Muqarrar, musanmam, mu'húd, mahdúl, mu'aiyan, muhakkhkas*—Nirpit, nischit, niyat, sasim, simásahit, nibaddh, nirdharit, nirdisht, vyavasthit.

DE-TÉR-MI-NATI-LY, *ad.* resolutely, definitely, certainly—*Qasdan, 'amlan, muqarrar, yaqinm*—Driṣṣ saṅkalp wá manorath se, nirṇayapūrvak, nirṇay se, nischay se, nis-sandeh.

DE-TÉR-MIN-ĀTION, *n.* resolution, decision—*'Azm, niyat, iráda, qasd, istiqlúl, tajwíz, faísala, inṣisál*—Driṣṣ manorath, driṣṣ vichár, nirdháran, nischay, nirṇay, niptáa, niberá. [nischáyak, nirṇayak.

DE-TÉR-MI-NA-TIVE, *a.* directing to an end—*Ta'aiyun k. w., muqarrar k. w.*—Nirdharak.

DE-TÉR-MI-NA-TOR, *n.* one who determines—*Ta'aiyun k. w., muqarrar k. w., qáim k. w., khatm k. w., hadd bándhne w., qasd k. w., 'azm k. w., mazbút iráda k. w., faísal k. w., tajwíz k. w.*—Nirṇáyak, nischáyak, ṭhahíane w., siddh k. w., samápt k. w., sasim wá saparimáñ k. w., ṭhánne w., man meñ saṅkalp k. w., driṣṣ manorath k. w., nipátne w., niptáa k. w.

DE-TÉR-MINED, *p. a.* firm in purpose, resolute—*Sábit-qadam, mustaqill, bar-qarár, iráda meñ mazbút, úli-l-'azm, ídu-l-'azm*—Manorath meñ driṣṣ, driṣṣamati, sthiramati, átal, driṣṣasaṅkalp, vajrasaṅkalpí, teki.

DE-TÉR-MI-NER, *n.* one who determines—*Ta'aiyun k. w., qáim k. w., musanmam iráda k. w., hadd bándhne w., faísal k. w., tajwíz k. w.*—Ṭhahíane w., siddh k. w., sthir k. w., samápt k. w., nirupak, nirpetá, nischayakári, sasim k. w., man meñ saṅkalp k. w., driṣṣ manorath k. w., ṭhánne w., nipátne w., mberá k. w., pharchane w.

DE-TER-RĀTION, *n.* (L. *de, terra*) a taking out of the earth—*Koí chiz jo garí ho us-ko khod-kar nikál lená*—Koí vastu jo garí ho usko khod kar nikál lená.

DE-TĒST', *v.* (L. *de, testis*) to hate extremely, to abhor—*Karāhiyat k., karāhat k., makrúh jinné, nafrat k.*—Ghin k., ghiní k., avajná k., dwesh var wá bair rakhná.

DE-TĒST'A-BLE, *a.* extremely hateful, odious—*Karúh, makrúh, nafrat-angez*—Dweshaniya, ghripáṛtha, garhāniya, ghin kiye jáne ke yogya

DE-TĒST'A-BLY, *ad.* hatefully, abominably—*Karāhiyat se, karāhat se, nafrat se*—Ghin se, ghinárhatá se, avajná se.

DE-TĒST'A-BLE-NESS, *n.* the quality or state of being detestable—*Makrúh hone kí hálut*—Ghinárhata, garhāniyá. [ghriná, dwesh.

DE-TES-TĀTION, *n.* hatred, abhorrence—*Nafrat, istikráh, karāhiyat, karāhat*—Ghin.

DE-TĒST'ER, *n.* one who detests—*Nafrat k. w., makrúh jinné w.*—Ghinákári, ghin k. w., dwe-hí, avajnákári.

DE-THRONE', *v.* (L. *de, thronus*) to remove or drive from a throne—*Bádsáh ko takht par se utárná, be-táj-o-takht k.*—Rájá ko sánhasan par se utárná, sánhasana-chyut k. [takht k., bádsáh-nirdi—Rájá ko sánhasan par se utárná, rájyabhrañs.

DE-THRONE'MENT, *n.* the act of dethroning—*Bádsáh ko takht par se utárná, be-táj-o-*

DE-THRON'ER, *n.* one who dethrones—*Bádsáh ko takht par se utárne w., be-táj-o-takht k. w.*—Rájá ko sánhasan par se utárne w., rájyabhrañs k. w.

DE-TIN'UE. See under DETAIN.

DETO-NATE, DETO-NIZE, *v.* (L. *de, tono*) to explode—*Karkíná<sup>h</sup>, tarakíná<sup>h</sup>, dharáká<sup>h</sup>, karakná<sup>h</sup>, tarakná<sup>h</sup>, dharakná<sup>h</sup>, chatcha'áná<sup>h</sup>, charcharáná<sup>h</sup>.*

DETO-NĀTION, *n.* the act of exploding—*Karkáhat<sup>h</sup>, tarak<sup>h</sup>, taráhat<sup>h</sup>, dharáká<sup>h</sup>, karáká<sup>h</sup>, taráká<sup>h</sup>, chatchutáhat<sup>h</sup>, charcharáhat<sup>h</sup>.*

DE-TORT', *v.* (L. *de, tortum*) to twist, to wrest, to pervert—*Ainṭhná<sup>h</sup>, marorná<sup>h</sup>, marorná<sup>h</sup>, ulatná<sup>h</sup>, uláná<sup>h</sup>.*

DE-TOR'TION, *n.* a wresting, perversion—*Ainṭh<sup>h</sup>, maror<sup>h</sup>, maror<sup>h</sup>, ulán<sup>h</sup>.*

DE-TOUR, *n.* (Fr.) a turning, a circuit—*Ghunáw<sup>h</sup>, phirár<sup>h</sup>, phér<sup>h</sup>, chakkar<sup>h</sup>.*

DE-TRACT', *v.* (L. *de, tractum*) to take away, to derogate, to defame—*Khínchná<sup>h</sup>, zalil k., be-qadr k., 'izzat yá qadr k. w., ruswá k., 'aib-goí k., 'aib lagáná. tuhmat lagáná*—Le lená, ghatáná, dústre ke mán wá yás kí háni k., nindá k., apavád lagáná, kalañk lagáná.

DE-TRAC'TER, DE-TRAC'TOR, *n.* one who detracts—*Zalil k. w., dústre kí 'izzat qadr yá nek-námí k. w., ruswá k. w., 'aib lagáne w., tuhmatí, gibatí*—Gunaghátí, gun-ápavádak, nindak, apavádi, dústre ke mán wá yás kí háni k. w.

DE-TRAC'TING-LY, *ad.* so as to defame—*Ruswái ke taur se, 'aib lagáne ke taur se, ruswá karne ke taur se*—Nindá karne kí ríti se, apavád lagáne 'í ríti se, kalañk lagáne kí bhāñti se.

DE-TRAC'TION, *n.* a taking away, slander—*Ghatáná<sup>h</sup>, khafif k., 'aib-goí, bad-námí, zamam, gibat*—Hrás, nyin k., alp k., gunanindá, gunaghát, gunápavád, kalañk.

DE-TRAC'TIVE, *a.* tending to detract—*'Aib-go, gibat-go, ruswá k. w., tuhmatí*—Apavádak, kalañkakar, gunaghátí.

- DE-TRAC'TO-RY, *a.* defamatory, derogatory—*Tuknatī, bad-nām k. w., ilzāmī, 'izzat qadr yā nām ko kan k. w., ruswā k. w.*—Akirtikar, durnam k. w., lum lagāne w., kalānk lagāne w., apamānakārī, mān wā nām ko ghaṭāne w.
- DE-TRAC'TRESS, *n.* a censorious woman—*Bad-nām karne-wālī 'aurat, tuhmāt lagāne-wālī 'aurat*—Nindā karne wālī strī, apavādmī, nindākarinī, kalaṅkakarīnī.
- DE'TRI-MENT, *n.* (L. *detrimentum*) loss, damage, harm—*Nuqsān, khalāl, ziyān, khasārat, mazarrat*—Hāni, kshatī, anisht, apakar, hamsa, nās.
- DE'TRIMENT'AL, *a.* causing loss, injurious—*Nuqsān k. w., nuqsān-kunanda, muzirr, mukhill*.—Hunīkar, hunījanak, apakuṇak, kshatikarak, hīnsak.
- DE-TRI'TION, *n.* (L. *de, tero*) a wearing off—*Ghisāw<sup>h</sup>, ghisāwat<sup>h</sup>*.
- DE-TRI'TUS, *n.* earthly substance worn away by attrition or the action of water—*Shai jo raygar yā pāni ke bā'is ghis-kar judā ho jay*—Vastu jo raygar wā pāni ke kāran se ghiskar alag ho jāy. [*d<sup>h</sup>. niche dabā-ā<sup>h</sup>*]
- DE-TRUDE, *v.* (L. *de, trudo*) to thrust down, to force into a lower place—*Niche dāl*.
- DE-TRU'SION, *n.* the act of thrusting down—*Niche ko phenk d<sup>h</sup>, niche dāhna yādābāt<sup>h</sup>*.
- DE-TRUN-CATION, *n.* (L. *de, truncus*) the act of lopping or cutting off—*Kāṭ<sup>h</sup>, chhāṭ<sup>h</sup>*.
- DE-TUR'PATE, *v.* (L. *de, turpis*) to defile, to pollute—*Alūda k., nā-pāk k., kharāb k.*—Bhrasht k., bigāṇā.
- DEUCE, *n.* (Fr. *deux*) two—*Do<sup>h</sup>, dūā<sup>h</sup>, dup<sup>h</sup>*.
- DEO-TER-OG'A-MY, *n.* (Gr. *deuteros, gamos*) a second marriage—*Pahle khasam yā jorū ke mar-jāne ke ba'd dūsri shādī*—Pahle pati wā patnī ke mar jāne par dūsra vivāh.
- DEŪ-TER-OG'A-MIST, *n.* one who enters into a second marriage—*Dūsri shādī k. w. yā karne-wālī*—Dūsra vivāh k. w. wā karne-wālī.
- DEO-TER-ON'O-MY, *n.* (Gr. *deuteros, nomos*) the recapitulation of the law, the fifth book of Moses—*Mūsā ke āin kā muqarrar bagān, Mūsā ki tasnif kī huī pānchwin kitāb*—Mūsā kī vyavasthā kā dwitīyavivaran, Mūsā kī banāī huī pānchwin pustak.
- DE-VAST'ATE, *v.* (L. *de, vasto*) to lay waste—*Warān k., tabāḥ k., bar-bād k., pāc-māl k.*—Ujārā, ujār k., tuhanmās k., dhwās k., nās k. [*him, kshatī, nāqymās*].
- DEŪ-AS-T'ATION, *n.* waste, havoc, desolation—*Tabāḥī, nuqsān, warān, pāc-mālī*—Ujār.
- DE-VEL'OP, *v.* (Fr. *développer*) to unfold, to uncover, to unravel—*Kholnā<sup>h</sup>, zāhir k., wāzīh k., hull k., suljhānā<sup>h</sup>*—Prak ś k., nikālā, ughārnā, utpādan k., prakāṭ wā pragat k. [*Pristar, prakāśan, vistar, vibāsan, prakat k., prakatikan*].
- DE-VEL'OP-MENT, *n.* an unfolding, disclosure—*Kholnā<sup>h</sup>, suljhānā<sup>h</sup>, mukāshafa, izhār*—
- DE-VEL'ATE, *v.* (L. *de, via*) to wander from the right way, to err—*Gum-rāh k., bad-rah-yā be-rāh jānā, munharif<sup>h</sup> k., inhirāf k., tajānuz k., khatā k., gunāh k.*—Bhatakūnā, bhatbhatānā, vipath jānā, vichalna, kupath jānā, bhrām k., bhūlnā, chūkūnā.
- DE-VI-Ā'TION, *n.* a wandering from the right way, error, sin, variation—*Gum-rāhī, bad-rāhī, be-rāhī, khatī, gunāh, inhirāf, tajānuz, jurq, tafānut, turk*—Satpathatyāg, kupathagaman, bhūl, chuk, bhrām, aparādī, vichalan, tyāg.
- DE-VI-Ū-S, *a.* out of the common track—*Gum-rāh, be-rah, bad-rāh, munharif, rū-gar-dān, kaj-rah*—Bhrānt, bhrāmī, vipathagāmī, kupathagāmī, supathavahinbhūt.
- DE-VI'CE. See under DEVISE.
- DE'VIL, *n.* (S. *devil*) a fallen angel, an evil spirit, Satan—*Bihisht se khārij kiya huā firishta, khabīs, iblis, shaitān*—Swarg se nikālī huā īswaradūt, bhūt, pret, vetāl, piśāch. [*dharmak, piśāchasadris, piśāchik, durāchārī, dushṭ*].
- DE'VIL-ISH, *a.* like a devil, wicked—*Dew-srat, shaitān, zabūn, sharir, bait-zāt*—Bhūta.
- DE'VIL-ISH-LY, *ad.* in a devilish manner—*Shaitān-pane se, bad-zātī se, shurātāt se*—Bhūt sarikhā, piśāchavat, dushṭatā se, durāchār se. [*chikatwa, dushṭatā*].
- DE'VIL-ISH-NESS, *n.* the quality of a devil—*Shaitan-panā, sharr*—Piśāchapanā, pai-ā.
- DE'VIL-SHIP, *n.* the character of a devil—*Iblis yā shaitān kī khatīsiyat yā srat*—Bhūt wā piśāch kā charitra.
- DE-VISE, *v.* (L. *di, visum*) to contrive, to invent, to plan—*Mansūba k., mansū' a dar-rānā, tajwiz k., ikhtirā' k., ijād k., tadbīr k.*—Upāy k., kalpanā karke nikālā, vivechānā k., yukti k., yatn k.
- DE-VI'CE, *n.* a contrivance, a design, invention, an emblem, a spectacle—*Mansūba, fikr, gumān, hikmat, tajwiz, tadbīr, ijād, nishānī, 'alāmat, tagma, tamāshā*—Upāy, kalpanā, yukti, jugat, manorath, abhiprāy, āśay, rachanā, nirmān, banāwat, chihn, chihnānī, kulīnapadachihn, dekhāw, lila, kautuk.
- DE-VI'CE-FUL, *a.* full of devices, inventive—*Hikmatī, pur-hikmat, pur-tadbīr, pur-tagma, mijsūd, bānī, zuhīn*—Upāyī, upāyakuśal, upāyanay, kulīnapadachihnamay, yuktimān, nirmānakārī, kalpanā karke nikālne w.
- DE-VI'CE-FUL-LY, *ad.* in a deviceful manner—*Mansūba yā ijād kiye jāne ke lāiq, tadbīr yā ijād*—Upāyakuśalatā se, yuktimānatāpūrvak.
- DE-VI'Y-A-BLE, *a.* that may be devised—*Mumkinu-t-tadbīr, mumkinu-l-ijād, mansūba-pazir*—Upāy kiye jāne ke yogya, kalpanā se nikālne ke yogya, kalpaniā.
- DE-VI'YER, *n.* a contriver, an inventor—*Pitrātī, tadbīrī, mansūba-bāz, mijsūd, ijād k. w.,*

- bāni, mulhitarī* — Upāyī, upāyachintak, upāyājña, parikalpak, kalpanā karke nikāle w., utpālak.
- DE-VĪŚE, *v.* (L. *divisum*) to grant by will; *n.* the act of bequeathing by will — *Hiba k, wasiyat k.*; *n. hiba, wasiyat, hiba-nāma, was-yat nāma* — De maṇa, ehhor jāna, apnī ichchhā se d, dānapatra ke dwārā d.; *n. dānapatra ke dwārā rikthapiadān.*
- DE-VIŚA-BLE, *a.* that may be granted by will — *Hiba yā wasiyat kiye jāne ke qābil, wasiyat-pazīr, munkim-l-hiba* — Dānapatra ke dwārā diye jāne ke yogya. [ke dwārā d. w.]
- DE-VIŚOR, *n.* one who grants by will — *Wasiyat-kunanda, wasiyat k. w., māse* — Dānapatra
- DE-VÖID', *a.* (L. *de, viduus*) empty, destitute, free from — *Khālī, tihī, mu'arrā, 'ari* — Śūnya, rahit, vivarjit, hīn, vīhin.
- DE-VOIR', dev-war', *n.* (Fr.) service, an act of civility or respect — *Mulāzamat, akhlāq, adab, adāb* — Seva, satkāra, samādar, samman, ādar.
- DE-VÖLVE', *v.* (L. *de, volvo*) to roll down, to pass from one to another — *Girānā<sup>b</sup>, luhkknā<sup>b</sup>, dhulkknā<sup>b</sup>, gīrnā<sup>b</sup>, luhkknā<sup>b</sup>, dhalaknā<sup>b</sup>, ek ke hāth se dūsre ke hāth jānā yā ā pahunchnā<sup>b</sup>, hāthōn hāth ānā yā pahunchnā<sup>b</sup>. [dūsre ke hāth jānā yā pahunchnā<sup>b</sup>,*
- DEV-O LUTION, *n.* the act of devolving — *Luhkknā<sup>b</sup>, gīrnā<sup>b</sup>, dhulkknā<sup>b</sup>, ek ke hāth se*
- DE-VÖTE', *v.* (L. *de, votum*) to dedicate, to addict, to doom — *Fidā k, niyāz k., makhsis k., qurbān k., tusaddiq k., masrif k., hawāla k., la'nat k., martalā k.* — Chāḥnā, samarpan k., lagānā, arpan k., saṅkalp k., sauṅpnā, kosnā, śāp d.
- DE-VÖT'ED-NESS, *n.* state of being devoted — *Fiduqat, jān-nisāri* — Samarpan, utsarg, saṅkalpakaran, bhakti, āsakti, upasvan, upāsakatā wā upāsana, mshthā.
- DEV-O TĒE', *n.* one given wholly up to religion, a superstitious person, a bigot — *Zāhid, riqāzat, 'ābid, ahl-i-imān-i-bātil, muta'assib, ta'assub* — Varāgi, yogi, sunnyasi, tapaswī, tāpas, mithyadharmabandhi, mithyadharmamāt, swamatāgiāhī.
- DE-VÖTEMENT, *n.* the act of devoting — *Riqāzat, zuhd, 'ibādāt, sar-garmi, dil-sozi, shauq, masrif, muhabbat, fiduqat, jān-nisāri* — I-warasevā, Iswarabhakti, dharmakriyā, tap, tapasyā, yog, bhakti, āsakti, anurag, upāsana.
- DE VÖT'EN, *n.* one who devotes — *Fidā k. w., niyāz k. w., masrif k. w., tusaddiq k. w., hawāla k. w., 'ābul* — Chāḥnā w., samarpan k. w., lagane w., saṅkalp k. w., sauṅpne w., pujāi.
- DE-VÖTION, *n.* piety, worship, prayer, strong affection, ardour, disposal — *Riqāzat, zuhd, 'ibādāt, jup-tap<sup>b</sup>, parastish, namāz, bari muhabbat, sar-garmi, dil-sozi, ikhtiyār, qābū* — Bhajanaśilātā, Iswarabhakti, Iswarasevākrīyā, tap, puji, jap, Iswarapiṭṭhāna, devapratīṭhāna, bhagavatpiṭṭhāna, anurag, āsakti, yog, upāsana, utsāh, uttāp, vyagrata, adhinatā, vāś, adhikār.
- DE-VÖTION-AT, *a.* pertaining to devotion — *Mazhabī, dīnī, 'ibādātī, namāzī, parastish ke muta'ulliy, bari muhabbat k., sar-garm* — Iswarapiṭṭhāna, dharmavishayak, tapomay, dharmapar, bhajanaśil, anurag, āsakt, utsāh.
- DE-VÖTION-AL-IST, DE VÖTION-IST, *n.* one formally or superstitiously devout — *Zāhid, 'ābul, bātil-parast* — Dharmavishist, tapaswī, mithyadharmamāt, mithyadharmabandhi.
- DE-VÖT', *a.* pious, religious, earnest — *'Ābid, pārsā, muta'abhid, namāzī, dīn-dār, mush-tāq, shauq-mund, sar-garm* — Bhakt, bhaktimān, bhajanaśil, Iswaramshth, tapaswī, dharmī, dharmatmā, dhārmik, anurag, utsuk, vyagachitta.
- DE-VÖT'LY, *ad* piously, religiously, earnestly — *Zāhidānā, 'ābulānā, khudā-tarsi se, 'ibādāt, se, dīn-dārī se, sar-garmi se, shauq se, tapāk se* — Iswarabhaktipūrvak, Iswarānaddhāpūrvak, dhārmikatā se, dharmasīlatā se, anurag se, utsāh se.
- DE-VÖT'NESS, *n.* the state of being devout — *'Ābidī, pārsāi, ikhtiyāq, shauq, sar-garmi* — Bhakti, bhajanaśilātā, Iswaramshthā, dhārmikatā, anurag, utsāh.
- DE-VÖUR', *v.* (L. *de, voro*) to eat up ravenously, to consume — *Bhakosnā<sup>b</sup>, khā-jānā<sup>b</sup>, urā-dālānā<sup>b</sup>, urā-d<sup>b</sup>. [zai' k. w., pūc-māl k. w.]* — Bhakshak, khālak, nāsak, urāū.
- DE-VÖUR'ER, *n.* one who devours — *Bhakosne w<sup>b</sup>, khā-jāne w<sup>b</sup>, khāne w<sup>b</sup>, urā-dālne w<sup>b</sup>.*
- DEW, *n.* (S. *dew*) moisture, a thin cold vapour; *v.* to wet with dew, to moisten — *Shab-nam, tall*; *v. shab-nam se tur k., tar k., nam k.* — Os; *v. os se bhigonā wā gilā k., odā k.*
- DEW'Y, *a.* partaking of dew, like dew — *Shab-namī, shab-nam sā* — Osilā, os sarikhā.
- DEW'BENT, *a.* bent by dew — *Os se jhukā huā<sup>b</sup>.*
- DEW'BESPRENT, *a.* sprinkled with dew — *Os se sīrchā chhirkā bhigoyā yā bhīgā huā<sup>b</sup>.*
- DEW'DROP, *n.* a drop of dew — *Dāna-i-shab-nam, shab-nam kā qatra* — Os kī būnd.
- DEW'DROP-PING, *a.* wetting as with dew — *Mānon os se bhigone w<sup>b</sup>.*
- DEW'LAP, *n.* the flesh which hangs from the throat of an ox — *Cāw yā bail k. qab-qab* — Gau wā bail ke gale k. jhūltā huā māns, gulakambal. [tā māns w.]
- DEW'LAPT, *a.* furnished with dewlaps — *Qab-qab-dār* — Galakambalayukt, gale meū jhūl.
- DEX'TER, *a.* (L.) the right — *Dākin<sup>b</sup>, dākinā<sup>b</sup>, dakinā<sup>b</sup>, dahmā<sup>b</sup>.*
- DEX'TER-ITY, *n.* readiness, activity, skill — *Chābuki, chustī, zūd-dasti, dast-kārī, charh-dasti, chālāki, ustādi, kumar* — Chāṭakwāī, chapalātā, chatpatī, dakshatā, hasta-

kaśālya, karalakshatā, naipunya, patutā, nipunatā, chāturya.

DĒX'TER-ŌUS, *a.* expert, ready, active—*Chālāk, chust-chālāk, chābul-dast, tez-dast, amāda, chust, tez*—Pakkā, daksha, karadakh, chatur, nipun, chapal, chatpatiyā.

DĒX'TER-ŌUS-LY, *ad.* expertly, skilfully—*Bā-chusti, chālāki se, kārī-garī se, dast-kārī se, chaturāi se<sup>h</sup>, hunar-mandī se*—Chapalatāpūrvak, chañchalatā se, chatpatī se, dakshatā se, nipunatā se, kuśalatā se, chāturya se.

DĒX'TER-ŌUS-NESS, *n.* skill, expertness—*Hunar, dast-kārī, kārī-garī, chābul-dast, tezi, chālāki, chusti, chaturāi<sup>h</sup>*—Nipunatā, dakshatā, karalakshatā, chapalatā, chatpatī, chañchalatā, chāturya, svānāpan.

DĒX'TRAL, *a.* the right, not the left—*Dāhinā<sup>h</sup>, dāhin<sup>h</sup>, dahinā<sup>h</sup>, dahnā<sup>h</sup>.*

DĒX'TRAL-ITY, *n.* the state of being on the right side—*Dāhini yā dahnī taraf h., dāhinā jānib-dārī*—Dāhini or h. wā rahmā, dakshinasthatā, dakshinapāśvāsthatā.

DĒY, *n.* formerly the title of the governor of Algiers—*Agle zamāne meñ Aljīrīz ke nāzim kā khitāb yā laqab*—Prāchin kāl meñ Aljīrs deś ke adhipatī ki upādhi wā padavī.

DĪ-A-BĒ'TES, *n.* (Gr.) a morbid copiousness of urine—*Silsil-i-haul, salsal-i-baul*—

DĪ-A-BŌLTIC, DĪ-A-BŌLT-CAL, *a.* (Gr. *diabolos*) devilish, atrocious—*Shaitānī, shaitān-sīrat, bad-kār, zahūn, sharīr*—Piśāchī, piśāchik, bhūt sarikhā, pretavat, dusht, apakrisht, atmand, bahut burā

DĪ-A-BŌLT-CAL-LY, *ad.* in a diabolical manner—*Shaitānī taur se, shaitān-pane se, sharā-rat se*—Piśāchpane se, piśāchavat, bhūt sarikhe, dushtatā se, bari burā se.

DĪ-A-BŌLT-CAL-NESS, *n.* the quality of a devil—*Shaitān-panā, bad-kārī, sharīr*—Piśāch-panā, bhūtpanā, dushtatā, dārunatā

DĒ-ĀB'Ō-LISM, *n.* the actions of a devil, possession by a devil—*Shaitān ke 'amāl yā kām, shaitān kā laqmā yā charkhā, 'ifrit-giriftāgi, āsch-adagi*—Piśāchakarm, bhūt ke kām, piśāchāvēs, bhūtāvēs, bhūtabādhi piśāchabādhi. [mal k w. lep.]

DĪ-ĀCHY-LON, *n.* (Gr. *dia, chulos*) a mollifying plaster—*Narm k. w. marham*—KŌ-DĪ-A-CŌDI-UM, *n.* (Gr. *dia, kodein*) syrup of poppies—*Daghiqā, khashkhash yā khashkhāsh kā shīra*—Khaskhas kā kwāth, khaskhas kā pāj.

DĪ-ĀC'Ō-NAL, *a.* (Gr. *dia, koneo*) pertaining to a deacon—*Muhājirīn ke khabar-gir ke muta'alliq, sab se niche darje ke pādri ke muta'alliq*—Dairidūr kā rakshakasambandhi, upadharinādhyāpakasambandhi, purohitasahāyāsambandhi, sab se chhōte purohit kā vishayak.

DĪ-A-CRĪTIC, DĪ-A-CRĪT-CAL, *a.* (Gr. *dia, krites*) distinctive—*Farq-kunanda, fāriq, tamiz k. w. mumayiz*—Viśeshak, pūthakkārī, prabhedasūchak.

DĪ-A-DEM, *n.* (Gr. *dia, deo*) a crown, an ensign of royalty—*Tāj-i-shāhī, tāj, kulāh-i-shāhī, kulāh*—Mukut, kirīt

DĪ-A-DEMED, *a.* adorned with a diadem—*Tāj-dār, kulāh-dār*—Kiritādharī, mukutādharī.

DĪ-A-DROM, *n.* (Gr. *dia, dromos*) a course, a vibration—*Raftār, guzar, jumbish, dulanā<sup>h</sup>*—Gati, chāl, jhulāw, tharthari.

DĪ-ĒR'E-SIS, *n.* (Gr. *dia, haireo*) the mark [· ·] used to separate syllables, as, aēr—*Lafz ke hāje judā karne kā nishān pāisā yah [· ·]*—Swaravichehded kā chilim jāisā yah [· ·]. [kā nishān—Rogalakshan, rogachilim, vyāthilakshan.]

DĪ-AG-NŌSTIC, *n.* (Gr. *dia, ginosko*) a distinguishing symptom—*'Alamat-i-marz, marz*

DĪ-ĀG'Ō-NAL, *a.* (Gr. *dia, gonio*) reaching from angle to angle; *n.* a line from angle to angle—*Ek zāriye se dūsre zāriye tak pahuchne w., az gosha-tā-ba-gosha*; *n. qutr yā watr*—Karnākriti, karnarekhākriti, kopagūmī; *n.* karnarekhā, karp.

DĪ-ĀG'Ō-NAL-LY, *ad.* in a diagonal direction—*Qutr yā watr ke rukh meñ, qutr yā watr ki sīrat par*—Karnavat, karnarekhā ke sadriś.

DĪ-A-GRĀM, *n.* (Gr. *dia, gramma*) a figure drawn for demonstration—*Kisī subūt ke liye shakl yā naqsha, 'ilm-i-risāzi ki shakl*—Chitra, kshetra, chakra, ākriti.

DĪ'AL, *n.* (L. *diēs*) an instrument for measuring time by the sun—*Dhūp-gharī<sup>h</sup>, miqī-yās*—Saṅkhyāntara. [banāne ki vidyā, saṅkhyāntanirnimānavidyā.]

DĪ'AL-LING, *n.* the art of constructing dials—*Dhūp-gharī banāne ki hunar*—Dhūpgharī

DĪ'AL-IST, *n.* a constructor of dials—*Dhūp-gharī banāne w<sup>h</sup>*—Saṅkhyāntanirnimātā.

DĪ'AL-PLATE, *n.* the plate on which the hours or lines are marked—*Gharī ki wah patrī jis par gharī jatāne ke liye lakirēn khūichī rakhtī hai<sup>h</sup>*—Saṅkhyavritta.

DĪ'A LĒCT, *n.* (Gr. *dia, lego*) a peculiar form or idiom of a language, speech, manner of speaking—*Zabān, bolī<sup>h</sup>, tarz-i-kalām, muhāvvara*—Bhāshā, desābhāshā, vāgdhārā.

DĪ-A-LĒCTICS, *n. pl.* the art of reasoning—*'Ilm-i-mantiq*—Tarkavidyā, nyāya.

DĪ-A-LĒCTIC, DĪ-A-LĒCT-CAL, *a.* logical—*'Ilm-i-mantiq ke muta'alliq, mantiqī*—Tarkavidvāishayak, tārki, nyāyī. [sār, tarkasāstra ki rīti se.]

DĪ-A-LĒCTI-CAL-LY, *ad.* logically—*'Ilm-i-mantiq ke taur yā rā se*—Tarkavidyā ke anu-

DĪ-A-LĒCTI-CIAN, *n.* a logician, a reasoner—*Sāhib-i-mantiq, mantiqī, buhhās, mubāhās*—Naivāvīk, tarkī.

DĪ-A-LŌGUE, *n.* (Gr. *dia, logos*) a conversation, a conference; *v.* to discourse with

another, to confer—*Mukálama, muzákara, guft-gú, suwál-jawáb*; v. *mukálama muzákara yá guft-gú k., suwál-jawáb k.*—*Báthit, batkahaw, parasparáláp, kathopakathan, prañottar, uttarapratyuttar*; v. *batchit k., batkahaw k., kathopakathan k., parasparáláp k., bolná.*

DI-A-LŌ;T-CAL, *a.* pertaining to dialogue—*Muzákara guft-gú yá suwál-jawáb ke muta'alliq*—*Kathopakathan wa prañottar ká vishayak wa sambandhi.*

DI-XI-O-GISH, *v.* to discourse in dialogue—*Suwál-jawáb ke sūrat meñ guft-gú k.*—*Prañottararūp se báthit k., uttarapratyuttar ki riti se kathopakathan k.*

DI-XI-O-GISH, *n.* speech between two or more—*Do yá ziyāda shukhsōñ ke dar-miyāñ guft-gú*—*Do wá adhik jānōñ ke bēch meñ batchit kathopakathan wá uttarapratyuttar.*

DI-XI-O-GIST, *n.* a speaker in a dialogue, a writer of dialogues—*Suwál-jawáb-āmez báteñ k. w. gī lkhne w.*—*Prañottarakram se kathopakathanak, prañottarariti se báthit k. w., prañottarakram se kathopakathanarachak, prañottarakram se báteñ k. w. wá lkhne w.*

DI-XI-O-GIST'I-CAL, *a.* speaking in dialogue—*Suwál-jawáb-āmez báteñ k. w., suwál-jawáb-āmez-guft-gú-nunā*—*Prañottarakram se báteñ k. w., uttarapratyuttarākār, sañvādarūp, prañottararūp.*

DI-XI-O-GIST'I-CAL-LY, *ad.* in the manner of a dialogue—*Suwál-jawáb-āmez guft-gú ke taur se*—*Prañottarakram se, uttarapratyuttar ki riti se.*

DI-AM'E-TER, *n.* (*Gr. dia, metron*) a line which passes through the centre of a circle and divides it into two equal parts—*Qutr, dáire ke bēch ká khatt, wah khatt jo dáire ke markaz par se guzar-ke us dáire ke do hisse barábar kar de*—*Vyās, vrittārdharēkhā, vyāsarekhā, garbhasūtra.*

DI-AM'E-TRAL, *a.* relating to the diameter, diametrical—*Qutri, qutr ke muta'alliq*—*Vyāsa-sambandhi, vyāsarūpi, vyāsakram se viparitagat.*

DI-AM'E-TRAL-LY, *ad.* in direct opposition—*Sidhe mugábale meñ, thik bar-khilāf*—*Vyāsakram se viparit, viparit, abhinukh, pratikūl, viruddh.*

DI-A-MĒ'TRI-CAL, *a.* describing a diameter, direct—*Qutri, qutr banāne w. sidhā*—*Vyāsani upak, vyāsasambandhi, thik viparit, vyāsakram se viparitagat.*

DI-A-MĒ'TRI-CAL-LY, *ad.* in a diametrical direction, in direct opposition—*Ba-sūrat-i-qutr, thik bar-khilāf*—*Vyāsakram se, thik viparit, thik viruddh.*

DI'A-MOND, *n.* (*Gr. adamas*) the hardest and most valuable of all the gems; *a.* consisting of diamonds, resembling a diamond—*Hirā<sup>h</sup>, almās*; *a. hire ká banā huā<sup>h</sup>, hire sarikhā<sup>h</sup>.* [sarikhā vargātma-kākār wá chatushkon, hire ki nāñ chaukonā.

DI'A-MOND-ED, *a.* in squares like diamonds—*Almās ke mānūñ murabbiñ meñ*—*Hire*

DI-A-PĀ'SON, *n.* (*Gr. dia, pas*) an octave in music—*Mūsiqu meñ āth mukhtalif surōñ ká āthwāñ sur, āthwāñ sur*—*Ashtam swar.*

DI'A-PEL, *n.* (*Fr. diapré*) linen cloth woven in flowers or figures; *v.* to draw flowers on cloth, to variegate—*Jāmdān, nainā<sup>h</sup>, khes<sup>h</sup>*; *v. mushajjar binnā, būte-dār binnā, rang-ā-rang yā gun-ā-gun k.*—*n. Phūl būte kārhnā, chitravichitra k., nānāvarñ k.*

DI-APH'A-NOUS, *a.* (*Gr. dia, phaino*) transmitting light, transparent—*Shaffāf, jiske ar-pār roshni guzar sake*—*Prakāśabhedya, pāradarsak.*

DI-A-PHA-NĒ'I-TY, *n.* transparency—*Shaffāfi*—*Prakāśabhedyatā, pāradarsalatā*

DI-A-PHĀ'NĒ'C, *a.* transparent, pellucid—*Shaffāf, sīf*—*Prakāśabhedya, pāradarsak.*

DI-A-PHO-RĒ'TIC, *a.* (*Gr. dia, phoreo*) promoting perspiration; *n.* a medicine that promotes perspiration—*Pasinā lāne w<sup>h</sup>*; *n. pasinā lāne-wāli dawā*—*Swedakar, swedajanak*; *n. swedan, swedajanak aushadh.*

DI'A-PHRA'GM, di'a-fiam, *n.* (*Gr. dia, phragma*) the midriff—*Parda-i-shikam*; *chlātī aur peru ke bēch meñ hai*—*Chhātī aur peru ke bēch ki māñsaposi wá māñsūsira.*

DI-AR-RHE'A, di-ar-rē'a, *n.* (*Gr. dia, rheo*) a purging, a flux—*Is-hāl, jaryāñ-i-shikam, sangrahni<sup>h</sup>*—*Atisār, sangrabapi, grabapi.*

DI-AR-RHĒ'TIC, *a.* purgative—*Dast-āwar, mus-hil, jullābī*—*Rechak, sarak, bhedak.*

DI'A RY, *n.* (*L. dies*) an account of daily events, a journal—*Roz-nāma, roz-nāmcha, āwōrja yā āwārija*—*Dinavrittalekh, dinacharitralekh.*

DI-ASTO-LE, *n.* (*Gr. dia, stello*) dilatation of the heart—*Dil ká phailnā*—*Hriday ki praphullatā, hriday ká phailnā.*

DI-Ā'TRI-BE, di'a-tribe, *n.* (*Gr.*) a continued discourse, disputation—*Lagā-tār bayāñ yā mubāhara*—*Anantar varnan wá vivād.* [sabar<sup>h</sup>.

DIB'BLE, *n.* (*D. dipfel*) a pointed instrument used in planting—*Kudālī<sup>h</sup>, khurpi<sup>h</sup>.*

DI-CAC'I-TY, *n.* (*L. dico*) pertness—*Shokhi, gustākhi, fuzūl-gri*—*Dhiṭhāi, pragalbhatā, avinay, vāchālatā, atisayokti.*

DICE. See DIE. [do kar-ke alag k.—Manahkalpanā ko do do karkarke prithak k.

DI-CHŌT'O MY, *n.* (*Gr. dicta, temno*) distribution of ideas by pairs—*Khayālāt ko do*  
DI-CHŌT'O MIZE, *v.* to separate, to divide—*Judā k., taqsim k.*—*Prithak k., alag k., vibhāg k.*

- DICTATE**, *v.* (L. *dictum*) to deliver with authority, to tell what to say or write; *n.* a command, an order, a rule—*Hukūmat ke sāth kahná, farmāná, hukm d., 'ibārat batāná, jo kahne yā likhne ko ho use batāná*<sup>h</sup>; *n.* *hukm, farmān, irshād, qā'ida yā qānūn*—Prabhutā ke sāth kahná, ājnā d., batāná, likhāná wā likhwanā, jo kahne wā likhne ko ho usko kahná; *n.* ājnā, ādes, nides, nirdes, prerap, vidhi, niyam, vidhān.
- DICTATING**, *n.* the act of dictating—*Farmān, hukm ke sāth kahná, jo kahne yā likhne ko ho use batāná, 'ibārat batlā-kar likhāná*—*Ājnā, ādes, kahatavya wā likhatavya ko kahná, likhwanā, batlākar likhwaí.*
- DICTATOR**, *n.* one who dictates, one invested with absolute authority, a magistrate in ancient Rome—*Farmāne w., jo kahne yā likhne ko ho uskā batlāne w., 'ibārat batlākar likhāne w., wāh shāhā jisko sab se barā ikhtiyār ho, sab se barā hākim, qādim zamāne meñ Rom shahr ká kull-mukhtār hākim*—*Ājnā d. w., ādesak, kahatavya wā likhatavya ká batāne w., paramādhikārayuktajan, paramaprabhu, prāchin kāl meñ Rom nagar ká bandhanādhināsāstā wā apratibandhādhikārī.*
- DICTATORIAL**, *a.* authoritative, overbearing—*Bā-hukūmat, hukmī, jābir, mutakabbir, maghrūr*—*Ādesak, nirdesak, niddhat, dhrisht, pragalb, garvit.*
- DICTATORSHIP**, *n.* the office of a dictator—*Sab se bāre hākim ká 'uhda, qādim zamāne meñ Rom shahr ke kull-mukhtār hākim ká 'uhda*—*Paramādhikārayuktajan ká pad, paramaprabhupad, prāchin kāl meñ Rom nagar ke bandhanādhināsāstā wā apratibandhādhikārī ká pad.*
- DICTATORRY**, *a.* overbearing, dogmatical—*Mutakabbir, jābir, khud-numā, khud-hukmī, khud-rāc*—*Uddhat, dhrisht, pragalb, garvit, swamatābbhinānī, swamatāvalambī, swamatāvādī, matāgrahī, hathavādī.*
- DICTATURE**, *n.* the office of a dictator—*Sab se bāre hākim ká 'uhda, qādim zamāne meñ Rom shahr ke kull-mukhtār hākim ká 'uhda*—*Paramādhikārayuktajan ká pad, paramaprabhupad, prāchin kāl meñ Rom nagar ke bandhanādhināsāstā wā apratibandhādhikārī ká pad.*
- DICTION**, *n.* (L. *dictum*) language, style—*Zabān, 'ibārat, muhāwara*—*Bhāshā, vāñi, vākyavyāpār, vāgdharā, vāgvritti, śabdārachānā, vāgyvāpār.*
- DICTIONARY**, *n.* a book containing the words of a language explained in alphabetical order, a lexicon, a vocabulary—*Lugut, farhang*—*Śabdakosh, śabdasaṅgrah, koś, kos.*
- DID**, *p. t. of do*—*Do ká māzi-mutlū*—*Do ká sainānyabhūt.*
- DIDACTIC**, **DIDACTICAL**, *a.* (Gr. *didasko*) instructive—*Nasihāt-āmez, pand-āmez, budh-deī*<sup>h</sup>—*Upadesak, śikshak, śikshākar.*
- DIDACTICALLY**, *ad.* in an instructive manner—*Nasihāt-āmezi se, pand-āmez tariq se, pand-āmezi se*—*Upadesak rūp se, śikshākar bhāw se.*
- DIDASCALIC**, *a.* instructive, preceptive—*Nasihāt-āmez, pand-āmez, budh-deī*<sup>h</sup>—*Śikshākar, śikshak, upadesak, upadesārūp, upadesātmak.*
- DIDAPPER**, *n.* (*dīp*) a bird that dives into the water—*Pan-ḍubbi*<sup>h</sup>, *ek chīriyā jo pāni meñ dubki martī hai*<sup>h</sup>. [*dagmaganā*<sup>h</sup>.]
- DIDDLE**, *v.* to totter as a child—*Jaise ek bālak chalne meñ dagmagatā hai waise*
- DIDUCTION**, *n.* (L. *di, ductum*) a drawing apart—*Alag khinchāw*<sup>h</sup>.
- DIE**. See **DYE**.
- DIE**, *v.* (Sw. *doe*) to lose life, to expire, to perish—*Faut h., halāk h., sard h., khushk h., wafāt k., wafāt pānā, ma'dūm h., nest-nā-būd h.*—*Marnā, mūnā, kumhlānā, sūkh jānā, mīch pānā, sūnt h., prāpānt h., nasht h.*
- DYING**, *p. a.* pertaining to death; expiring or perishing, mortal; *n.* death—*Fauti, maut ke muta'alliq, martā huā*<sup>h</sup>, *fāni, funā-pāzir*; *n.* *maut, faut, wafāt*—*Mrityu-sambandhī, maranavishayak, kauthagataprān, āsannamrityu, nāsādhin, mrityuvās; n.* *mrityu, mīch, maran.*
- DYINGLY**, *ad.* as at the point of death—*Goyā qaribul-marg*—*Mānoñ kauthagataprān.*
- DIE**, *n.* (Fr. *dé*) a small cube used in gaming, hazard: *pl.* *Dice*—*Pāsā*<sup>h</sup>, *jokhim*<sup>h</sup>.
- DICE**, *v.* to game with dice—*Pāsoñ se khelnā*<sup>h</sup>.
- DICER**, *n.* a player at dice—*Pāse-bās*—*Akshadyūt, akshakrīrak, pāsā khelne w.*
- DICEBOX**, *n.* a box for throwing dice—*Sandūq jis se pāse phenke jāte haiñ*—*Peṭī jis se pāse nikālkar phenke jāte haiñ.*
- DIE**, *n.* a stamp used in coining—*Sikka, thappā*<sup>h</sup>—*Mudrā, chhāp wā chhāpā.*
- DIENT**, *n.* (Gr. *diata*) food, mode of living prescribed for the health; *v.* to feed, to eat by rule—*Khorāk yā khurāk*<sup>h</sup>, *gisā, path*<sup>h</sup>; *v.* *khilānā yā khānā*<sup>h</sup>, *path lenā*<sup>h</sup>, *pathnā*<sup>h</sup>—*Āhār, bhojan, pathya, pathyānna; v.* *bhojan karānā wā k., pathya lenā.*
- DIENTER**, *n.* one who prescribes diet—*Path karwāne-wālā yā batlāne-w*<sup>h</sup>—*Pathya karwāne w. wā batlāne w.*
- DIENTERIO**, **DIENTERICAL**, *a.* relating to diet—*Khurāk yā gisā ke muta'alliq, path ke muta'alliq*—*Bhojanasambandhī, pathyavishayak, pathyānavishayak.*
- DIENTING**, *n.* the act of eating by rule—*Path k*<sup>h</sup>—*Pathya k.*
- DIENT-DRINK**, *n.* medicated liquors—*Kārhā*<sup>h</sup>—*Aushadhiyajal, pathyapānīy, kwāth.*

**DI'ET**, *n.* (L. *dies*) an assembly of princes or states—*Ma'lis-i-umará*, *ma'lis-i-salátin*—*Kulinasabhá*, *rajasabhá*, *mandeleshwarasabhá*.

**DI'FER**, *v.* (L. *dis, fero*) to be unlike, to disagree, to dispute, to quarrel—*Farq rakhná*, *mutafarriq h.*, *ná-muwáfiq h.*, *ná-sáz h.*, *ikhtiláf rakhná*, *mukhtalíf h.*, *ikhiláf h.*, *mubáhaza k.*, *takrír k.*, *qaziya k.*—*Frithak h.*, *bhinna h.*, *asadriá h.*, *asamán h.*, *asamwati k.*, *asamnat h.*, *bhinnamat h.*, *viparitamán h.*, *vádánuvád k.*, *jha-gana*.

**DI'FER-ENCE**, *n.* state of being different, dissimilarity, dispute, distinction; *v.* to cause a difference or distinction—*Ná-muwáfiqat*, *ná-sáz-gári*, *ikhtiláf*, *bahs*, *mubáhaza*, *qaziya*, *takrír*, *farq*, *tafáwut*; *v.* *farq tafáwut yá tamiz k.*—*Virodh*, *viruddhat*, *viparitatá*, *asadriya*, *asámya*, *anmel*, *matiprabhed*, *vizati*, *vivád*, *kalah*, *jha-grá*, *bhed*, *prabhed*, *antar*, *bhinnatá*; *v.* *bhinnatá bhed wá antar k.*

**DI'FER-ENT**, *a.* distinct, unlike, dissimilar—*Judá*, *'alákhida*, *ná-muwáfiq*, *mukhtalíf*, *mukhtalíf*, *mutafarriq*—*Nýará*, *alag*, *bhinna*, *vyatirikt*, *viparít*, *asam*, *asadriá*, *asamán*.

**DI'FER-ENT-LY**, *ad.* in a different manner—*Aur tarah se*, *aur waz se*, *mukhtalífam*—*Aur bhánt se*, *bhinna ríti se*, *annya prakár se*.

**DI'FER-ENT'IAL**, *a.* infinitely small—*Be-intihá chhotá*, *zuyiyát*—*Atryant chhoti*.

**DI'FI-CUIT**, *a.* (L. *dis, facilis*) not easy, hard to be done, troublesome, laborious—*Mushkil*, *'asar*, *daqiq*, *dushwár*, *sa'b*, *kathin*<sup>h</sup>, *sakht*, *mihnat-talab*—*Asugam*, *dushkar*, *dulsádhya*, *kashákhar*, *klesáda*, *kashásádhya*, *śramasádhya*, *dulkkhasádhya*.

**DI'FI-CULT-LY**, *ad.* with difficulty, hardly—*Ba-sakhti*, *ba-dushwári*, *ba-diqqat*, *diqqat se*, *mushkil se*—*Kaptak se*, *jhanjhat se*, *dukhk se*, *kathinatá se*, *káthinya se*.

**DI'FI-CUL-TY**, *n.* hardness to be done, that which is hard to be done, distress, perplexity, objection—*Ishkál*, *dushwári*, *sakhti*, *su'úbat*, *mushkil shah*, *diqqat*, *musibah*, *takláf*, *paresháni*, *hawráni*, *ta'arruz*, *mu'árazat*, *'itiráz*—*Kathinatá*, *káthinya*, *dushkaratwa*, *kaptak*, *jhanjhat*, *gárh*, *dukhk*, *kleś*, *vyákulatá*, *vyagratá*, *virodh*, *bádhá*, *ákshep*, *ásáukh*, *pakar*. [—*Aviśwas k.*, *viśwas na k.*

**DI'F-FIDE**, *v.* (L. *dis, fido*) to distrust—*I'tiqád na rakhná*, *bávar na k.*, *i'tiqád na k.*

**DI'FI-DENCE**, *n.* want of confidence, distrust—*Wahn*, *shubha*, *waswás*, *be-himmatí*, *hijáb*, *shakk*, *'adam-i-i'tiqád*—*Lajjá*, *ásáukh*, *dhaqá*, *sañkoch*, *apratyay*, *aviśwas*.

**DI'FI-DENT**, *a.* distrustful, not confident—*Shakki*, *waswási*, *wahmi*, *be-himmat*, *sañkochi*<sup>h</sup>—*Aviśwási*, *apratyayi*, *asañkh*, *sañdehasi*, *lajjawan*, *adhrišt*, *apragalb*, *asahasí*.

**DI'FI-DENT-LY**, *ad.* in a diffident manner—*Shakk waswás wahn be-himmatí hijáb yá 'adam-i-i'tiqád se*—*Lajjá asañkh sañkoch wá aviśwas se*. [or *baháw*<sup>h</sup>.

**DI'FLU-ENCE**, **DI'FLU-EN-CY**, *n.* (L. *dis, fluo*) a flowing away on all sides—*Chároñ*

**DI'FFORM**, *a.* (L. *dis, forma*) not uniform, irregular, dissimilar—*Ná-hamwár*, *eksañ-nahín*, *yak-rañ nahín*, *be-tartib*, *ná-muwáfiq*, *mukhtalíf*—*Ek dawl nahín*, *ekákar nahín*, *asam*, *asamán*, *asadriá*.

**DI'FOHM'I TY**, *n.* irregularity, of form—*Be-dauli*—*Kurúpatá*, *virúpatá*.

**DI'FUSE**, *v.* (L. *dis, fuso*) to pour out, to spread abroad, to scatter—*Phálná*<sup>h</sup>, *upelná*<sup>h</sup>, *unrelná*<sup>h</sup>, *dharkáná*<sup>h</sup>, *baháná*<sup>h</sup>, *phailáná*<sup>h</sup>, *bikherná*<sup>h</sup>, *chhitráná*<sup>h</sup>.

**DI'FUSE**, *a.* widely spread, not concise—*Phailá huá*<sup>h</sup>, *muntashar*, *mufassal*, *musharrah*, *tawil*—*Bithrá*, *bikherá huá*, *chhitrá wá chhitráyá huá*, *bikherá huá*, *bithrá huá*, *vistárit*, *vistir*, *vistrit*, *asañkshipt*.

**DI'FUSED**, *p. a.* spread, loose, wild—*Phailá huá*<sup>h</sup>, *muntashir yá muntashar*, *chhitrá*, *huá*<sup>h</sup>, *chhitrá*<sup>h</sup>, *khulá*<sup>h</sup>, *biná-rok*, *biná-atkáu*<sup>h</sup>. [atkáu<sup>h</sup>.

**DI'FUSED-LY**, *ad.* in a diffused manner—*Phailáw se*<sup>h</sup>, *chhitráw se*<sup>h</sup>, *chhitrá*<sup>h</sup>, *biná*.

**DI'FUSED-NESS**, *n.* state of being diffused—*Phailáw*<sup>h</sup>, *chhitrá-pan*<sup>h</sup>.

**DI'FUSELY**, *ad.* widely, not concisely—*Phailáw se*<sup>h</sup>, *bá-farágat*, *kushádagi se*, *mufassalan*, *mashrúhan*, *túl se*—*Vistár se*, *vistrit rúp se*, *asañkshipt rúp se*, *asañkshipt se*. [bikherne w.

**DI'FUSER**, *n.* one who diffuses—*Pháline w*<sup>h</sup>, *unrelne w*<sup>h</sup>, *baháne w*<sup>h</sup>, *phailáne w*<sup>h</sup>.

**DI'FUSION**, *n.* a spreading, dispersion—*Phailáw*<sup>h</sup>, *túl*, *intishár*—*Prasár*, *prasáran*, *prasaran*, *vistár*.

**DI'FUSIVE**, *a.* spreading, scattered, dispersed, copious, prolix—*Phailne w*<sup>h</sup>, *chhitrá huá*<sup>h</sup>, *bikherá huá*<sup>h</sup>, *chhitráyá*<sup>h</sup>, *tawil*, *mufassal*—*Vistir*, *vistrit*.

**DI'FUSIVE-LY**, *ad.* widely, extensively—*Phailáw se*<sup>h</sup>, *kushádagi se*, *túl se*, *intishár se*—*Vistár se*, *lambái chaurai se*, *vistrit rúp se*.

**DI'FUSIVE-NESS**, *n.* extension, dispersion—*Phailáw*<sup>h</sup>, *túl*, *túláni*, *chhitráw*<sup>h</sup>—*Vistár*, *prasaranasílatá*, *vágvistár*, *prasár*, *prasáran*.

**DIG**, *v.* (S. *dic*) to work with a spade, to turn up the earth, to excavate: *p. f.* and *p. p.* **DIGGED** or **DUG**—*Khodná*<sup>h</sup>, *gorná*<sup>h</sup>, *khādná*<sup>h</sup>, *khanná*<sup>h</sup>.

**DIGGER**, *n.* one who digs—*Khodne w*<sup>h</sup>, *khāndne w*<sup>h</sup>, *khanne w*<sup>h</sup>, *gorne w*<sup>h</sup>, *bel-dār*.

**DI-GASTRIC**, *a.* (Gr. *dis, gaster*) having a double belly—*Do-shikmi*—*Do petwala*.

**DI-GEST**, *v.* (L. *di, gestum*) to distribute, to arrange, to dissolve in the stomach, to reduce to a plan—*Munqasim k.*, *taqim k.*, *murattab k.*, *árasta k.*, *tartib se rakhná*,



Jaam k., kabil k., tartib d., munasib surat d. — Prithak prithak k., bañtūā, kram  
se dharnā, ārenipūrvak rakhnā, pachānā, pachā dālnā, sudhārnā, daul men lānā,  
thik kram se banānā.

DI'GEST, n. a collection or body of laws—*Āinon kâ majmū'a*, *majma'-i-āin*—Vyavas-  
thāsūhitā, smritisānhitā, smritisāngrah. [vak.]

DI-ĠĠEST'ED-LY, *ad.* in a methodical manner — *Tartīb se, ba-tartīb* — Kram se, šrenipūr-

Dr-pest'er, n. one that digests — *Murattib*, tartib d. w., *na'azim*, *arasta* k. w., *muhallil*, *hazim*, *hazm* k. w. — Kram se dharn w., *shrenipurvak* rakhne w., *daul* men lane w., *sudharne* w., *pechane* w., *pachak*.

DI-ĠEST-I-BLE, *a. that may be digested*—*Ħazm hone ke láig, ħazm kiye jāne ke qābil,*  
*guwār guwārā yā guwārā*—*Paktavya, pachne ke योग्य, pachaniya.*

DI-GĒST-I-BIL'I-TY, n. the state of being digestible—*Hazm hone ki liyāqat*, *hazm kiye jūne ki qābiliyat*, *tahlil-pazīrī*—*Paktavyatā*, *pachanīyatā*, *pachne ki योग्यता*.

DI-ĠĠĠ'ION, *n.* the act of digesting—*Tartib-dihī, intizām, hazm, pukhtagi, taklīl*—  
Kram se sañsthiti, sudharaw, niyam se banāw, pachāw, péchan, pák, paripák.

DI-ĠĒS'TIVE, *a.*, causing digestion—*Hāzim, murattiḥ, tartīb d. w.*—Pāchak, paripāki, pachāne w., agnivārdhak, sudhārne w., niyam wā kram meṇ lāne w.

DIGHT, dit, v. (S. *dihān*) to dress, to deck — *Poshāk pahnānā*, úrásta k., zeb d. — *Vas-trālaṅkār pahinānā*, bhūshit k., śobhit k.

DĪG'IT, *n.* (L. *dīgīta*), three-fourths of an inch, the twelfth part of the diameter of the sun or moon, any number under ten — *Pawn inch<sup>h</sup>, āftāb yā mahtāb ke qutr kā bārāh-wān hissa, āhād, kuy ānk jo das se kam ho<sup>h</sup>* — Ek inch ki tin chaathāi, kalā, aśī, sūrya vā chandramā ke vyās kā bārāh-wān bhag, aūk, gunānikā, ke das ke niche kā aūk aūk.

DIŋ'-TĀ-TEŋ, a. branched out like fingers - *Āṅguliyoṇ sarikhā phūt-kar niklā huā*<sup>h</sup>.

**DĪ-GLĀ'DI-ATE**, v. (L. *di, gladius*) to fence, to quarrel — *Arnā<sup>h</sup>*, *bachānā<sup>h</sup>*, *jhagarnā<sup>h</sup>*,

DI-GLĀ-DI-Ā'TION, *n.* a combat, a quarrel—*Jhagrā<sup>h</sup>, larā<sup>h</sup>, tantā<sup>h</sup>, kalah<sup>h</sup>.* [*larnā<sup>h</sup>*.  
DIGNITY, *n.* (*l. dignus*) honour, rank, elevation, grandeur—*lart, lā<sup>h</sup>, larnā<sup>h</sup>.*

DIGNITY, n. (*L. dignus*) honour, rank, elevation, grandeur—*izzat, ab-rā, hūmat, qadr, waqr, martaba, ruba, darja, mansab, pāya, dar-pān<sup>h</sup>, barīpā<sup>h</sup>, sar-farāzi, shān, rā dāri, jalāl, haṣmat, shaukat*—*Maryāda, mān, gaurav, uñchā pad, mahimā, utkrishtatā, utkrishtapad, pradhinatā, unnati, prabhav, pratāp, tej, aīswarya.*

**Die'ni-rē**, *v.* to honour, to promote—'Izzat d., *hurmāt d.*, *ā'im-o-takrīm k.*, *taragqī d.*, *marṭaba d.*, *saṭ-furāz k.*—*Mān k.*, *maryādā k.*, *ādar k.*, *šobhāviśišt k.*, *baṭhānā*, *unnat k.*, *ūiche pad par k.*

DI'NI-FIED, p. a. invested with dignity — *Shán-dár, 'izzat-dár, zi-shaukat, sáhíb-i-tamka-nat, sáhíb-i-shaukat* — Maryádápanna, gauravavísisht, pratápi, aíswwaryawán, utkriśh-tapadayukt.

DĪG-NĪ-FĪ-CĀ'TION, *n.* exaltation—*Sar-farāzi, taragqi*—Unnati, mahimā, barhti.

DIG'NI-TA-RY, *n.* a clergyman of rank — *Mu'azzaz pad'ri*, *bare martabe ka pad'ri* — Utkri-shtapadayuktapurohit, *uncha pad ka purohit*.

DI-GRĒSS', *v.* (L. *di gressum*) to turn aside, to wander—*Kanāre h., asl mazmún ko tark k., asl mazmún ko tark kur-ke aur bāton kā bayān k., gurez k., uddh k., bhatakna<sup>h</sup>*—*Ek or h., kagar h., vākya-prasaṅg cchhornā, mūla-vishay cchhorkar aur aur bāton kā varnan k., vichalnā.*

DI-GRĒS'ION, *n.* a turning aside, a deviation from the main subject — *Gurez, kanāre ho-jānā, aś mazmān kā tark o aur bātōn kā bayān, bhatak<sup>h</sup>, udāl* — Kagar h., vichalan, vakragaman, mūlavishavatvāg, vākyaprasthātvaḥ, āvāntarakathā, vākyakramabhāṅg

DI-GRĒṢṬION-AL, a not-permeating to the main design, deviating -*śol mazmūn* *trārē k. v.*, *bā'idu-t-ust-mazmūn*, *bhātakne w<sup>b</sup>*, *phirantā<sup>b</sup>*, *ghumantā<sup>b</sup>* - *Mūlavishaya-trāgi*, *nirvishay*, *bhramanakāri*.

Di-GRĒS'IVĀ, a. turning aside, deviating—*Kanāre h. w.*, *bhāṭakne w<sup>h</sup>.*, *ast mazmūn ko tark kar-ke aur bātōn kā bayān k. w.*, *ba'idu-l-mazmūn*—*Kagar h. w.*, *ek or h. w.*, *mūlavishaya-yāgi*, *vākyaprasaṅgatyāgi*, *vākyakram torne w.*, *nirvishay*, *anauwit*, *vichalne w.* [*k.* *vichar*]

DI-JŪ'DI-CATE, *v.* (L. *di, judex*) to determine, to decide, to judge — *Tajwiz k.* — *Nirnay*

DI-JŪ-DI-CĀ'TION, *n.* judicial distinction — *Tajwiz* — *Nirṇay*, *vichār*.

D KE, n. (S. die) a ditch, a bank, a mound; v. to secure by a bank — *gapaṇāḥ*, *nālāḥ*, *khaṇiḥ*, *karārā yā kajārāḥ*, *khaṇwānḥ*, *tilāḥ*, *bānd*, *bāndhḥ*, *pushta*, *meiṇḥ*; v. *khaṇwānḥ* se *ghernāḥ*, *bānd yā pushte se mazbūt k.*, *bāndh bāndhnaḥ*, *bāndh se porhā kḥ*.

DI-LĂC'ER-ATE, *v.* (L. *di, lacer*) to tear asunder, to rend — *Chirná<sup>h</sup>, phárná<sup>h</sup>, chí-thárná<sup>h</sup>, tukre-tukre k<sup>h</sup>, dhajji uráná<sup>h</sup>.*

DI-LÀO-ER-Á' TION, *n.* the act of rending—*Chíhár<sup>h</sup>, chírh<sup>h</sup>, phárh<sup>h</sup>.* [*tuk're k<sup>h</sup>*.

DI-LĀ'NI-ATE, *v.* (L. *di, lanio*) to tear, to rend in pieces — *Phárnā<sup>h</sup>, chírnā<sup>h</sup>, túkre-*

DI-LAPI-DATE, *v.* (L. *di, lapis*) to go to ruin, to decay, to waste—*Wírán h., bar-bád jánú, kharáb k. yá h., tabáh k. yá h.*—Chhinna bhinna *h., dhahná wá dhahána, kshay k. wá h., nasht k. wá h., girána wá giráa.* [dhwañs, kshay, ujár.

DI-LĀP-I-DĀ'TION, *n.* ruin, decay, waste — *Bar-bādī, xwāt, kharābī, tabāhī, wirānī* — *Nās*

- DI-LĀP'TA-TOR, *n.* one who causes dilapidation—*Tabāh yā wirān k. w., bar-bād k. w., ujārā<sup>h</sup>, tor-dālne w<sup>h</sup>.*—Nāsāk, chhinna bhinna *k. w.*, dhahāne *w.*
- DI-LĀTE, *v.* (*Li di, latus*) to extend, to spread out, to enlarge, to widen, to speak largely; *a.* extensive—*Phailānā<sup>h</sup>, kholnā<sup>h</sup>, barhānā<sup>h</sup>, phulānā<sup>h</sup>, chaurānā<sup>h</sup>, phailnā<sup>h</sup>, barhnā<sup>h</sup>, phulānā<sup>h</sup>, chaurā<sup>h</sup> h<sup>h</sup>, tūl bayān k., mufassal kūhnā, mashrūhan bayān k.; a. kushādā, chaurā<sup>h</sup>—Pasarnā, pasarnā, prāsast *k. wā h.*, vistārit *k. wā h.*, bagarnā, chākāl *k. wā h.*, chaklānā, vistārapurvāk vyākhyā *k.*, kholkar kahā, atyukti *k.*; *a.* chākāl, chaklā, prāsast, lambā chaurā.*
- DI-LĀ-TA-BLE, *a.* capable of extension—*Phailne ke lāiq, phailāye-jāne ke lāiq, phūl-jāne ke qābil, barhne ke qābil*—Pasarne ke yogya, pasāre wā phailāye jāne ke yogya, phailne ke yogya, phūl jāne ke yogya, vivāraksham, vivārāniya, vitatīkarāniya.
- DI-LĀ-TA-BIL'I-TY, *n.* the state of being dilatable—*Phailne ki liyāqat, phailāye-jāne ki qābiliyat, phūl-jāne ki liyāqat*—Vistārapariyatwā, phailne wā pasarne ki yogyatā, phailāye jāne wā pasāre jāne ki yogyatā, phūl jāne ki yogyatā, vivārāpariyatwā, vivārakshamatā.
- DIL-A-TĀ'TION, *n.* expansion, extension—*Phailāw<sup>h</sup>, phulāw<sup>h</sup>, chaurāw<sup>h</sup>, chaklāw<sup>h</sup>, dilāter, n.* one who enlarges or extends—*Barhāne phailāne chaklāne yā phulāne w<sup>h</sup>.*
- DI-LĀ-TON, *n.* that which widens or extends—*Barhāne phailāne chaklāne yā phulāne-wālī shai*—Barhāne phailāne wā phulānewālī vastu.
- DILĀ'TION, *n.* (*L. di, lutum*) delay—*Der, dirāngi*—Vilamb, dhīl, ber.
- DIL-A-TO-RY, *a.* slow, tardy, loitering—*Sust, āhista, kāhili, der k. w.*—Dhīlā, dhīmā, vilambī, Virghasūtri, mand. [lamb se, dhimepan se, dhire dhīne.
- DIL-A-TO-RI-LY, *ad.* in a dilatory manner—*Susti se, dirāngi se, kāhili se*—Dhīl wā vi-
- DIL-A-TO-RI-NESS, *n.* slowness, sluggishness—*Susti, kāhili, āhista*—Dhīmāpan, dirghasūtrata, chirakāritā, dhīlāpan, mandatā. [prem, priti, anugrah.
- DI-LEC'TION, *n.* (*L. di, lectum*) the act of loving, kindness—*Pyan<sup>h</sup>, mēh-bāni*—Sneh,
- DI-LEM'MA, *n.* (*Gr. dis, lemma*) a difficult or doubtful choico—*Dubilhā<sup>h</sup>, hais-bais, muhtamūl-z-ziddān*—Vikalp, ubhayasambhav, sandeh.
- DIL-ET-TĀN'TE, *n.* (It.) a lover of the fine arts: *pl.* DIL-ET-TĀN'TI—'Umda hunarōn kī khvāhān yā shāiq—Uttamāñilpavidyā kī anurāgi vyakti.
- DIL'I-GENT, *a.* (*L. di, lego*) constant in application, assiduous—*Tan-dih, mustaqill, sar-garm, shāqil, mihnati*—Dhūni, udyukt, udyogi, vyavasāyi, udyami, ārami.
- DIL'I-GENCE, *n.* industry, assiduity—*Mihnāt, tan-dihī, mashaqqat, koshish, sar-garmi, kadd-o-kawish*—Prayas, śram, udyog, dhūn, udyam.
- DIL'I-GENT-LY, *ad.* with assiduity—*Mihnāt se, ba-mashaqqat, ba-tan-dihī, koshish se*—Pariśram se, dhūn se, udyog se, udyam se.
- DI-LŪTE, *v.* (*L. dē, luo*) to make thin, to make weak; *a.* thin, weakened—*Patlā k<sup>h</sup>, raqīq k., za'if k., kam-zor k.; a. patlā<sup>h</sup>, za'if, raqīq, kam-zor*—Jal milānā, pātār *k.*, tej ghatnā; *a.* tanūkārī, pātār, balahīn, tejahīn, nynnatejask.
- DIL'U-ENT, *a.* making thin or more fluid; *n.* that which makes thin—*Patlā yā ziyāda raqīq k. w.; n. patlā yā ziyāda raqīq karne-wālī shai*—Kshīpakārī, tanūkārī, adhik jalavat *k. w.*; *n.* kshīpakārī vastu, tanūkārī vastu, adhik jalavat *k. wālī vastu*, vidrā-
- DI-LŪ'TER, *n.* one that makes thin—*Patlā k. w<sup>h</sup>, jal milā-kar patlā k. w<sup>h</sup>.* [vap.
- DI-LŪ'TION, *n.* act of making thin or weak—*Patlā k<sup>h</sup>, raqīq k., tarqīq, za'if k., kam-zor k.*—Tanūkarān, kshīpakarān, kṛṣīkarān, tej ghatnā, jalāmīśarān.
- DI-LŪ'VI-AN, *a.* relating to the deluge—*Tūfāni, tūgāni se mansūb*—Jalapralayasambandhī, jalaplāvanavishayak. [lay ke sadris phailnā.
- DI-LŪ'VI-ATE, *v.* to spread as a flood—*Sail-āb yā tūfān ke māmūd phailnā*—Jalapra-
- DIM, *a.* (S.) not seeing clear, obscure; *v.* to cloud, to obscure—*Dhundhā<sup>h</sup>, dhundhlā yā dhūndhlā<sup>h</sup>, andhlā<sup>h</sup>, chūndhlā yā chūndhlā<sup>h</sup>, andhlā<sup>h</sup>, dhūmlā<sup>h</sup>, kund-nigāh, andherā<sup>h</sup>, be-nūr, be-āb; v. dhūndhlānā<sup>h</sup>, chūndhlānā<sup>h</sup>, dhūndhlā yā chūndhlā k<sup>h</sup>, be-nūr k., be-āb k., andhlā k<sup>h</sup>.*—Nyūnadrishtī, nyūnajyoti, malinaprabh, nishprabh; *v.* satimīr *k.*, aprabh *k.*, aspasht *k.*, malin *k.* [dherā<sup>h</sup>.
- DIM'ISH, *a.* somewhat dim—*Kuchh kuchh dhūmlā<sup>h</sup>, dhūndhlā chūndhlā andhlā yā an*
- DIM'LY, *ad.* not clearly, obscurely—*Dhundh se<sup>h</sup>, dhūndhlāi andhlāi yā chūndhlāi se<sup>h</sup>, dhūndhle-pan yā chūndhle-pan se<sup>h</sup>.*
- DIM'NESS, *n.* dulness of sight, obscurity—*Dhundh<sup>h</sup>, dhūndhlāi<sup>h</sup>, andhlāi<sup>h</sup>, chūndhlāi<sup>h</sup>, dhūndhlā-pan<sup>h</sup>, andhlā-pan<sup>h</sup>, chūndhlā-pan<sup>h</sup>, dhundhkūr<sup>h</sup>, andhkār<sup>h</sup>, tipagi*—Durālokātā, timir. [chūndhlā, andhlā, mandadrishtī.
- DIM'SIGHT-ED, *a.* having weak eyes—*Kund-nigāh, tārīk-chashm, kam-nazar*—Dhundhlā,
- DI-MEN'SION, *n.* (*L. di, mensum*) space, bulk, extent, capacity—*Wus'at, miqdār, 'arz-tūl-umūq, phailāw<sup>h</sup>, masāhat<sup>h</sup>*—Vistār, parimān, mān, lambāi chaurāi gahirāi, parisar, pasār. [parimān k.
- DI-MEN'SION-LESS, *a.* without definite bulk—*Bagair-mu'ayyan-miqdār*—Binā nischit
- DI-MEN'SI-TY, *n.* extent, capacity—*Wus'at, miqdār, phailāw<sup>h</sup>, masāhat*—Vistār, pasār, prasar.

- DI-MĒN'SIVE, *a.* marking the boundaries—*Mahdād k. w., hadt bāndhne w.*—*Parimāṇa-nirūpak, simā bāndhne w.* [*rakhne w.*—*Dwivarnavritta, dwivritta.*]
- DİM'E-TER, *a.* (Gr. *diē, metron*) having two poetical measures—*Nazm ke do wazn*
- DI-MĪD'I-LATE, *v.* (L. *di, medius*) to divide into two equal parts—*Do barābar hisōn meā taqīm k.*—*Do samān bhāgoṇ meṇ vibhakt k., do tulya khaṇd k.*
- DI-MĪN'ISH, *v.* (L. *di, minor*) to make or grow less, to impair, to degrade—*Kam k., gā h., kotāh k. gā h., darje se utārnā, togir k., zalil k.*—*Nyūn k. wā h., ghaṭānā, ghaṭnā, chhotā k. wā h., utārnā, pad se utārnā, padabhrāṇ k.*
- DI-MĪN'ISH-ER, *n.* one who diminishes—*Kam k. w. yā h. w., darje se utārne w.*—*Nyūn k. w. wā h. w., ghaṭāne w., ghaṭne w., padabhrāṇ k. w., pad se utārne w.*
- DI-MĪN'ISH-ING-LY, *ad.* so as to lessen—*Kam-karne yā kam-hone ke taur se*—*Nyūn karne wā nyūn hone ki riti se, ghaṭāne wā ghaṭne ki riti se.*
- DI-MĪN'U-ENT, *a.* lessening—*Kam k. w. yā h. w., kotāh k. w. yā h. w.*—*Ghaṭāne w. wā ghaṭne w., chhotā wā thorā k. w. wā h. w.*
- DİM-I-NŪ'TION, *n.* the act of making less, the state of growing less, discredit, degradation—*Kamāw, kam k., kam h., kami, taylil, tasgir, zillat, mu'zili*—*Nyūn k., ghaṭānā, hrās, nyūnatā, ghaṭi, kshay, kshiti, mān ki hāni, maryādābhaṅg, padachyuti, pada-bhrāṇ, adhikarachyuti, maryādānās.*
- DI-MĪN'U-TIVE, *a.* small, little, contracted; *n.* a word formed to express littleness—*Chhotā<sup>h</sup>, nānā<sup>h</sup>, nannā<sup>h</sup>, kotāh, kūchak, mukhtasir; n. ek laṭz jo kotāhi yā chhotāi zāhir karne ke liye banāyā jātā hai*—*Alp, laghu, kshudra, suksm; n. ek śabd jo chhotāi wā laghutā prakās karne ke nimitta banāyā jātā hai.*
- DI-MĪN'U-TIVE-LY, *ad.* in a diminutive manner—*Kotāhi kūchaki yā tangi se, kotāh yā tang taur se*—*Alp bhāv se, chhotāi se, laghutā se.*
- DI-MĪN'U-TIVE-NESS, *n.* smallness, littleness—*Chhotāi<sup>h</sup>, nanhāi<sup>h</sup>, chhotā-pan<sup>h</sup>, nannhā-pan<sup>h</sup>, kūchaki, tangi*—*Alpatā, kshudratā, laghutā.*
- DĪ-MĪT', *v.* (L. *di, mitto*) to send away—*Bhej d<sup>h</sup>, pathwā d<sup>h</sup>.*
- DI-MĪS'ION, *n.* leave to depart—*Chale jāne ki chhutti<sup>h</sup>.*
- DİM'IS-SO-RY, *a.* granting leave to depart—*Chale jāne ki chhutti d. w<sup>h</sup>.*
- DĪM'I-TY, *n.* (Gr. *dis, mitos*?) a kind of cotton cloth—*Doriyā<sup>h</sup>, gimti<sup>h</sup>, parkāla.*
- DĪM'PLE, *n.* (S. *dynti*?) a hollow in the cheek or chin; *v.* to sink in small cavities—*Gāl yā thuddi kā garhā<sup>h</sup>, chāh-i-zanakh, zanakh-dān; v. gāl yā thuddi par garhā parnā<sup>h</sup>, dhānā<sup>h</sup>, garhā parnā<sup>h</sup>, pachākā<sup>h</sup>.* [*garhā parā huā<sup>h</sup>.*]
- DĪM'PLED, *p. a.* set with dimples—*Gāl yā thuddi garhoṇ se bhari hui<sup>h</sup>, pachkā huā<sup>h</sup>.*
- DĪM'PLY, *a.* full of dimples—*Gāl yā thuddi garhoṇ se bhari hui<sup>h</sup>, garhoṇ se bhārā huā<sup>h</sup>.*
- DĪN, *n.* (S. *dyne*) a loud noise; *v.* to stun with noise—*Shor, gul, gul-gapārā; v. shor se ghabranā yā bahirā k.*—*Kolāhal, chitkār, barī dhvani, haurā; v. haure se bahirā k. wā kān ki chāli urānī.*
- DĪNE, *v.* (S. *dynan*) to eat or give a dinner, to feed—*Khānā khānā<sup>h</sup>, khānā khilānā<sup>h</sup>*—*Bhojan k., bhojan karānā, bhojan d. wā khilānā.* [*bhojan, madhyāhnikāhar.*]
- DĪN'ER, *n.* the chief meal of the day—*Khānā<sup>h</sup>, dīn kā khānā<sup>h</sup>*—*Bhojan, madhyāhna-*
- DĪN'ING-ROOM, *n.* the room for dining—*Chāsht-gāh, khāne kā kamarā, mihmān-khāna*—*Bhojanagrih, bhojanasālā, āharasthān.*
- DĪN'ER-TIME, *n.* the time for dining—*Khāne kā waqt, khānā khāne kā waqt*—*Bhojanakāl, bhojanasamay, āharakāl, madhyāhna-bhojanakāl.*
- DI-NĒT'I-CAL, *a.* (Gr. *dinē*) whirling round—*Dauwār, garlish kartā huā*—*Ghūmtā huā, phirtā huā, chakkar mārta huā.* [*nā<sup>h</sup>, gurajnā<sup>h</sup>, balbalānā<sup>h</sup>, tartarānā<sup>h</sup>.*]
- DĪNG, *v.* (S. *denegun*) to thrust or dash with violence, to bluster—*Putak d<sup>h</sup>, de-mār-*
- DĪN'GLE, *n.* (S. *denu*) a hollow between hills, a dale—*Wādi, dara*—*Ghāti, dari, kandar.*
- DĪN'GY, *a.* (S. *dun*) dark, soiled—*Kālā<sup>h</sup>, mailā<sup>h</sup>, mailā-kuchelā<sup>h</sup>.* [*kuchelā-pan<sup>h</sup>.*]
- DĪN'G-NESS, *n.* the state or quality of being dingy—*Kālā-pan<sup>h</sup>, mailā-pan<sup>h</sup>, mailā-*
- DĪNT, *n.* (S. *dynt*) a blow, a mark, force; *v.* to mark by a blow—*Zarb, zarb kā nishān yā garhā, zor, quwat yā quwat; v. zarb yā chot se nishān yā garhā k.*—*Chot, ghāw, chot wā ghāw kā chihni pachak wā garhā, āghātachihni, bal, śakti; v. āghāt se chihni k., chot wā ghāw se chihni k. wā pachkā d.*
- DĪ'O-CESE, *n.* (Gr. *dia, oikos*) the jurisdiction of a bishop—*Sar-dār pādri kā qalam-rau yā tā alluqa*—*Pradhānadharmādhya-kshādhinādeś.*
- DI-Ō'E-RAN, *n.* a bishop as he stands related to his clergy or flock; *a.* pertaining to a diocese—*Sar-dār pādri; a. sar-dār pādri ke qalam-rau ke muta'alliq*—*Pradhānadharmādhya-ksh; pradhānadharmopadeśak; a. pradhānadharmādhya-kshādhinādeśasam-bandhi, pradhānadharmopadeśakādhinapradeśasam-bandhi.*
- DĪ-ŌP'TRIC, DI-ŌP'TRI-CAL, *a.* (Gr. *dia, optomai*) aiding the sight, pertaining to dioptrics—*Mudad-gār-i-basarat, mudad-gār-i-bīnī, 'ilm-i-basar yā 'ilm-i-manāzīr-o-marā-yā ke na hiase ke muta'alliq jismen inḥirāf-i-shu'ā kā bayān hai*—*Dūradarśanopakarak, dūradrishyupakarak, dūrasthāvastudrishiṭvishayakachākshushāśāstra-prakaraṇasam-bandhi.*

**DĪ-ŌP'TRICKS**, *n. pl.* that part of optics which treats of the refraction of light — *Ilm-i-manāzīr-o-murāyā kā wah hissā jismeh inhirāf-i-shu'ā* — *Dūrastha-vastudrīshṭivishayakachākhushasāstraprakaraṇ*. [Lakshapavyākhyā, bhed.]

**DĀ-O-RĪSM**, *n.* (Gr. *dia, horos*) definition, distinction — *Hadd, tarīf, tamiz, farq* —

**DĪ-O-RĪS'TIC**, *a.* defining, distinguishing — *Mahād-kunanda, tamiz yā farq k. v.* — *Lakshapavyākhyā*, *viśeṣak, prithakkārī*. [Parichchedak wā prithakkārī rīti se.]

**DĪ-O-RĪS'TI-CAL-LY**, *ad.* in a distinguishing manner — *Tamiz yā farq karne ke taur se* —

**DĪP**, *v.* (S. *dyppan*) to put into any liquor, to immerse, to sink, to enter slightly; *n.* inclination downward — *ī-būnā, gota d., gota mārā, garq k. yā h., dūbnā, rawā-rawī dekhā, sarāsari dekhā*; *n. niche ki or jhukāw* — *Bornā, oor lenā, dubo d., dubki d., pāni men baiṭh jānā, būrnā, kīnchit praveś k., idhar udhar thora bahut dekh lenā*. [lene w<sup>h</sup>.]

**DĪP'PER**, *n.* one who dips — *Dūbne w<sup>h</sup>, dubki mārne w<sup>h</sup>, dubāne w<sup>h</sup>, borne w<sup>h</sup>, bop*

**DĪP'CHICK**, *n.* a small bird that dives — *Ek chhotī chīrīyā jo dubki mārtī hai<sup>h</sup>, chhotī pan-dubī<sup>h</sup>*.

**DĪPH'THONG**, *dīp'thong*, *n.* (Gr. *dis, phthongos*) a union of two vowels in one sound — *Do harf-i-illat ki milī hui āwāz, laṭf-i-maqrūn* — *Sandhiswar, yuktadwiswar*.

**DĪ-PLŌ'MA**, *n.* (Gr.) a writing conferring some privilege — *Sanad, manshūr, ulamgā* — *Adhikārapatra, padādāyakapatra*.

**DĪ-PLŌ'MA-QT**, *n.* a privileged state, forms of negotiation, body of envoys — *Ikhtiyār pā-ne ki hālat, pāye hue ikhtiyār ki hālat, elchiyōn ke mu'āmalōn ke dastūrāt, bādshāhi elchiyōn ki jamā'at yā guroh* — *Prāptādhikārāvasthā, prāptādhikārapad, rājādūta-vyavahār, rājādūtasamūh, rājādūtamandāl*. [kārayukt k.]

**DĪ-PLŌ'MATE**, *v.* to invest with a privilege — *Ikhtiyār d. yā bakhshnā* — *Adhikār d.*, *adhi-DĪ-PLŌ-MĀT'IC*, *a.* pertaining to diplomas or diplomacy — *Sanad ke mutū'alliq, pāye hue ikhtiyār ke mutū'alliq, bādshāhi elchiyōn ke dastūrāt yā tariyōn ke mutū'alliq, bādshāhi elchiyōn ke guroh se nisbat-dār* — *Adhikārapatrasambandhi, prāptādhikārāvasthā-sambandhi, prāptādhikārapadavishayak, rājādūtavavyavahārasambandhi, rājādūtasamūh-avishayak, rājapratinidhikārnavishayak*.

**DĪ-PLŌ'MA-TIST**, *n.* one versed in diplomacy — *Bādshāhi elchiyōn ke mu'āmalōn se wāqif shakhs, jo shakhs bādshāhi elchiyōn kā mu'āmalā yā kām khūb samjhe yā jāne* — *Jo jān rājādūtavavyavahār jāntā ho, jo vyakti rājapratinidhikār jāntā ho*.

**DĪP'SAS**, *n.* (Gr.) a serpent whose bite produces a mortal thirst — *Ek sānp jiske kātne se aisi pyās lagti hai ki wah jāti nahīn aur uske mār maran hotā hai<sup>h</sup>*.

**DĪP'TYCH**, *n.* (Gr. *dis, ptuchē*) a register of bishops and martyrs — *Sar-dār pādri aur shahīdōn ke nāmōn ki fihrist* — *Pradhānadharmādhyaksh aur swadharmanarthaprānātyāgiyōn ke nāmōn ki bahi*.

**DĪRĒ**, *a.* (L. *dirus*) dreadful, horrible — *Khauf-nāk, haul-nāk, haibat-nāk* — *Bhayānak, DĪRĒ'FUL*, *a.* terrible, dismal — *Haul-nāk, muhib, khauf-nāk* — *Bhayānkar, dārup, bhayā-nak, ghor*.

**DĪRĒ'FUL-NESS**, *n.* dreadfulfulness, horror — *Haul-nāki, haibat-nāki, khauf* — *Bhayānakatwa,*

**DĪRĒ'NESS**, *n.* dismalness, horror — *Haibat-nāki, haul-nāki, haibat, khauf* — *Dārupatā, dārupatwa, bhīmatā, bhay, dar, mahāsānkā*.

**DĪ-RĒCT**, *v.* (L. *di, rectum*) to aim or drive in a straight line, to point, to regulate, to order, to superscribe with the name and residence of the person to whom something is sent; *a.* straight, open, plain — *Nishān k., dikhlanā<sup>h</sup>, intizām k., band-o-bast k., ihtimām k., durust k., sādhnā<sup>h</sup>, hidāyat k., tariqa batlānā, tajwiz k., farmānā, irshād k., hukm k., sar-nāma aur nām-nishān likhnā*; *a. rāst, 'ain, mustuvī, sidhā<sup>h</sup>, mustaqīm, sarīf, sāf, zahīr* — *Abhisandhān k., laksh k., tāk bāndhnā, batānā, dikhānā, riti-baddha k., vidhivat k., thik k., vyavasthit k., anūsāsān k., chalānā, nirdes k., path batānā, mārgapradarsān k., ṭhahranā, ājnā k., ādes k., nām aur patā ṭhikhānā likhnā*; *a. riju, sūdhā, avakra, khulā, vyakt, spashṭ*.

**DĪ-RĒŌ'TON**, *n.* aim, order, superscription — *Nishān, samī yā tarāf, hukm, farmān, irshād, sar-nāma, nām-nishān* — *Sandhān, abhisandhān, or, diā, ājnā, ādes, nirdes, patā, ṭhikānā, patrādēs, patra kā patā wā ṭhikānā*.

**DĪ-RĒŌ'TIVE**, *a.* having power to direct — *Rāk-numā, rah-numā, hidāyat-kunanda, hukm d. w., intizām karne ki tāqat rakhne w.* — *Uddesak, nirdesak, ādesī, darsak, sūchak, pathadarśak*.

**DĪ-RĒCT'LY**, *ad.* in a straight line, immediately — *Sidhe khatt meṁ, sidhā, āl-fair, isi-dam* — *Saral rekhā meṁ, sojhā, sūdhā, sūdh meṁ, jhat, jhatpat, usi kshap, tetkshap*.

**DĪ-RĒCT'NESS**, *n.* straightness, straight course — *Rāstī, sidhāi<sup>h</sup>, sidhi rāh* — *Sojhāi, sudhāi, sūdhā path*.

**DĪ-RĒŌ'TON**, *n.* one who directs, a rule — *Kār-kun, kār-pardāz, mukhtār-i-kār, rāk-numā, rah-numā, rāk-bar, rah-bar, mushīr, salāh-kār, qā'idā, dastūr* — *Sampādak, adish-thātā, kāryānirvāhak, adhyaksh, anūsāsak, mantri, pathadarśak, adhikārī, ādesī, niyam, vidhi*.

- DI-REC-TÓ-RI-AL, *a.* giving direction, belonging to directors—*Farmane w.*, *hidāyat k. w.*, *kār-pardāson ke muta'alliq*—*Adesi*, *nirdeshā*, *adeshtā*, *ades k. w.*, *adhishtātagapa-vishayak*, *kāryanirvāhakasamūhasambandhi*.
- DI-REC-TÓ-RY, *n.* a book of directions, a guide, a board of directors; *a.* guiding, commanding—*Kitāb-i hidāyat*, *hidāyat-nāma*, *dastūru-l'-amal*, *rāh-bar yā rah-bar*, *rah-numā*, *kār-kunān yā kār-pardāson ki majlis*; *a.* *rah-numā k. w.*, *hidāyat k. w.*, *hukm k. w.*, *irshād k. w.*—*Paddhatigranth*, *paddhati*, *pathadarsak*, *mārgadarsak*, *adhishtātagapasabha*, *kāryanirvāhakapasabha*; *a.* *prudarsak*, *darśuk*, *adesak*, *adesi*.
- DI-REC-TRESS, DI-REC-TRIX, *n.* a female who directs—*Kār-pardāzin*, *kār-kunā*, *intizām k. wālī*—*Adhikāriṇī*, *kārya nirvāh karnewālī stri*, *anūsāsan karnewālī stri*.
- DI-REMP-TION, *n.* (*L. dis*, *emptum*) separation—*Judai*, *mufāraqat*—*Viyog*, *būgāw*, *prithakkaran*.
- DI-RĒP-TION, *n.* (*L. di*, *raptum*) the act of plundering—*Lūt<sup>h</sup>*, *lūt-pāt<sup>h</sup>*. [git.]
- DIRGE, *n.* (*L. dirige*) a mournful ditty, a funeral song—*Marṣiya*, *mātami git*—*Soka-DIRK*, *n.* (*Gael. durc*) a dagger—*Chkurā<sup>h</sup>*, *khujar*, *katār<sup>h</sup>*.
- DIRT, *n.* (*D. dryt*) mud, filth, mire, earth; *v.* to foul, to bemire—*Kichap<sup>h</sup>*, *kich<sup>h</sup>*, *mail<sup>h</sup>*, *chahlā yā chihlā<sup>h</sup>*, *dhul<sup>h</sup>*, *mitti<sup>h</sup>*, *māti<sup>h</sup>*; *v.* *mailā k<sup>h</sup>*, *bhar-dānā<sup>h</sup>*, *kich meṇ bhar-dānā<sup>h</sup>*.
- DIRTY, *a.* foul, nasty, filthy, sullied, mean, base; *v.* to foul, to soil—*Mailā<sup>h</sup>*, *nā-pāk*, *najis*, *galiz*, *āludā*, *dūn*, *zālī*, *kamīnā*; *v.* *mailā k<sup>h</sup>*, *bhar dānā<sup>h</sup>*—*Malin*, *malin kalmash*, *kālush*, *samal*, *malawān*, *bharā huā*, *kich wā mail meṇ bharā huā*, *nich*, *kutsit*, *adham*.
- DIRTY-LY, *ad.* nastily, filthily, meanly—*Mailē-pan se<sup>h</sup>*, *kuchele-pan se<sup>h</sup>*, *nich-pane se<sup>h</sup>*.
- DIRTY-NESS, *n.* nastiness, meanness—*Mailā-pan*, *najāsāt*, *gilāzāt*, *pāji-pan*, *kaminagi*, *nā-pāki*, *āludagi*—*Malinatā*, *malinatā*, *samalatā*, *kalushatwa*, *adhamatā*, *nichai*, *nichatwa*. [*k.*, *zā'if k.*—*Asakt k.*, *asamarth k.*, *durbal k.*, *balahin k.*]
- DIS-ABLE, *v.* (*L. dis*, *S. abal*) to deprive of force, to weaken—*Nā-tawān k.*, *be-tāqat*
- DIS-ABLE-ITY, *n.* want of power, weakness—*Nā-tawānī*, *nā-tāqatī*, *be-qudratī*, *zā'ifi*, *zū'f*, *lā-chāri*, *ḍumqudāri*—*Asakti*, *asamarthya*, *śaktihinatā*, *daurbalya*.
- DIS-ABLE-MENT, *n.* weakness, impediment—*Nā-tawānī kam-corī*, *'adam-liyāqat*, *nā-lāngi ān ke rā se rok*—*Asakti*, *asamarthya*, *vyavasthā ke anusār pratibandh*.
- DIS-A-BUSE', *v.* (*L. dis*, *ab*, *usum*) to undeceive, to set right—*Mugālate se bachānā*, *kosh-yār k.*, *durust batānā*—*Bhram se chhurānā*, *dhokhe se bachānā*, *thik batānā*.
- DIS-AC-COM-MO-DATE, *v.* (*L. dis*, *ad*, *con*, *modus*) to put to inconvenience—*Tuklif yā diqq-dāri d.*—*Pirā d.*, *kasht d.*, *kleś d.* [wā ayogyatā.]
- DIS-AC-COM-MO-DATION, *n.* state of being unfit—*Tuklif yā 'adam-i-liyāqat*—*Kasht kleś*
- DIS-AC-KNOWLEDGE, *dis-ak-nōl'edge*, *v.* (*L. dis*, *S. enarran*, *leggan*) to deny, to disown—*Inkār k.*, *mukarnā<sup>h</sup>*, *munkir k.*—*Naṭnā*, *na mānnā*, *aswikār k.*
- DIS-A-DORN', *v.* (*L. dis*, *ad*, *orno*) to deprive of ornament—*Zewar utār lenā*, *zebāish dār k.*—*Alankār utār lenā*, *śobhārahit wā śobhāhin k.*
- DIS-AD-VAN-TAGE, *n.* (*L. dis*, *Fr. avant*) loss, injury to interest; *v.* to injure—*Nuqsān*, *ziyān*, *zarar*, *khālāt*; *v.* *ziyān k.*, *nuqsān pahunchānā*—*Hāni*, *ghāṭā*, *apakār*, *kshatī*, *ahit*, *anisht*; *v.* *hāni kshatī wā apakār k.*
- DIS-AD-VAN-TAGEOUS, *a.* unfavourable—*Be-fāida*, *lā-hāsīl*, *muzirr*, *gair-mufid*, *be-sūd*—*Hānikar*, *apakārī wā apakarak*, *kshatikarak*, *pratikūl*, *amaṅgal*.
- DIS-AD-VAN-TAGEOUS-LY, *ad.* unfavourably—*Be-fāida*, *lā-hāsīl*—*Pratikūlatā se*, *amaṅgal se*, *apakār wā ahit se*. [ahit, amaṅgal, anisht.]
- DIS-AD-VAN-TAGEOUS-NESS, *n.* loss, injury—*Nuqsān*, *ziyān*, *zarar*—*Hāni*, *kshatī*, *apakār*,
- DIS-AF-FECT', *v.* (*L. dis*, *ad*, *factum*) to fill with discontent, to dislike, to disorder—*Be-dil k.*, *bad-gumān k.*, *bad-khwāh k.*, *nafrat k.*, *nā-pasand k.*, *durham-barham k.*, *abtar k.*—*Durmanask k.*, *vīmanask k.*, *dūse ke prati virakt wā asantusht k.*, *ghin k.*, *vair k.*, *agar bagar k.*, *astavyast k.*
- DIS-AF-FECT'ED, *p. a.* alienated, unfriendly—*Be-dil*, *bad-dil*, *dil-phirā-huā*, *bad-zann*, *bad-bar*, *bad-gumān*, *bad-khwāh*, *bad-andesh*—*Durmanask*, *vīmanask*, *virakt*, *ahitaishi*, *ahit*, *vipriy*. [*bad-bari*, *bad-andeshī*—*Viraktatā*, *vipriyatā*, *ahitatwa*.]
- DIS-AF-FECT'ED-NESS, *n.* the state of being disaffected—*Be-dil*, *bad-dil*, *bad-khwāh*,
- DIS-AF-FECTION, *n.* alienation, dislike—*Mufāraqat*, *be-gānagi*, *bad-khwāhī*, *bad-gumānī*, *bad-andeshī*, *nafrat*, *karāhat*—*Virakti*, *virāg*, *daurmanasya*, *vaimanasya*, *ghriṇā*, *ghin*, *vair*, *dweṣh*, *vipriyatā*.
- DIS-AF-FECTION-ATE, *a.* not well disposed—*Bad-khwāh*, *bad-andesh*, *bad-gumān*—*Vairi*, *virakt*, *vipriy*, *vīmanask*, *durmanask*, *ahitaishi*.
- DIS-AF-FIRM', *v.* (*L. dis*, *ad*, *firmsus*) to contradict, to deny—*Bar-'aks kahnā*, *radd k.*, *bar-ikhilāf kahnā*, *inkār k.*—*Viparit kahnā*, *kāt d.*, *khandan k.*, *naṭnā*, *aswikār k.*
- DIS-AF-FIRM'ANCE, *n.* denial, confutation—*Inkār*, *ibtāl*, *radd*—*Aswikār*, *nakār*, *khandan*, *pratyākhyān*. [*ke liye khol d<sup>h</sup>*.]
- DIS-AF-FÖREST, *v.* (*L. dis*, *Fr. a*, *forêt*) to throw open a forest—*Kisi jangal ko sab*

- DIS-A-GREE'**, *v.* (L. *dis*, Fr. *a, gré*) to differ, to be unsuitable — *Ná-muwáŋq h.*, *mu-khálif h.*, *mu-khálif-ráe h.*, *ná-sú h.*, *be-mel h.* — Asammat *h.*, *anaikya h.*, *biphar-ná*, *biphar-ná*, *ayogya h.*, *viruddh h.*
- DIS-A-GREE'A-BLE**, *a.* unsuitable, displeasing — *Ná-muwáŋq*, *ná-látq*, *ná-pasand*, *ná-ga-wár*, *bad-maza*, *ná-muŋhál* — *Ayogya*, *viruddh*, *viparit*, *pratikúl*, *apriya*, *amanohar*, *aruchir*, *anishy*, *asukhad*. [*bad-mazgi* — *Viruddhatá*, *apriyatá*, *vipriyatá*, *aramyatá*]
- DIS-A-GREE'A-BLE-NESS**, *n.* unpleasantness — *Ná-muwáŋqat*, *ná-pasandidagi*, *ná-gawári*, *DIS-A-GREE'A-BLY*, *ad.* unpleasantly — *Ná-pasandidagi se*, *ná-gawári se*, *bad-mazgi se* — *Apriyatá se*, *vipriyatá se*, *nishit rūp se*.
- DIS-A-GREE'MENT**, *n.* difference, contrariety — *Ná-muwáŋqat*, *zidd*, *mu-khálafat*, *ikhti-láf* — *Bhed*, *bhinnatá*, *antar*, *asammati*, *virodh*, *viruddhatá*, *viparitátá*.
- DIS-AL-LÓW**, *v.* (L. *dis*, S. *a, tyfan*) to deny, to refuse permission — *Inkár k.*, *ná-man-zúr k.*, *ná-qubúl k.*, *rawá n. k.*, *ijázat na d.*, *parwánagi na d.*, *man' k.* — *Náhin k.*, *na-hin k.*, *nakárná*, *zaŋná*, *na mánná*, *nishedh k.*, *haŋakná*.
- DIS-AL-LÓW'A-BLE**, *a.* not allowable — *Ná-mumkinu-l-manzúri*, *qábil-i-inkár*, *ná-jáiz*, *gair-mubáh* — *Ananujñeya*, *pratyákhyey*, *adharmya*. [*nakár*, *pratirodh*]
- DIS-AL-LÓW'ANCE**, *n.* prohibition — *Inkár*, *man'*, *imtiná'*, *mumána'at* — *Nishedh*, *haŋak*, *DIS-ÁN'I-MATE*, *v.* (L. *dis*, *animus*) to deprive of life, to discourage — *Már dálná'*, *j'in lená yá márná*, *afsurda k.*, *udás k.* — *Nirjiv k.*, *man torná*, *man chhotá k.*
- DIS-ÁN-I-MÁ'TION**, *n.* privation of life — *Ján-halaki*, *be-jáni* — *Prāṇaharaṇ*, *prāṇanāś*.
- DIS-AN-NŪL'**, *v.* (L. *dis*, *ad, nullus*) to make void — *Mauqúf k.*, *radd k.*, *bátíl k.* — *Mitá d.*, *metná*, *lop k.*, *khaṇḍan k.*, *nishphal k.*, *anyathá k.*
- DIS-AN-NŪL'ER**, *n.* one who makes void — *Mauqúf k. w.*, *radd k. w.*, *bátíl k. w.* — *Mitá d. w.*, *met dáne w.*, *lopakárek*, *nishphal wá anyathá k. w.* [*anyathákaran*]
- DIS-AN-NŪL'ING**, *n.* the act of making void — *Radd*, *mansúkhí*, *mauqúfi* — *Khaṇḍan*, *lop*, *DIS-AN-NŪL'MENT*, *n.* the act of making void — *Radd*, *mauqúfi*, *mustardá*, *mansúkhí* — *Anyathákaran*, *nishphalakaran*, *lop*, *khaṇḍan*.
- DIS-A-NOINT'**, *v.* (L. *dis*, *ad, unctum*) to render consecration invalid — *Niyáz yá taqdis ko bátíl k.* — *Saṅskár pratishthá wá abhishek ko anyathá k.*
- DIS-AP-PAR'EL**, *v.* (L. *dis*, *ad, paro*) to disrobe, to disorder — *Poshák yá libás utár lená*, *be-tartib k.*, *darham-barham k.*, *ná-durust k.* — *Kapre utár lená*, *naŋgá k.*, *vivastra k.*, *astavyast k.*, *garbaráná*, *ultá pultá k.*
- DIS-AP-PÉAR'**, *v.* (L. *des*, *ad, pareo*) to be lost to the view, to vanish — *Káfúr ho jáná*, *qáib h.*, *gum h.* — *Adriśya h.*, *apratyaksh h.*, *játá rahná*, *champat h.*, *biláy jáná*.
- DIS-AP-PÉAR'ANCE**, *n.* removal from sight — *Qáib yá gum h.*, *lop* — *Antardhán*, *adarsan*, *alokan*.
- DIS-AP-POINT'**, *v.* (L. *dis*, *ad, punctum*) to defeat expectation, to balk — *Ná-ummed k.*, *máyús k.*, *mahrúm k.* — *Nirás k.*, *nirás k.*, *ásá torná*, *ásábhaṅg k.*, *dánt khatte k.*
- DIS-AP-POINT'MENT**, *n.* defeat of expectation — *Ná-ummedí*, *máyúsi*, *yás*, *ná-muráđi*, *ná-kámi* — *Áśákhaṇḍan*, *nairáśya*, *ásábhaṅg*.
- DIS-AP-PROPRI-ATE**, *v.* (L. *dis*, *ad, proprius*) to withdraw from an appropriate use; *a.* not appropriated — *Kisi kháss kám se judá k.*; *a.* *gair-makhsús*, *kisi kháss kám ke liye makhsús nahín* — *Kisi viśesh kárya se dúr k.* *wá khiúch lená*; *a.* *kisi kárya meñ viśesh karke nahín lagáyá gayá*.
- DIS-AP-PROVE'**, *v.* (L. *dis*, *ad, probo*) to dislike, to censure — *Ná-pasand k.*, *ná-man-zúr k.*, *ilzám k. yá d.*, *mazammát k.* — *Aswikár k.*, *grahan na k.*, *na cháhna*, *ghriṇá k.*, *nindá k.*, *apavád k.*, *dokhná*, *dosh d.*
- DIS-AP-PRO-BÁ'TION**, *n.* dislike, censure — *Ná-pasandí*, *nafrin*, *ná-manzúri*, *nafrat*, *kar-áhat*, *ilzám*, *mazammát* — *Apriti*, *aswikár*, *ghriṇá*, *ghin*, *nindá*. [*apriti*, *nindá*]
- DIS-AP-PROV'AL**, *n.* censure, condemnation — *Ná-manzúri*, *nafrin*, *mazammát* — *Aswikár*, *DIS-ARM'*, *v.* (L. *dis*, *armo*) to deprive of arms, to divest — *Haithyár chhin-lená*, *be-siláh k.*, *khálí k.*, *le-lená* — *Sastrahin k.*, *niráyudh k.*, *nihásstra k.*, *utár lená*, *har lená*.
- DIS-ARM'ER**, *n.* one who disarms — *Haithyár chhin lene w.*, *be-siláh k. w.*, *khálí k. w.*, *le-lene w.* — *Sastrahin k. w.*, *nihásstrakári*, *utár lene w.*
- DIS-ARM'ING**, *n.* deprivation of arms — *Haithyár ká chhin lená* — *Nihásstrakaran*.
- DIS-AR-RANGE'**, *v.* (L. *dis*, *ad, Fr. ranger*) to put out of order, to unsettle — *Be-band-o bast k.*, *darham-barham k.*, *abtar k.* — *Astavyast k.*, *garbar k.*, *garbaráná*.
- DIS-AR-RANGE'MENT**, *n.* disorder, confusion — *Be-tartibi*, *be-inticámi*, *darhamí*, *abtarí* — *Vyutkram*, *kramabhaṅg*, *ulaŋpulaŋ*, *garbaráhat*.
- DIS-AR-RÁY'**, *v.* (L. *dis*, *ad, S. wrigan?*) to undress, to overthrow; *n.* undress, disorder, confusion — *Poshák yá libás utárná*, *shikast d.*, *hazimat d.*; *n.* *be-libási*, *be-po-shákí*, *abtarí*, *be-tartibi* — *Kapre utárná*, *vivastra k.*, *haráná*, *már bhagáná*; *n.* *vastra-hinatá*, *vivastratá*, *vyutkram*, *ulaŋpulaŋ*, *garbaráhat*. [*thak k.*]
- DIS-AS-SOCI-ATE**, *v.* (L. *dis*, *ad, socius*) to disunite — *Judá k.* — *Alag k.*, *algáná*, *pri-*
- DIS-ASTER**, *n.* (L. *dis*, *astrum*) misfortune, calamity, misery; *v.* to blast, to injure, to afflict — *Bad-bakhtí*, *áfát*, *hádisa*, *musibat*; *v.* *qárat k.*, *siyán k.*, *nuŋgán pahún*.

- cháná, taklif d., isá d.* — Abhāgya, duradriah, vipad, vipatti, upadrava, āpad, ut-pāt, duhkh, kles; *v. nashit k., hāni k., apakār k., pirā d., kles d.*
- DIS-ĀS'TROUS, *a.* unlucky, calamitous — *Kam-bakht, bad-bakht, āfat-rasīda, musibat-zada, mustir, ziyān-kār, manhūs* — Durbhāgya, abhāga, āpatprāpt, vipadgrast, duhkhī, apakārak, hanikārak, amāṅgal, anisht. [duhkh se, durbhāgya se.]
- DIS-ĀS'TROUS-LY, *ad.* in a disastrous manner — *Bad-bakhti se, kam-bakhti se* — Vipad se, DIS-AUTHORIZE, *v. (L. dis, auctor)* to deprive of authority — *Ikhtiyār se ma'zūl k., be-mu'tabar k.* — Adhikār chhin lenā, bin sāl h kā k.
- DIS-A-VOUCH', *v. (L. dis, ad, voco)* to retract profession, to disown — *Mukarnā<sup>b</sup>, in-kār k.* — Kahkar nat jānā, nāhiñ k., nahiñ k., na mānnā.
- DIS-A-VOW', *v. (L. dis, ad, voveo)* to disown, to deny — *Inkār k., mukarnā<sup>b</sup>* — Na mānnā, aswikār k., nat jānā, nāhiñ k., nahiñ k.
- DIS-A-VOW'AL, DIS-A-VOW'MENT, *n.* denial — *Inkār* — Aswikār, nakār.
- DIS-BAND', *v. (L. dis, S. banda)* to dismiss from service, to disperse — *Gol bar-taraf k., lashkar ko tor dālā, bar-taraf k., jarāb d., chhitrānā<sup>b</sup>, judā h.* — Senā ko yuddha-karm se chhuṇā d., sānyabhaṅg k., bikhernā, bithrānā, alag h. [utārnā.]
- DIS-BARK', *v. (L. dis, Fr. barque)* to land from a ship — *Jahāz se utārnā* — Nāv se DIS-BE-LIEVE', *v. (L. dis, S. gelyfan)* not to believe — *I'tibār na k., i'tiqād na k.* — Na mānnā, vīswās na k., apratyay k., aviśwās k.
- DIS-BE-LIEF', *n.* refusal of belief — *Be-i'tibārī, be-i'tiqādī* — Apratyay, aviśwās.
- DIS-BE-LIEVER, *n.* one who refuses belief — *Munkir, qair-mu'taqid, nā-mu'taqid, kāfir* — Apratyayakārī, vīswās na k. w., nāstik. [pad se nikāl d.]
- DIS-BENCH', *v. (L. dis, S. benc)* to drive from a seat — *Kisi 'uhda se ma'zūl k.* — Kisi DIS-BOW'EL, *v. (L. dis, Fr. boyau)* to take out the intestines — *Antē se ahtariyān nikāl lenā<sup>b</sup>.* [nā<sup>b</sup>.]
- DIS-BRANCH', *v. (L. dis, Fr. branche)* to separate or break off — *Dāl-kātnā<sup>b</sup>, chhān-* DIS-BUR'DEN', *v. (L. dis, S. byrthen)* to ease of a burden, to unload — *Bojh utārnā<sup>b</sup>, bojh nikālānā<sup>b</sup>, halkā k<sup>h</sup>.* [— Vyay k., utāhā d., utāhānā, lagānā.]
- DIS-BURSE', *v. (L. dis, bursa)* to spend or lay out money — *Sarf k., kharch k., kharj k.* DIS-BURSEMENT, *n.* a disbursing, the sum spent — *Sarf, masraf, lhabj, kharch, kharj kiyā gayā mablag, makhārīj* — Vyay, dhanavyay, utāhiyā huā rupiya, vyayitadhan.
- DIS-CAL'CE-ATE, *v. (L. dis, calceus)* to put off the shoes — *Jūtā utārnā<sup>b</sup>.*
- DIS-CAL'CE-ATION, *n.* a pulling off the shoes — *Jūtā utārnā<sup>b</sup>.*
- DIS-CAN'DY, *v. (L. dis, candeo)* to melt — *Ghulnā<sup>b</sup>, galnā<sup>b</sup>.*
- DIS-CARD', *v. (L. dis, charta)* to dismiss from service or employment — *Bar-taraf k., ma'zūl k., daf' k., dir' k<sup>h</sup>.* — Padachyut k., kisi kām se chhorā d., nikāl d.
- DIS-CAR'NATE, *a.* (L. dis, caro) stripped of flesh — *Ni-goshta, be-gosht* — Mānsahīn, nirmāns, amāns. [utārnā<sup>b</sup>.]
- DIS-CASE', *v. (L. dis, Fr. casse)* to strip, to undress — *Nangā k<sup>h</sup>, udhernā<sup>b</sup>, kapre* DIS-CEP-TA'TION, *n.* (L. dis, captum) controversy, disputation — *Mubāhasa, baḥs, takrār, hujjat* — Vādānuvād, vād, vivād.
- DIS-CERN', *v. (L. dis, cerno)* to discover, to distinguish, to judge — *Zāhir k., daryāft k., ma'līm k., imtiyāz k., tamiz k., farq jānnā, tajwiz k.* — Dekhnā, bījhnā, tārnā, soḥh k., thikānā lagānā, jānnā, pahchānnā, vivechānā k., vichārānā, ṭhahrānā.
- DIS-CERN'ER, *n.* one who discerns — *Daryāft k. w., zāhir k. w., tamiz yā imtiyāz k. w., nazar-bāz, nazrā, tamizī, mudassir, tajwiz k. w.* — Dekhne w., dekhwaiyā, tārne w., thikānā lagāne w., pahachāne w., vivek k. w., vivechak, vivechānā k. w.
- DIS-CERN'IBLE, *a.* that may be discerned — *Daryāft hone ke qābil, tamiz hone ke lāiq, dekh-payne ke lāiq, mumkinu-l-imtiyāz, zāhir, khulā<sup>b</sup>* — Drīśya, drishti-gochar, pratyakṣh, samjhe jāne ke yogya, pahachāne jāne ke yogya. [spasht, vyakt, khulā khulā.]
- DIS-CERN'IBLY, *ad.* perceptibly, apparently — *Zāhiran, zāhirā, āshkāra* — Pratyakṣh, DIS-CERN'ING, *n.* the power of distinguishing; *p. a.* judicious, knowing — *Tamiz karne ki tāqat, imtiyāz karne ki quwwat, quwwat-i-tamiz; a. 'aql-mand, hoṣh-yār, sāhib-i-imtiyāz, zirak, fahmīda, wāqif, āgāh* — Vivechānāsakti, vivekasakti; *q. a.* vivekī, dirghadriah, parināmadarśī, vijnā.
- DIS-CERN'ING-LY, *ad.* judiciously, acutely — *'Aql-mandī se, tez-fahmī se, zirakī se* — Buddhi-mānī se, tikṣhātā se, tikṣhāpabuddhi se.
- DIS-CERN'MENT, *n.* power of distinguishing, judgment — *Tamiz karne ki tāqat, idrāk, imtiyāz, bīnīsh, shu'ūr, zirakī, fahm* — Vivechānāsakti, vivek, vichār.
- DIS-CERP', *v. (L. dis, carpo)* to tear in pieces, to separate — *Chithārnā<sup>b</sup>, chirmā<sup>b</sup>, phārnā<sup>b</sup>, alag k<sup>h</sup>.*
- DIS-CERP'TI-BLE, *a.* separable, frangible — *Judāi-pazīr, āsānī se tūṭne ke lāiq* — Khandaniya, alag hone ke yogya, tūṭne ke yogya, bhaṅgur, bhedyā.
- DIS-CERP'TI-BLY, *ad.* the state or quality of being separable — *Judāi-pazīrī, tūṭne ki liyāqat* — Khandaniyatā, alag hone ki yogyatā, tūṭne ki yogyatā, bhaṅgurātā, vibhe-
- DIS-CERP'TION, *n.* the act of pulling to pieces — *Tukre-tukre k<sup>h</sup>.* [dyatā.]

**DIS-CHARGE**, *v.* (L. *dis*, Fr. *charger*) to disburden, to unload, to pay, to execute, to dismiss, to release, to break up; *n.* a vent, explosion, dismissal, release, ransom, payment, execution—*Bojh utārne* <sup>h</sup>, *bojh khālī k.*, *dāgnā*, *atā k.*, *be-bāq k.*, *anjām d.*, *ba-jā lānā*, *bar-taraf k.*, *mauqūf k.*, *javāh d.*, *rihā k.*, *khālās k.*, *makhlasī d.*, *shikast h.*; *n.* *nikāś* <sup>h</sup>, *dhārākā* <sup>h</sup>, *shalq*, *shalkh*, *bar-tarafī*, *mauqūfī*, *rihātī*, *makhlasī*, *chhorautā* <sup>h</sup>, *adv.* *be-bāqī*, *ba-jā-āvarī*—*Bhar utārā*, *bhar nikālā*, *chālānā*, *chhornā*, *chukānā*, *chukā d.*, *nibāhnā*, *nirvāh k.*, *chālānā*, *chhorī d.*, *mukt k.*, *chhor d.*, *phaṭ jānā*, *tūt jānā*; *n.* *nikāl*, *karākā*, *bharākā*, *padachyuti*, *kisi pad wā adhitār se bāhar k.*, *mukti*, *chhutī*, *nistār*, *uddhārarthamūlya*, *chhorāne kā mol*, *pari-śodhan*, *pariśuddhi*, *nirvāh*, *nibāh*, *nishpatti*.

**DIS-CHARGER**, *n.* one who discharges—*Bojh utārne w.* <sup>h</sup>, *bojh khālī k. w.*, *dāgne w.*, *atā k. w.*, *anjām d. w.*, *bar-taraf k. w.*, *rihā k. w.*, *khālās k. w.*, *shikast h. w.*—*Bhar utārne w.*, *bhar nikālne w.*, *chālāne w.*, *chhorne w.*, *chukāne w.*, *nibāhne w.*, *nirvāhak*, *chhorā d. w.*, *mukt k. w.*, *chhor d. w.*, *phaṭ jāne w.*, *tūt jāne w.*

**DIS-CHURCH**, *v.* (L. *dis*, Gr. *kurios, oikos*) to deprive of the rank of a church—*Girje ke darja se khārij k.*—*Isāibhajanabhawan ke pad se bīhar k.*

**DIS-CIDE**, **DIS-CIND**, *v.* (L. *dis*, *scindo*) to cut in two, to divide—*Do-tūk k.* <sup>h</sup>.

**DIS-CIPLE**, *n.* (L. *disco*) a scholar, a follower; *v.* to train—*Shāgirdī*, *murid*, *talmīz*, *pai-rau*; *v.* *tarbiyat k.*, *ta'lim k.*—*Śishya*, *cheli*, *pachhlaguā*, *pa-chhādgāmī*, *anuyāyī*; *v.* *sikshā d.*, *sikshanā*. [vidyārthitwa, anuyāyitwa.]

**DIS-CIPLESHIP**, *n.* the state of a disciple—*Shāgirdī*, *muridī*, *pai-rau-garī*—*Sikshyatwa*.

**DIS-CIPLE LIKE**, *a.* becoming a disciple—*Shāgird murid yā pai-rau ke lāiq*—*Śishya chelā wā anuyāyī ke yogya*.

**DIS-CIPLINE**, *n.* education, rule of government, military regulation, subjection, punishment, external mortification; *v.* to educate, to regulate, to keep in order, to punish—*Tarbiyat*, *tālīb*, *ta'lim*, *band-o-bast kā qā'idā*, *i. itizām*, *zabt o rabt*, *jāngī qā'idā yā intizām*, *fauj ke qawā'id*, *zabt*, *ikhṭiyār*, *tambih*, *sazā*, *jismānī taklīf*, *tapasyā* <sup>h</sup>, *jog* <sup>h</sup>; *v.* *tarbiyat k.*, *ta'lim k.*, *intizām k.*, *zabt men rakkhānā*, *bi-qā'idā rakkhānā*, *sazā d. yā k.*, *ta'zir k. yā d.*, *sazī se durust k.*—*Śiksha*, *upadeś*, *adhyāpan*, *rājanitī*, *yuddha ikshā*, *yuddhanitī*, *yuddhavyavasthā*, *yuddhabhyāsa*, *vaśibhūtātī*, *va-ātā*, *śāsan*, *daman*, *dand*, *śāstradand*, *nigrah*; *v.* *sikshā k.* <sup>h</sup> *wā d.*, *sikshānā*, *sikhlān*, *vidhivat k.*, *niyam k.*, *śāsan k.*, *vyavasthit k.*, *yathākram se rakkhānā*, *dand d.*, *tājanā k.*

**DIS-CIPLINABLE**, *a.* capable of instruction—*Tarbiyat pazīr*—*Śāsaniya*, *śikshaniya*.

**DIS-CIPLINABLENESS**, *n.* capacity of instruction, state of subjection—*Tarbiyat-pazīrī*, *ta'lim pazīrī*, *islāh-pazīrī*, *zabt*, *tābi'dārī*—*Śāsaniyatā*, *śikshaniyatā*, *vasatā*.

**DIS-CIPLINANT**, *n.* one of a religious order so called from their practice of scourging themselves or other rigid discipline—*Paqīr jo apne badan ko taklīf dewe*—*Yogi wā tapaswī jo apne sarīr ko dand dewe*.

**DIS-CIPLINARIAN**, *a.* pertaining to discipline; *n.* one strict in discipline—*Tarbiyat se mansīb*, *band-o-bast-ke-qawā'id laskharī-qawā'id zabt yā saza ke muta'alliq*; *n.* *qā'idā-dān*, *hukm-rān*, *qawā'id-dān*—*Śikshā rājanitī yuddhasikshā vasatā wā dand kā sambandhī*; *n.* *niyamak*, *śisiti*, *śāsan k. w.*, *yuddhanitijñā*.

**DIS-CIPLINARITY**, *a.* pertaining to discipline—*Ta'lim ke muta'alliq*, *qawā'id intizām zabt tambih yā band-o-bast ke muta'alliq*—*Śikshāvishayak*, *rājanitivishayak*, *yuddhabhyāsa-sambandhī*, *śishtivishayak*, *śāsanavishayak*.

**DIS-CLAIM**, *v.* (L. *dis*, *clamo*) to disown, to deny, to renounce—*Munkīr h.*, *inkār k.*, *tark k.*—*Nāhiñ yā nahiñ k.*, *aswikār k.*, *angikār na k.*, *parityāg k.*, *chhor d.*

**DIS-CLAIMER**, *n.* one that disclaims—*Munkīr*, *inkār k. w.*, *tārik*, *tark k. w.*—*Nāhiñ yā nahiñ k. w.*, *angikār na k. w.*, *aswikartā*, *chhor d. w.*

**DIS-CLAIMATION**, *n.* the act of disclaiming—*Inkār*, *tark*—*Nakār*, *aswikār*, *tyāg*.

**DIS-CLOSE**, *v.* (L. *dis*, *clausum*) to uncover, to reveal, to tell—*Kholnā* <sup>h</sup>, *fāsh k.*, *āsh-kār āshkāra yā āshkāra k.*, *kahnā yā kah-d* <sup>h</sup>.—*Ughārnā*, *prakās k.*, *prakaṭ wā prakaṭ k.*, *batānā wā batlānā*.

**DIS-CLOSER**, *n.* one who discloses—*Kholne w.* <sup>h</sup>, *fāsh k. w.*, *āshkāra āshkāra yā āshkāra k. w.*, *kahne w.*—*Ughārne w.*, *prakās k. w.*, *prakāśak*, *batāne w.*

**DIS-CLOSURE**, *n.* a revealing, discovery—*Izhār*, *poshida bāt ko huwatāda yā āshkāra k.*, *mukāshafa*, *zuhūr*, *ifshā*, *inkishāf*—*Prakatikaran*, *prakat k.*, *prakās*, *prachāran*.

**DIS-CLUSION**, *n.* a throwing out, emission—*Bāhar phenkāw* <sup>h</sup>, *khurīj*, *ikhraj*—*Utkshepan*, *nirāsan*, *utsarg*.

**DIS-COLOR**, *v.* (L. *dis*, *color*) to change the colour, to stain—*Bad-rañg k.*, *rañg badalnā*, *dāg-dār yā dagilā k.*, *dāg dālnā*—*Vivarn k.*, *dhabī dālnā*, *bhar dālnā*.

**DIS-COLORATION**, *n.* change of colour, stain—*Bad-rañgī*, *dāg*—*Varnavikār*, *vivarnatwa*, *dhabbā*. [nānāvārn, chitravichitra.]

**DIS-COLOURED**, *a.* having various colours—*Bad-rañg*, *gūn-ā-gūn*, *rañg-ā-rañg*—*Vivarn*,

**DIS-COMFIT**, *v.* (L. *dis*, *con*, *figo*) to defeat, to vanquish; *n.* defeat—*Shikast d.*,



*fath k., maglúb k.; n. shikast, haz'mat*—Haráná, jitrná, jit lená, parást k., parájit k.; n. hár, parájay, parábhav.

DIS-COM'FI TURE, *n.* defeat, overthrow—*Shikast, hazimat*—Hár, parábhav, parájay.

DIS-COMFORT, *n.* (L. *dis, con, fortis*) uneasiness, sorrow; *v.* to grieve, to sadden—*Be-chaini, gam, ranj; v. ranj d., gam-gin k.*—Asukh, asutshatá, piqá, kleá, santáp, šok, khed; *v. kurhaná, dukh d., píra d., khedit k., udás k.*

DIS-COM-MEND', *v.* (L. *dis, con, mendo*) to blame, to censure—*Ilám d., malámat k., shikáyat k., bad nám k.*—Dosh d., dokhná, aprás'insá k., apavád k., nindá k.

DIS-COM-MEND'A-BLE, *a.* blamable—*Qábil-i-malámat, qábil-i-ilzám, mulzam*—Doshaniy, aprás'insaniy, dokhe jáne ke yogya. [nindá, kalañk.]

DIS-COM-MEN D'ATION, *n.* blame, reproach—*Ilzám, mal'imat, bad-námi, dush nám*—Dosh,

DIS-COM-MISS'ION, *v.* (L. *dis, con, missum*) to deprive of a commission—*Kisi ikhtiyár se ma'zúl k.*—Kisi adbhikár se rahit k.

DIS COM-MO-DATE, DIS-COM-MODE', *v.* (L. *dis, con, modus*) to put to inconvenience—*Tukl'if d., tasdi' d., zá d., diqqat d.*—Kleá d., pírá wá kashit d.

DIS COM-MÓ'DI OUS, *a.* inconvenient—*Ná-muwáfiq, ná-muwáib, be-mauqa', tukl'if-dih*—Anupayukt, ayogya, kash akar, aswásthayanak.

DIS-COM-MÓ'DI OUS-NESS, DIS-COM-MÓ'DI-TY, *n.* inconvenience, disadvantage—*Ná-muwá-faqat, qubáhat, tukl'if, tasdi', nuqsán, ziyán, harj*—Thakthak, archan, nyuktatá, háni, apakár.

DIS-COM-MON, *v.* (L. *dis, con, munus*) to deprive of privileges—*Huqúq le lená, kisi jagah ke huqúq se ma'zúl k.*—Adbhikár le lená, kisi sthán ke adbhikáron se rahit k.

DIS-COM-POSE', *v.* (L. *dis, con, positum*) to disorder, to disturb, to vex—*Darham-barham k., abtar k., be-tartib k., muztarib k., hairán k., be-zár k., diqq k., tasdi' d.*—Garbarána, uláť pulat k., ghabarána, vyákul k., asthir k., khijhána, satiná.

DIS-COM-PÓ'S-ED-NESS, *n.* perturbation—*Izitráb, be-qarári, tashwish, hairáni, intishár*—Ghabráhat, vyákulatá, ákulatá, asthiratá.

DIS-COM-PÓ'S-URE, *n.* disorder—*Darhami, barhami, izitráb, be-qarári, hairáni, intishár*—Garbaráhat, ghabráhat, vyákulatá, ákulatá.

DIS-CON-CERT', *v.* (L. *dis, con, certo*) to unsettle, to defeat—*Muztarib k., be-qarár k., shikast k., bigápná<sup>h</sup>*—Vyákul k., asthir k., tor dálná, vritthá k.

DIS-CON-FÓRM-I-TY, *n.* (L. *dis, con, forma*) want of agreement—*Ná-ittifáqi, be-mel, ná-muwáfaqat*—Anmel, asadriśya, asaṅgati, viruddhatá.

DIS-CON-GRÓ-I-TY, *n.* (L. *dis, congruo*) disagreement—*Ná-muwáfaqat, ilhitaláf, ná mel*—Anmel, asadriśya, asaṅgati, viparitatá. [Alag k.; prithak k.]

DIS-CON-NECT', *v.* (L. *dis, con, necto*) to di-unite, to disjoin—*Judá k., 'aláhida k.*—DIS-CON-NEC'TION, *n.* disunion—*Judái, 'aláhidaqi*—Viyog, asaṅyog.

DIS-CON-SENT', *v.* (L. *dis, con, sentio*) to disagree, to differ—*Ná-muwáfiq h., mukhta-lif-rác h., khiláf h.*—Asaṅgit h., viruddh h., asammāt h.

DIS-CÓN'SO-LATE, *a.* (L. *dis, con, solor*) comfortless, sorrowful—*Afsurda, dil-gir, malál, gam-gin*—Udás, mílan, níránand, khedit, šokánwit.

DIS-CÓN'SO-LA-QY, *n.* want of comfort—*Udási<sup>h</sup>*. [níránand, khed se.]

DIS-CÓN'SO-LATE-LY, *ad.* comfortlessly—*Afsurdagi se, dil-giri se, gam-gini se*—Udási se, DIS-CÓN'SO-LATE-NESS, *n.* the state or quality of being comfortless—*Afsurdagi, dil-giri, gam-gini, malál*—Udási, khed.

DIS-CÓN-SO-L'ATION, *n.* want of comfort—*Dil-giri, gam-gini, malál*—Udási.

DIS-CON-TÉNT', *n.* (L. *dis, con, tentum*) want of content; *a.* dissatisfied; *v.* to dissatisfy, to make uneasy—*Be-qaná'ati, ná-kúmi, be-sabri, ná-rázi, ná-khushi; a. be-qaná'at, ná-ráz, ná-khush, ná-kám, be-sabr; v. ná-ráz k., ná-khush k., ranjida k., be-táb k., be-kal k., be-qarár k.*—Asantosh, asantushatá, atriptatá, atripti, aprasannatá; *a.* asantushat, udás, níránand, aprasanna; *v.* asantushat k., aprasanna k., asukhi wá udvigna k.

DIS-CON-TÉNT'ED, *a.* dissatisfied, uneasy—*Be-qaná'at, ná-kám, be-sabr, ná-khush, ná-ráz, be-táb, be-qarár, be-kul*—Asantushat, udás, aprasanna, asukhi, udvigna.

DIS-CON-TÉNT'ED-LY, *ad.* with dissatisfaction—*Be-qaná'ati se, be-tábi se, ná-rázi se, ná-khushi se*—Asantushatá se, asantosh se, aprasannatá se.

DIS-CON-TÉNT'ED-NESS, *n.* dissatisfaction—*Ná-rázi, ná-khushi, ranjidadgi*—Asantushatá, atripti, aprasannatá, asantosh.

DIS-CON-TÉNT'MENT, *n.* uneasiness—*Ná-khushi, ná-rázi, be-qaná'ati, be-tábi, be-kali, be-qarári, be-chaini*—Asantosh, asantushatá, aprasannatá, aparitripti, udveg, asukh, aswasthya.

DIS-CON-TÍN'UE, *v.* (L. *dis, con, teneo*) to leave off, to cease—*Mauqíf k. yá h., mungatí k. yá h., and k. yá h.*—Chhorná, Chhor d., rokná wá rukná, nivritta k. wá h.

DIS-CON-TÍN'U-ANCE, *n.* cessation—*Náqa, waqfa, mauqífi, band k.*—Virám, nivritti, rukáw, anjhá, vichched. [chhed, algáw.]

DIS-CON-TÍN'U-ATION, *n.* disruption—*Farg, judái, tafriqa, fásila*—Bíoh, antar, vich-

- DIS-CON-TIN'U-ER, *n.* one who discontinues — *Mauqif-kunanda, band k. w.* — Rokne *w.*, *nivritta k. w.*, *chhor d. w.* [algaw, nyarapan.]
- DIS-CON-TI-NŪ'I-TY, *n.* disunity of parts — *Judái, 'aláhidagi, ná-pairavastagi* — Vichchhed,
- DIS-CON-TIN'U-OUS, *a.* broken off, wide — *Mauqif, mungati<sup>h</sup>, mu'attal, judá, kusháda* — Nivritta, vichchhinna, roká huá, chhor diya gayá, pasará, chaurá, algáyá huá.
- DIS-CÖRD, *n.* (*L. dis, cor*) disagreement, mutual anger; *v.* to disagree — *Ikhtiláf, ná-ittifáti, ná-muwáfagat, be-táli, ná-sazi, chakhá-chakhi, khalish, qaziya*; *v. ná-mu-wáfag k.* — Bhed, viruddhatá, vaiswarya, anmel, phut, virodh, bigar, jhagrá; *v. paras-par viruddh l.*
- DIS-CÖR'DANCE, DIS-CÖR'DAN-QY, *n.* disagreement, opposition, inconsistency — *Ná-muwá-fagat, ná-sazi, muqábala, ná-munasabat* — Anmel, vibhinuata, vimati, asammati, virodh, viruddhatá, viparitatá, asaigati.
- DIS-CÖR'DANT, *a.* inconsistent, inharmonious — *Ná-munasib, ná-muwáfag, bar-'aks, mukhta-lif, ná-sáz-gár, be-tál* — Asaigat, viparít, viruddh, viswar, aswar, vaitálik, kuswar.
- DIS-CÖR'DANT-LY, *ad. in* a discordant manner — *Ná-muwáfagat se, ná-munasabat se, mukhálafat se, be-táli se* — Asaigati se, viruddhatá se, viparitatá se, virodh se, vis-war, kuswar.
- DIS-CÖRD'FUL, *a.* quarrelsome, contentious — *Jhagrálú<sup>h</sup>, laráká<sup>h</sup>, laráñká<sup>h</sup>.*
- DIS-CÖUNT, *n.* (*L. dis, con, puto*) deduction, an allowance — *Battá<sup>h</sup>, phirtá<sup>h</sup>.*
- DIS-CÖUNT', *v.* to pay back, to deduct — *De-dena<sup>h</sup>, chuká-d<sup>h</sup>, kát-lená<sup>h</sup>, battá kát-lená<sup>h</sup>, battá nikálná<sup>h</sup>, byáj kát-lená<sup>h</sup>.*
- DIS-CÖUNT'ER, *n.* one who discounts — *Battá kát-lene w<sup>h</sup>, byáj kát-lene w<sup>h</sup>.*
- DIS-CÖUNT'E-NANCE, *v.* (*L. dis, con, teneo*) to abash, to discourage; *n.* cold treat-ment — *Sharmanda k., be-dil k., khátir na k., dabá d<sup>h</sup>.*; *n. be-iltifáti* — Lajwana, lajít k., man torná, anukúl na l., anádar k., kisi bát se muñh pher lená; *n. anádar.*
- DIS-CÖUNT'E-NAN-GER, *n.* one who discourages — *Be-dil k. w., khátir ná k. w., be-iltifáti k. w.* — Man torne w., anukúl na h. w., anádar k. w.
- DIS-CÖUR'AGE, *v.* (*L. dis, cor*) to dishearten, to depress, to deter — *Be-dil k., himmat torná, dabá rakhná<sup>h</sup>, dahshat de-kar báz rakhná* — Man torná, man chhotá k., dabána, dabá d., bhay dekar hatá d. wá rokná.
- DIS-CÖUR'AGE-MENT, *n.* the act of disheartening, that which disheartens — *Dil-shikani, khátir-shikani, dil-shikan* — Manobhañg, mantutáw, wah jo ji ko torai.
- DIS-CÖUR'A-GER, *n.* one who discourages — *Be-dil k. w., himmat torne w., dabá rakhne w<sup>h</sup>, dahshat dikhla-kar báz rakhne w.* — Man torne w., man chhotá k. w., dabáne w., bhay dikhákar hatá dene w.
- DIS-CÖURSE', *n.* (*L. dis, cursum*) conversation, a speech, a sermon, a treatise; *v.* to converse, to treat of, to reason — *Guft-gú, qil o-qál, zabáni bayán, kalima, wa'z, risála*; *v. guft-gú k., bayán k., bahr yá taqrir k.* — Bāchit, sambhāshān, ālāp, kathopakathan, sālanākāravākya, dharmakathan, dharmopdesāvishayavākya, lekh, granth; *v. bāchhit k., sambhāshān k., ālāp k., vyākhyā k., tark k., vichār k.*
- DIS-CÖUR'SER, *n.* one who discourses — *Guft-gú k. w., zabáni bayán k. w., mutakallim, goyanda, wa'z k. w., bahr yá taqrir k. w.* — Bāchhit k. w., sambhāshān k. w., vaktā, ālāpi, kathak, vādī.
- DIS-CÖUR'SING, *n.* the act of conversing — *Guft-gú* — Bāchhit, ālāp, sambhāshān.
- DIS-CÖUR'SIVE, *a.* reasoning, conversable — *Taqrir k. w., mubāhāsi, hujjati, ma'qul-go* — Tarkī, ālāpi.
- DIS-CÖURTE-IOUS, *a.* (*L. dis, Fr. cour*) uncivil, rude, unpolite — *Bad-khulq, be-mu-ravvat, ná-tarāshida, durusht, bad-akhilāq, be-adab* — Asabhyā, āsisht, rukhā, kuśil.
- DIS-CÖURTE-IOUS-LY, *ad.* uncivilly, rudely — *Bad-khulqi se, be-muravvati se, durushti se, bad-akhilāqi se* — Asabhyatāpūrvak, āsishtatā se, rukhāi se.
- DIS-CÖURTE-SY, *n.* incivility, rudeness — *Bad-akhilāqi, be-adabi, shokhi, gustākhi, be-muravvati* — Kuśilātā, duhśilātā, āsishtatā, asabhyatā, rukhāi.
- DIS-CÖVER, *v.* (*L. dis, con, operio*) to show, to expose, to reveal, to espy, to find out, to detect — *Dikhlanā<sup>h</sup>, 'ayāñ k., fāsh k., namūd k., āshkāra k., zāhir k., dekhnā<sup>h</sup>, daryāft k., ikhtirā<sup>h</sup> k., tjad k., ma'lum k., dhūñh-nikálnā<sup>h</sup>, pakar-pānā<sup>h</sup>* — Dekhānā, prakāś k., vyakt k., kholmā, kah d., tāknā, nirakhnā, samajh jānā, būjh jānā, nikálnā, pānā, dekh pānā.
- DIS-CÖV'ER-A-BLE, *a.* that may be discovered — *Zāhir hone ke qābil, daryāft hone ke lāiq, dekh parne ke lāiq* — Prakat wā pragat hone ke yogya, jān parne ke yogya, dekh parne wā dekhe jāne ke yogya.
- DIS-CÖV'ER-ER, *n.* one who discovers — *Dekhlanē w<sup>h</sup>, 'ayāñ k. w., fāsh k. w., kashif, kashāf, zāhir k. w., mūjid, daryāft k. w., dhūñh-nikálnā w<sup>h</sup>, pakar-pānē w<sup>h</sup>* — Dekhānē w., prakat wā pragat k. w., prakāśak, vyakt k. w., nikálnē w., nirakhnē w., dekh pānē w.
- DIS-CÖV'ER-Y, *n.* the act of discovering, that which is discovered — *Inkshāf, ifshā, daryāft, zāhir ki hui shai, jo bāt daryāft hoti hai* — Prakaśan, nirūpān, anusan-

dhán, prakāśit vastu, jo bāt prakat kī jāy.

DIS-CRED'IT, *n.* (L. *dis, credo*) ignominy, reproach, disgrace; *v.* to deprive of credit, to disgrace—*Bad-nāmi, be-ītibāri, be-hurmati, ruswāi, fazihat*; *v. be-ītibār k., bāwar na k., be-izzat yā khujf k., bad-nām k., be-ābrū k.*—Akhyāti, durnām, apamān, asambhram, amaryāda; *v. apramāp k., aviśwās k., prāmānya laghu k., aviśwās k., akirti k., apamān k., mānshat k., halkā k.*

DIS-CRED'IT-A-BLE, *a.* disgraceful, reproachful—*Ma'yūb, ruswā, nā-shāista, zabūn*—Akirtakār, kalañkakar, apamānakārī, ayaśaskar.

DIS-CRE'ET, *a.* (L. *dis, cretum*) prudent, cautious, modest—*'Aqil, 'āqibat-andesh, hosh-yār, fuhmida, bā-hayā, sharm-sār, sharm-nāk; bā-tamiz*—Pariyāmadarśi, sāva-dhān, chaukas, sañkochi, lajlā, vinayī, vinit.

DIS-CRE'ET'LY, *ad.* prudently, cautiously—*'Aql se, dānāi se, hosh-yāri se*—Vivechanā-pūrvak, pariñāmadrishti se, sāvadhāni se.

DIS-CRE'ET'NESS, *n.* quality of being discreet—*'Aql-mandī, hosh-yāri, bā-hayāi, sharm-sāri*—Vivechanā, pariñāmadrishti, swatdhāni.

DIS-CRE'ITE, *a.* distinct, disjoined—*'Alāhida, judā*—Nyārā, prithak, alag.

DIS-CRE'TION, *n.* prudence, wise management, liberty of acting according to one's own judgment—*'Āqibat-andeshi, aql, imtiyāz, tamiz, 'aql-mandī kā band-o-bast, ikhtiyār, marzi*—Samajh, būjh, vivechanā, vichār, vijñatā, vivechanāpūrvakanirvāhaṇ, prasañgānusāravarttanādhiḥkār, swatantratā.

DIS-CRE'TION-AL, *a.* left to discretion or choice—*Ikhtiyārī, marzi ke mutābiq*—Ich-chhā ke anusār, swechchhānusāri, vichārādhin. [chhānusār, swachchhand.

DIS-CRE'TION-AL-LY, *ad.* at pleasure or choice—*Khushi yā ikhtiyār ke mutābiq*—Swech-

DIS-CRE'TION-A-RY, *a.* unlimited, unrestrained—*Nā-muqaiy, mutlaq, mutlaq-i-inān, be-hadd, be-qaid*—Swādhin, swachchhand, niravadhī, bin sīmā kā, aniyat, bin bāndhej.

DIS-CRE'TIVE, *a.* separate, distinct—*Judā, 'alāhida*—Nyārā, prithak, alag.

DIS-CRE'TIVE-LY, *ad.* in a disreitive manner—*Judāi se, 'alāhida tarah se*—Nyārī riti se, prithak bhāw se.

DIS-CRE-PANT, *a.* (L. *dis, crepo*) different, disagreeing, contrary—*Mukhtalif, mukhālif, nā-sāz, nā-muwāfiq, bar-khilāf, bar-aks*—Bhinna, viruddh, viparīt.

DIS-CRE-PAN'CE, DIS-CRE-PAN-QY, *n.* difference—*Farq, ikhtilāf, nā-muwāfaqat*—Bhed, bhinnatā, virodh, viruddhatā.

DIS-CRIM'I-NATE, *v.* (L. *dis, crimen*) to distinguish, to separate, to make a difference; *a.* distinguished—*Imtiyāz k., tamiz k., judā yā 'alāhida k., farq k.*; *a. imtiyāz kiyā gayā, tamiz kiyā gayā, 'alāhida kiyā gayā*—Pahchānna, viśesh k., alag k., prithak k., lakshaṇ k., bhed k.; *a. viśeshit, viśesh kiyā gayā, prithak kiyā gayā.*

DIS-CRIM'I-NATE-LY, *ad.* distinctly, minutely—*Rā-imtiyāz, mufassalāna, tafsilāna*—Nyārī riti se, prithakarūp se, viśesh bhāw se, sūkshmarūp se.

DIS-CRIM'I-N'ATION, *n.* the act or faculty of distinguishing, distinction, a mark—*Imtiyāz, tamiz, tafrīq, farq kā nishān*—Vivek, vivechanā, algāw, prithakkaraṇ, bhed, bhedachihh. [viśeshak, prabhedakār.

DIS-CRIM'I-NA-TIVE, *a.* marking distinction—*Tamiz k. v., farq k. v., mumayyiz*—Vivekī,

DIS-CRIM'I-NA-TIVE-LY, *ad.* with discrimination—*Bā-imtiyāz, bā-tamiz, bā-tafrīq*—Vivek se, vivechanāpūrvak, vichār sahīt.

DIS-CU'BI-TO-RY, *a.* (L. *dis, cudo*) leaning, inclining—*Jhukā huā<sup>h</sup>.*

DIS-CUM'BER-QY, *n.* the act of leaning—*Jhukāw<sup>h</sup>.*

DIS-CUL'PATE, *v.* (L. *dis, culpa*) to clear from blame—*Be-gunāh ṭhahranā, be-jurm sābit k.*—Nirdoshi wā niraparādhī ṭhahranā. [halkā k.<sup>h</sup>.

DIS-CUM'BER, *v.* (L. *dis, kommeren*) to unburden, to disengage—*Bojh utār lenā<sup>h</sup>.*

DIS-CUR'SION, *n.* (L. *dis, cursum*) a running or rambling about—*Daur-dhūp<sup>h</sup>, idhar udhar daurnā yā ghūmnā<sup>h</sup>.*

DIS-CUR'SIST, *n.* an arguer, a disputer—*Bahhās, takrārī, taqrirī*—Vādī, tarkī, vivādī.

DIS-CUR'SIVE, *a.* moving about, desultory, argumentative—*Ghūmtā<sup>h</sup>, phirtā<sup>h</sup>, ramtā<sup>h</sup>, be-tartīb, be-rabt, be-zabt, qābil-i-hujjat, dalili*—Bhramanāśil, iol asthir wā niyamarahit, hetūpanyāśil, tarkī.

DIS-CUR'SIVE-LY, *ad.* in a discursive manner—*Ghūmtē phirtē<sup>h</sup>, be-silsila, be-tartībī se, taqrir yā baḥs se*—Ramte ramte, bhraman karte, binā niyam, lolatā se, asthiratā se, hetūpanyāśilātāpūrvak, tark se.

DIS-CUR'SIVE-NESS, *n.* the state or quality of being discursive—*Ghūmne-phirne ki hālat yā khāssiyat, be-tartībī, be-rabtī, qābiliyat-i-hujjat*—Bhramanāśilātā, lolatā, niyamarahitāwā, hetūpanyāśilātā.

DIS-CUR'SO-RY, *a.* argumental, rational—*Bahsi, dalili, hujjat ke muta'alliq, ma'qūl, bahhās, hujjatī, qābil-i-hujjat*—Tārkik, vitarki, vivādī, nyayānusāri.

DIS-CUS, *n.* (L.) a quoit—*Chakrā<sup>h</sup>, khelne ke liye chakkar<sup>h</sup>.*

DIS-CUSS', *v.* (L. *dis, quassum*) to examine, to debate, to disperse—*Tajwiz k., tahqiq*

- k., bahasná, mubáhasa k., takhlíl k., phailáná<sup>h</sup>, baitháná<sup>h</sup>—* Vichárná, dekhná bhálná, vivechaná k., jánchná, tark k., vādānuvād k., rasadosh nashṭ k., utárná, phailá d.
- DIS-CŪS'SER**, *n.* one who discusses—*Tajwiz k. w., tahqiq k. w., bahhá, phorá waḡaira baithátnē w., takhlíl-kunanda—*Dekhne bhálnē w., vivechak, jánchnē w., tarkí, vādí, rasadoshaná ak, raá utár d. w., phailá d. w.
- DIS-CŪS'SION**, *n.* examination, disquisition, dispersion—*Tajwiz, intihán, tahqiqát, tahqiq, mubáhasa, takhlíl—*Parikshá, vichár, samikshá, vivechaná, vitarik, vādānuvād, vidrávan. [*Rasadoshanásak, dushṭarasavidrávak, phorá baithá dene ko samarth.*]
- DIS-CŪS'SIVE**, *a.* disquietent—*Phorá waḡaira baithá dene ki táqat rakhne w., muhallíl—*
- DIS CŪ'TIENT**, *dis cū'shent, a.* dispersing morbid matters; *n.* a medicine which disperses tumors—*Phorón ko baithá d. w<sup>h</sup>, hure ras ko phailá-kar dár kar d. w<sup>h</sup>, muhallíl; n. phorón ko baithá dene wáli dawá, muhallíl dawá—*Śothaghna, visphotaghna; *n.* śothaghna aushadh, visphotaghna aushadh.
- DIS-DĀIN'**, *v.* (*L. dis, dignus*) to think unworthy, to scorn; *n.* scorn, contempt—*Khafif yá haqir jānná, ná-chiz samajhná, ihánat k., haqárat yá haqárat k.; n. ihánat, haqárat, tahqir, karáhiyat—*Halká wá tuchchha samajhná, avajñá k., anádar k., ghriṇá k., ghin k.; *n.* ghriṇá, ghin, avajñá, nirákarau.
- DIS-DĀIN'FUL**, *a.* scornful, contemptuous—*Ihánat-numá, haqárat k. w., mudammaḡ, magrúr, mutakabbir—*Ghriṇávisishṭ, ghriṇákári, avajñákári, ahaṇkári, avamáni.
- DIS-DĀIN'FUL-LY**, *ad.* with haughty scorn—*Mudammagána, haqárat se, ihánat se—*Ghriṇápúrvaḡ, ghin wá ahaṇkár se. [*Ghriṇávisishṭatá, sonmáthata, adhdhatya.*]
- DIS-DĀIN'FUL-NESS**, *n.* haughty scorn—*Magrúrí, takabbúr, haqárat, ihánat-numái—*
- DIS-DĀIN'ING**, *n.* scorn, contempt—*Haqárat, ihánat—*Ghriṇá, ghin, avajñá.
- DIS-EASE'**, *n.* (*L. dis, Fr. aise*) distemper, malady; *v.* to afflict with disease, to infect—*Marz, maraz, ázar, bimári; v. mariz k., ázar d., ázar d.—*Rog, vyádhi; *v. rogi k., rogárt k., vyádhiḡrast k.*
- DIS-EASED'**, *p. a.* affected by disease—*Mariz, bimár, ázarí—*Rogí, rogagrast, rogártta.
- DIS-EAS'ED-NESS**, *n.* sickness, morbidness—*Bimári, be-árámí, ázar—*Rog, vyádhi.
- DIS-EASE'FUL**, *a.* abounding with disease—*Pur-marz, ázar yá bimári se dhará huá—*Rogamay, vyádhi se bhará huá.
- DIS-EASE'MENT**, *n.* trouble, inconvenience—*Be-chainí, taklif—*Asukh, klés, saṇkat.
- DIS-EDGE'**, *v.* (*L. dis, S. ecy*) to blunt—*Dhár murná yá moti k<sup>h</sup>, bhoñthrá k<sup>h</sup>, bhoñthá k<sup>h</sup>. [utárná yá utárná<sup>h</sup>—*Utárná, utárná.
- DIS-EM-BÁRK'**, *v.* (*L. dis, in, Fr. barque*) to land, to put on shore—*Jaház se kanáre*
- DIS-EM-BÁR'RASS**, *v.* (*L. dis, Fr. embarras*) to free from embarrassment—*Jhanjhat se chhuráná<sup>h</sup>.*
- DIS-EM-BAY'**, *v.* (*L. dis, in, S. bugar*) to clear from a bay—*Khári yá kol se nikálná<sup>h</sup>.*
- DIS-EM-BIT'TER**, *v.* (*L. dis, in, S. bitter*) to free from bitterness—*Karwái nikál dátná<sup>h</sup>.*
- DIS-EM-BOD'Y**, *v.* (*L. dis, in, S. bodig*) to divest of body, to discharge—*Be-jism k., be-badan k., mauqif k., bar-taraf k.—*Ásarir k., anaṇḡ k., dehabin k., chhorá d.
- DIS-EM-BOD'IED**, *p. a.* divested of the body—*Be-jism yá be-badan kiya huá—*Anaṇḡ, ásarir, dehátit, vidēh, tyaktadeh, muktadeh, dehabin kiya huá.
- DIS-EM-BÖGUE'**, *v.* (*L. dis, in, Fr. bouche*) to pour out, to discharge, to flow out—*Dhálwí<sup>h</sup>, urehná<sup>h</sup>, giráná<sup>h</sup>, chhorná<sup>h</sup>, bah jānná<sup>h</sup>, phát-nikalná<sup>h</sup>.*
- DIS-EM-BÖ'SOM**, *v.* (*L. dis, in, S. bosom*) to separate from the bosom—*Chhátí se alag k<sup>h</sup>. [nikálná<sup>h</sup>.*
- DIS-EM-BÖW'EL** *v.* (*L. dis, in, Fr. boyau*) to take out the bowels—*Antón yá ántari*
- DIS-EM-BRÖIL'**, *v.* (*L. dis, in, Fr. brouiller*) to free from perplexity—*Balá yá diḡḡat se rihá k.—*Nirupát k., nirupadrav k., jhanjhat se mukt k.
- DIS-EN-ÁBLE**, *v.* (*L. dis, in, S. abul*) to deprive of power—*Be-maḡdúr k., ná-táqat k.—*Asamarth k., śaktihin k.
- DIS-EN-CHÁNT'**, *v.* (*L. dis, in, cantum*) to free from enchantment—*Jádú kátná, jhárná<sup>h</sup>, toná utárná<sup>h</sup>, afsún se mahfúz rakhná—*Tóná kátná, mantramukt k., abhichárabhanḡak. [*Jhárne w., tone totke ko kátnē w., abhichárabhanḡak.*]
- DIS-EN-CHÁNT'ER**, *n.* one who disenchanta—*Jádú kátnē w., afsún se mahfúz rakhne w.—*
- DIS-EN-CŪM'BER**, *v.* (*L. dis, in, D. kommeren*) to free from encumbrance—*Bár se rihá k., halká k<sup>h</sup>—*Bhár se mukt k., bojh utárná, nirvighna k.
- DIS-EN-CŪM'BRAŇCE**, *n.* freedom from encumbrance—*Bár se rihái—*Bhár se mukti, nirvighnatá.
- DIS-EN-GÁGE'**, *v.* (*L. dis, in, Fr. gager*) to separate, to extricate, to withdraw, to release, to free—*Judá k., suljháná<sup>h</sup>, nikálná<sup>h</sup>, uhná<sup>h</sup>, ázad k., khalás k.—*Alag k., nyára k., kholná, chhurá lená chhurá d. wá chhurá láná, rṭhā lená, mukt k., ud-dhár k.
- DIS-EN-GÁGED'**, *p. a.* separated, released, vacant, at leisure—*Rihá, khalás, kháli, be-shuḡl, fariḡ—*Alag, mukt, śunya, nirvyápár, vyápáraśunya. [*Mukti, obhutkára, śunyata.*]
- DIS-EN-GÁGE'MENT**, *n.* release, vacancy—*Maḡhṭasí, rihái, faráḡat, fursat, be-shuḡl—*

- DIS-EN-NÓBLE**, *v.* (L. *dis, in, nobilis*) to deprive of what ennobles—*Zalil k., past k.*  
—Adham k. [*kátná*—Kharre se ními kátná, nám kátná.]
- DIS-EN-RÓLL**, *v.* (L. *dis, in, Fr. rôle*) to erise from a roll or list—*Pihrist se nám*
- DIS-EN-SLÁVE**, *v.* (L. *dis, in, Ger. esclavé*) to free from bondage—*Ázád k., rihái d., khalás k.*—Mukt k., bandhan se chhorána, bañdhuai se uddhár k.
- DIS-EN-TÁN'GLE**, *v.* (L. *dis, in, S. tang* ?) to unravel, to disengage—*Suljháná<sup>h</sup>, jhan-jhat se chhuráná<sup>h</sup>, alag k<sup>h</sup>.*
- DIS-EN-TÁN'GLE-MENT**, *n.* disengagement—*Suljháw<sup>h</sup>, algáw<sup>h</sup>.*
- DIS-EN-THRÁI'**, *v.* (L. *dis, in, S. thwél*) to set free—*Ázád k., rihá k., rihái d., khalás k.*—Mukt k., bañdhuai se chhuráni.
- DIS-EN-THRONE'**, *v.* (L. *dis, in, thronus*) to depose from sovereignty—*Be-táj-o-takht k., takht se utárná*—*Sinhásan se utárná, rájapadachyut k.*
- DIS-EN-TÍ'TLE**, *v.* (L. *dis, in, titulus*) to deprive of title—*Laqáb yá haqq se mahrum k.*—*Padávi wá adhikár se rabit k.*
- DIS-EN-TRÁN'CE**, *v.* (L. *dis, in, Fr. transe*) to awaken from a trance—*Be-hoshi se hosh-yár k., be-dár k.*—*Jagáná, múrchchha se jagáná.*
- DIS-E-SPOÚSE**, *v.* (L. *dis, e, sponsum*) to separate after espousal—*Taláq d., katkhudái ke 'aqd se ázíd k.*—*Stri purush ko paraspar prithak k.*
- DIS-E-STÉEM'**, *n.* (L. *dis, aestimo*) want of esteem, slight regard; *v.* to regard slightly—*Be-'izzati, sukhí, haqárat; v. haqárat k., be-'izzat k., halká jánná<sup>h</sup>*—*Anádar, avamán, avajná, ghni; v. apádar k., avajná k.*
- DIS-ES-TI-MÁ'TION**, *n.* disrespect—*Be-qadrí, be-'izzati*—*Avamán.*
- DIS-FÁ'VOUR**, *n.* (L. *dis, favor*) slight displeasure, dislike; *v.* to discountenance, to deform—*Chakhá-chakhí, ná-ráz', ná-khushi, karáhat; v. ná-iltifáti k., ná-mihr-bán k., bad-súrat k.*—*Aprasannatá, ananukúlati, apriti, aruchi; v. aprasanna h., anukúl na h., kudaul k.*
- DIS-FÁ'VOUR-ER**, *n.* one who disfavours—*Ná-iltifáti k. w., ná-mihr-báni k. w.*—*Anukúl na h. w., aprasanna h. w., anugrah na k. w.*
- DIS-FÍG'URE**, *v.* (L. *dis, figura*) to change to a worse form, to deface—*Bad-súrat k., súrat bigárná, bad-numá k.*—*Virúp k., kudaul k.*
- DIS-FÍG-U-RÁ'TION**, *n.* act of disfiguring—*Bad-shakhtí, bad-súratí, bad-numá', bad-súr it k., bad-numá k.*—*Kudaul k., kurúpakaray, virúpakaran.* [puti, kudauli.]
- DIS-FÍG'URE-MENT**, *n.* change to a worse form—*Bad súratí, bad-shakhtí*—*Virúpatí, kurú-DIS FÓR'EST. See DISAFFOREST.*
- DIS-FRÁN'CHISE**, *v.* (L. *dis, Fr. franc*) to deprive of privileges—*Be-haqq k., be-istih-gág k., huqúq se mahrum k.*—*Adhikárahin k.* [rij k.—*Adhikáraháni, adhikáralop.*
- DIS-FRÁN'CHISE-MENT**, *n.* the act of depriving of privileges—*Be-istihgági, huqúq se khá-*
- DIS-FÚR'NISH**, *v.* (L. *dis, Fr. fournir*) to deprive of furniture or apparatus, to strip—*Asbáb se mahrum k., sámán le-lená, chhin lená<sup>h</sup>*—*Sámagri le lená, utár lená, naṅgá k.*
- DIS-GÁR'NISH**, *v.* (L. *dis, Fr. garnir*) to strip of ornaments—*Gahná utár lená<sup>h</sup>.*
- DIS-ÓR'RÍ-SON**, *v.* to deprive of a garrison—*Qal'a ki fauj se mahrum k., qal'a ki fauj ko uthá lená*—*Durgasainya se rahit k., koṭ wá garhi ko sená se hín wá rahit k.*
- DIS-GLÓ'RÍ-FY**, *v.* (L. *dis, gloria*) to deprive of glory—*Be-'izzat k., be-hurmat k.*—*Apamán k., anádar k.*
- DIS-GÓRGE'**, *v.* (Fr. *de, gorge*) to vomit, to eject, to discharge—*Qai k., radd k., dhál-ná<sup>h</sup>, urelná<sup>h</sup>*—*Vaman k., chhánt k., phenkni, giráni, chhorni.*
- DIS-GÓRGE-MENT**, *n.* the act of disgorging—*Qai, radd, dháláw<sup>h</sup>, phenkáw<sup>h</sup>*—*Chhánt, vaman, uel, chhoráw.*
- DIS-GRÁ'CE**, *n.* (L. *dis, gratia*) state of being out of favour, dishonour, shame; *v.* to put out of favour, to dishonour—*Tag ri, ma'zúli, zillat, khiffat, be-'izzati, faz hat, ruswái, rá-siyáhi; v. ma'zúl k., tagir k., zalil k., be-'izzat k., áh rú utárná, ruswá k.*—*Anádar, apamán, apayaś, akhyáti, asambhram; v. anádar k., pad se utárná, apamán k., páni utárná.* [—*Lajjákár, apamanajanak, adham, nich.*
- DIS-GRÁ'CE-FÚL**, *a.* shameful, ignominious—*Ma'yúb, ná-ma'qúl, ná-sháistu, qabíh, zalil*
- DIS-GRÁ'CE-FÚL-LY**, *ad.* shamefully—*Ma'yúbi se, ruswái se, tafzih se, zillat se, ná-sháistagi se*—*Lajjákár rup se, apamánajanak bháw se, apamán se.* [amánajanakata, kalañk.]
- DIS-GRÁ'CE-FÚL-NESS**, *n.* shamefulfulness—*Ma'yúbi, zillat, ruswái, tafzih*—*Lajjákaratwa, ap-DIS-GRÁ'QER, *n.* one who exposes to shame—*Zalil-kunanda, be-'izzat k. w., ruswá k. w.*—*Apamanakári, apayaśakári, páni utárne w.**
- DIS-GRÁ'QROUS**, *a.* unpleasing, ungracious—*Ná-guwár yá ná-gawár, ná-pasand, ná-mihr-bán, be-iltifát*—*Asant shajanak, vimukh, abitaishi, ananukúl, pratikúl.*
- DIS'GRE-GATE**, *v.* (L. *dis, grec*) to separate, to disperse—*Alag k<sup>h</sup>; chhitráná<sup>h</sup>.*
- DIS-GUISE'**, *v.* (Fr. *de, guise*) to conceal by an unusual dress, to hide by a counterfeit appearance, to disfigure; *n.* a counterfeit dress, a false appearance—*Bhes-badal-ná, súrat banána, jhúthi súrat se chhipána, bad-súrat k.; n. banauá bhes<sup>h</sup>, jhúthi súrat*

— Anyaveś pahinnā, kapataveś banānā, kuḍaul k. ; n. anyaveś, veśantar, kapataveś, bhagal wā bhaggal.

DIS-GUI'ED-LY, *ad.* so as to be concealed — *Jismēn chhip-sake<sup>h</sup>, banaue bhes meī<sup>h</sup>.*

DIS-GUISEMENT, *n.* dress of concealment — *Chhipne kā libās, banauā bhes<sup>h</sup> — Chhipne kā veś, kapatārupagghān, kapataveśadhārān, kapataveś, chhadma-veś.*

DIS GUI'SER, *n.* one who disguises — *Bhes-badalne w., sūrat-banāne w. — Kapataveśadhārak, anyaveś banāne w., veśantar k. w. [— Bhes banānā<sup>h</sup>, bahurupi-yā-pun<sup>h</sup>, sawāṅg<sup>h</sup>.*

DIS-GUI'SING, *n.* the act of giving a false appearance, theatrical mummery or masking  
DIS-GŪST', *n.* (L. *dis, gustus*) distaste, dislike, aversion ; *v.* to offend the taste, to excite aversion — *Bad-mazagi, bad-zāigagi, karāhat, nafrat, karāhiyat ; v. jī ko umthānā yā usthānā<sup>h</sup>, man ko bhagānā uchātnā yā phernā<sup>h</sup>, kuṛhānā yā chiphānā<sup>h</sup>, bezār k., nā-khush k. — Aruchi, apriti, ghrinā, ghin.*

DIS-GŪST'FUL, *a.* offensive to the taste — *Nā-guwrā yā nā-gawār, bad-maza, bad-zāiga, nā-qabūl, karih, makrūh — Aruchir, vibhataśajanak, ghrinotpādak, kutsit, ḡariya.*

DIS-GŪST'ING, *p. a.* nauseous, offensive — *Bad-maza, nā-pasand, nā-qabūl, nā-guwrā yā nā-gawār, zabān, karih — Aruchir, apriya, ghrinotpādak, bibhataśajanak, ḡariya.*

DIS-GŪST'ING-LY, *ad.* in a manner to disgust — *Bezār karne yā uchātnē ke taur se, man umthāne kī rīti se<sup>h</sup>, karāhat se — Man ko umthāne bhagāne wā pherne kī rīti se, kuṛhāne kī rīti se, aruchi se.*

DISH, *n.* (S. *disc*) a vessel for serving up food, food ; *v.* to serve or put in a dish — *Rikābī, thālī<sup>h</sup>, khānā<sup>h</sup>, bhojan<sup>h</sup> ; v. pavasnā<sup>h</sup>, parasnā<sup>h</sup>, thālī meṇ nikālā<sup>h</sup> yā DISH'CDŪT, *n.* a cloth to wipe dishes — *Thālī poichhne kā kaprā<sup>h</sup>. [kāṛhnā<sup>h</sup>.**

DISH'WÂ-TER, *n.* water for washing dishes — *Thālī dhone kā pānī<sup>h</sup>.*

DIS-HA-BILLE', *n.* (Fr. *des, habiller*) undress, loose dress — *Dhilā kaprā<sup>h</sup>, dhīle kapre<sup>h</sup>.*

DIS-HĀB'IT, *v.* (L. *dis, habitus*) to drive from a habitation — *Be-maskan k., ghar se nikālā<sup>h</sup>, ujārnā<sup>h</sup> — Vāsasthān se nikāl d.*

DIS-HEART'EN, dis-hart'n, *v.* (L. *dis, S. heorte*) to discourage — *Shikasta-dil k., himnat toṛnā, dil-gir k., gam-giā k. — Man toṛnā, jī chhoṭā k., man mārṇā, udās k.*

DIS-HEIR', dis-ūr', *v.* (L. *dis, heres*) to debar from inheriting — *Irs se khārij k., be-irs k. — Añsāhin k., paitrikadhan se rahit k., paitrikadhanahin k., paitrikarikthahin k.*

DIS-HĒR't-son, *n.* the act of disheiring — *Irs se ikhrāj — Paitrikadhikāralop, paitrikarik-thalop, dāyānadhikārikaran.*

DIS-HĒR'IT, *v.* to cut off from inheriting — *Irs se khārij k., mirās se nikālā<sup>h</sup>, be-wāris k. — Añsāhin k., paitrikadhan se alag wā rahit k., paitrikadhanahin k., paitrikarik-thahin k. [yatā, paitrikadhikārahānī.*

DIS-HĒR'IT TANCE, *n.* the state of being disherited — *Mirās se ikhrāj — Paitrikarikthāsūn-DIS-HĒV'EL, v.* (Fr. *de, cheveu*) to spread the hair in disorder, to spread in disorder — *Bāl bhakernā yā kholnā<sup>h</sup>, khule latakānā yā phailnā<sup>h</sup>.*

DIS-HON'EST, dis-ōn'est, *a.* (L. *dis, honor*) void of honesty, faithless, fraudulent — *Bad-diyānat, nā-rāst, be-imān, farebī, daḡā-bāz — Adharmī, adhārmik, ghaṭiyāi, pravañchak, chhālī, kapaṭī. [vat se — Anyāyapurvak, ghaṭiyāi se, adharm se.*

DIS-HON'EST-LY, *ad.* without honesty — *Be-imānī se, bad-diyānatī se, nā-rāstī se, khyāyā-*

DIS-HON'EST-Y, *n.* want of honesty — *Be-imānī, bad-diyānatī, nā-rāstī, khyānat — Adharm, ghaṭiyāi.*

DIS-HON'OUR, *n.* reproach, disgrace, ignominy, shame ; *v.* to disgrace, to bring shame upon, to treat with indignity — *Be-ābrūi, be-hurmatī, bad-nāmī, rū-siyāhī, ruswāi, be-izzatī ; v. be-izzat k., be-ābrū k., be-hurmat k. — Tiraskār, apamān, anādar, apayās, apakṛti, apratishtā, amaryādā ; v. apamān k., amaryādā k., pānī lenā wā utārnā, avājñā k., anādar k.*

DIS-HON'OUR-A-BLE, *a.* shameful, reproachful — *Ma'yūb, be-ābrū, be-hurmat, zabān, nā-shāista, nā-sāz, ruswā-sāz, zalīl — Apamānajanak, akṛtikar, apayāsaskar, lajjākar.*

DIS-HON'OUR-A-BLY, *ad.* ignominiously — *Ma'yūbī se, ruswāi se, zillat se, fuzhat se — Amaryādapurvak, apamān se, apayās se.*

DIS-HON'OURER, *n.* one who dishonours — *Be-izzat k. w., be-ābrū k. w., ruswā k. w. — Apamānakārī, pānī utārne w., anādarakartā.*

DIS-HU'MOUR, dis-ū'mor, *n.* (L. *dis, humor*) ill humour, peevishness — *Bad-mizājī, chīrchīrāhat<sup>h</sup> — Prakritikaṭṭwa, prakritikarkasatwa, kuśilatā. [k. — Aur burā k.*

DIS-IM-PROVE', *v.* (L. *dis, in, probō*) to reduce to a worse state — *Ab-tar yā bad-tar*

DIS-IM-PROVEMENT, *n.* reduction to a worse state — *Ab-tari, bad-tari — Aur burāi.*

DIS-IN-CARCER-ATE, *v.* (L. *dis, in, carcer*) to free from prison — *Quid-khāne se riḥā k. — Bāndhuai se chhor d., kāragār se mukt k.*

DIS-IN-CLINE', *v.* (L. *dis, in, clino*) to produce dislike, to make disaffected — *Muta-naḡfir k., dīl phernā — Vimukh k., man phernā, virakt k., nihsprih k., apavṛitta k., nirabhilāsh k.*

DIS-IN-OLI-NĀ'TION, *n.* dislike, aversion — *Karāhat, gurez, nafrat, nā-pasandī, 'adam-i-mayalān, be-khwaḡishī, i'rāz — Aruchi, anichchhā, apriyatwa, virakti, ghin, vimukhatā.*

- DIS-IN-CÔR'PO-RATE**, *v.* (L. *dis, in, corpus*) to deprive of corporate powers—*Panchâyat se nikálná yá alag k<sup>h</sup>.* [*yat se nikál yá algaw<sup>h</sup>.*]
- DIS-IN-CÔR-PO-RĀ'TION**, *n.* deprivation of the privileges of a corporate body—*Panchā-*
- DIS-IN-ĠĠĠ'U-ÔUS**, *a.* (L. *dis, ingenium*) unfair, meanly artful—*Nā-rāst, makkār, riya-kār*—*Khoṭā, kapaṭi, kuṭilawabhāw.* [chhal.]
- DIS-IN-ĠĠĠ'U-TY**, *n.* meanness of artifice—*Makr, riya-kārī, hila-bāzī*—*Khoṭāi, kapaṭ,*
- DIS-IN-ĠĠĠ'U-ÔUS-LY**, *ad.* unfairly—*Nā-rāstī se, riya-kārī se, makr se, ṭṭrat se, hila-bāzī se*—*Kuṭilātā se, kapaṭ se.* [kapaṭ, dhūrtātā.]
- DIS-IN-ĠĠĠ'U-ÔUS-NESS**, *n.* mean subtlety—*Hila-bāzī, riya-kārī, makr*—*Khalātā, kuṭilātā,*
- DIS-IN-HĀB'IT**. See **DISHABIT**.
- DIS-IN-HĒR'IT**, *v.* (L. *dis, in, hæres*) to cut off from an inheritance—*Be-wāris k., mirās ke istihqāq se khārīj k., irs se khārīj k., mahjūbu-l-irs k., mahrumu-l-irs k.*—*Paṭrikādhikār se rahit k., aṇsālūn k., anaṇsī k., paṭrikādhān se rahit wā alag k., paṭrikārikṭhahīn k.*
- DIS-IN-HĒR'ISON**, *n.* the act of disinheriting, the state of being disinherited—*Mirās se ikhārāj*—*Dāyānādhikārikarān, pitridhānāvibhāgikarān, paṭrikārikṭhālop, paṭrikādhikārahānī.*
- DIS-IN-TĒR'**, *v.* (L. *dis, in, terra*) to take out of the grave, to unbury—*Qabr se murde ko khod-nikálnā, garī hui chis ko khod-kar nikálnā*—*Samādhiṭhān se khodkar nikálnā, garī hui vastu ko khod nikálnā.*
- DIS-IN-TĒR'MENT**, *n.* the act of unburying—*Khod-kar nikálnā<sup>h</sup>.*
- DIS-IN'TER-EST**, *n.* (L. *dis, inter, esse*) disadvantage, indifference to profit; *v.* to disengage from private interest—*Nugsān, ziyān, fāide ki turaf be-parwāi; v. be-garaz k.*—*Hānī, kshatī, lābh kī or nihsprīhata wā udāsinatā; v. nihsawārthī k., aswārtharṭhī k.*
- DIS-IN'TER-EST-ED**, *a.* free from self-interest—*Be-garaz*—*Nihsawārthī, aswārtharṭhī.*
- DIS-IN'TER-EST-ED-LY**, *ad.* in a disinterested manner—*Be garazi se*—*Nihsawārthī wā aswārtharṭhī bhāv se.* [swārtharṭhīwa, nirmamatwa, niṣkṣānatwa, nīrlīhatā.]
- DIS-IN'TER-EST-ED-NESS**, *n.* freedom from self-interest—*Be garazi*—*Nihsawārthīwa, a-*
- DIS-IN'TER-EST-ING**, *a.* wanting interest—*Quir-dil-chasp*—*Amānoraṇjak.*
- DIS-IN-ŪRE'**, *v.* (L. *dis, in, utor* ?) to deprive of practice or habit—*Dastūr se khārīj k., rawāṭ se mauqūf k.*—*Vyavahār se rahit k.*
- DIS-IN-VITE'**, *v.* (L. *dis, invito*) to retract an invitation—*Nertā lantār yā pher lenā<sup>h</sup>.*
- DIS-IN-VOLVE'**, *v.* (L. *dis, in, volvo*) to uncover, to disentangle—*Kholnā<sup>h</sup>, parat kholnā<sup>h</sup>, suljhānā<sup>h</sup>.* [—*Alag k. wā h., prīthak k. wā h., nyārā k. wā h.*]
- DIS-JOIN'**, *v.* (L. *dis, jungo*) to separate, to disunite—*Judā k. yā h., 'alāhida k. yā h.*
- DIS-JOINT**, *v.* to put out of joint, to separate a joint, to break in pieces; *u.* separated—*Jor se alag k<sup>h</sup>, jor alag k<sup>h</sup>, ṭukre-ṭukre k. yā k<sup>h</sup>.; a. alag kiya gayā<sup>h</sup>.*
- DIS-JOINT'LY**, *ad.* in a divided state—*'Alāhidagi se, judāi se*—*Prīthak rūp se, vibhakt wā niyārī rīti se.*
- DIS-JUNCT'**, *a.* disjoined, separated—*Judā, 'alāhida*—*Alag, nyārā, prīthak.*
- DIS-JUNCT'ION**, *n.* disunion, separation—*Judāi, 'alāhidagi*—*Algāw, viyog, asaṇyog.*
- DIS-JUNCT'IVE**, *a.* separating, disjoining; *n.* a word that disjoins—*Judā k. w., 'alāhida k. w., a. harf-i tardīd*—*Algāw w., prīthak k. w., prīthakkārī, viyogī, vibhedakār; n. vibhedakarasābḍ, prīthakkārī'abd.* [visaṇyog se, visaṇyukt, prīthak.]
- DIS-JUNCT'IVE-LY**, *ad.* distinctly, separately—*Judāi se, 'alāhidagi se*—*Viyog se,*
- DISK**, *n.* (Gr. *diskos*) the face of the sun or a planet, a quoit—*Qurs, girda, tabaq, chamber*—*Vimba, maṇḍal, chakra.*
- DIS-KIND'NESS**, *n.* (L. *dis, S. cyn*) want of kindness, injury—*Nā-mīhr-bānī, zarar, nugsān*—*Akripā, aprīti, apakār, hānī.*
- DIS-LIKE'**, *n.* (L. *dis, S. lie*) disinclination, aversion; *v.* to disapprove, to regard with aversion—*Nā-guṇvārī yā nā-guṇvārī, karāhat, gurez, 'adam-i-mayalān, nā-pasandī, nafrat, 'irās; v. nā-pasand k., nafrat k., 'irās rakhnā*—*Aruchi, aprīti, anichehā, vimukhatā, ghripā, ghīn; v. aprīti k., na chāhnā, dvesh k., ghripā k., ghīn k.*
- DIS-LIK'EN**, *v.* to make unlike—*Nā-muṣāṭiq k., nā-mushābīh k.*—*Asanān k., asadrīś k.*
- DIS-LIKE'NESS**, *n.* want of resemblance—*Khīlāf, nā-mushābahat*—*Asadrīśya, asadrīśatā.*
- DIS-LIK'ER**, *n.* one who dislikes—*Nā-pasand k. w., nafrat k. w.*—*Aprītikārak, dvesh k. w., ghīn wā ghripā k. w.* [nā<sup>h</sup>, jor yā gānth se ukhāpnā yā tālnā<sup>h</sup>.]
- DIS'LO-CATE**, *v.* (L. *dis, locare*) to displace, to put out of joint—*Sarkānā<sup>h</sup>, haḍḍī tāl-*
- DIS-LO-CĀ'TION**, *n.* the act of displacing or putting out of joint, luxation, a joint displaced—*Haḍḍī kā sarkāw<sup>h</sup>, jor yā gānth kī ukhar-jānā<sup>h</sup>, jor se haḍḍī kī sarak jānā<sup>h</sup>, sarkā huā jor<sup>h</sup>.* [bāhar k<sup>h</sup>.]
- DIS-LÔDGE'**, *v.* (L. *dis, S. logian*) to remove from a place—*Kīśī jagah se nikāl d<sup>h</sup>.*
- DIS-LÔY'AL**, *a.* (L. *dis, lex*) not true to allegiance, faithless—*Bāgi, sar-kash, namak-harām, be-wafā, be-imān, bad-dīyānat*—*Rājāvairī, rājadrohī, viśwasaghātī, adharmī.*
- DIS-LÔY'AL-LY**, *ad.* faithlessly, treacherously—*Be-wafāī se, bagāwat se, namak-harāmī se, dagā-bāzī se*—*Rājadrohī se, viśwasaghāt se, adharm se, kapaṭ chhal wā ghaṭiyāī se.*

- DIS-LŌY'AL-TY, *n.* want of fidelity — *Be-wafāi, namak-harāmī, bagāwat, daqā-bāzi* — Rājadroh, viśwasaghāt, adham, kapat.
- DIS'MAL, *a.* (L. *dies, malus* ?) sorrowful, gloomy, dire, dark — *Gam-gīn, ranjida, dil-gīr, laq-o-daḡ, sunā<sup>h</sup>, haul-nāk, haibat-nāk, tarīk* — Udās, khedit, sunsan, nirānand, bhayānak, bhayanjanak, darauna, ghior, dārun, andherā.
- DIS'MAL-LY, *ad.* sorrowfully, horribly — *Ranjidagi se, gam-gini se, haibat-nāki se, haibat se* — Udāsī se, šok se, bhayapūrvak, dāruṇ wā ghor rūp se.
- DIS'MAL-NESS, *v.* gloominess, horror — *Sunsāni<sup>h</sup>, tarīki, haul-nāki, afsurdagi, haibat, khauf* — Udāsī, andherā, bi-ayānakatwa, ghoratwa, dārunatā.
- DIS-MAN'TLE, *v.* (L. *dis, S. mentel*) to strip, to divest, to break down, to deprive of outworks or forts — *Nangā kh<sup>h</sup>, utār-lenā<sup>h</sup>, tor-dālnā<sup>h</sup>, shahr-panāh tornā* — Nagar kī chārōn or kī bhitaīn aur durg tornā. [Kapatāves utārā, kritrimamukh utārā.
- DIS-MASK', *v.* (L. *dis, Fr. masque*) to divest of a mask — *Be-parda k., burqa' utārā* —
- DIS-MAST', *v.* (L. *dis, S. mest*) to deprive of masta — *Be-mastul k., mastul tor-dālnā* — Kūpak tornā, gunavīksakahin k.
- DIS-MAY', *v.* (L. *dis, S. magan* ?) to terrify, to discourage; 'n. terror — *Khauf-zada k., dahshat dikhānā, be-dil k., himmat tornā; n. khauf, dahshat* — Darānā, bhay dikhānā, mau tornā, ji tornā; *n.* trās, bhay.
- DISME, *dēm, n.* (Fr.) a tenth, tithe — *Daswān-hissa* — Daśāns, dasann, daswān bhāḡ.
- DIS-MEM'BER, *v.* (L. *dis, membrum*) to divide, to separate to mutilate — *Taqsim k., judā k., 'uzw 'izu yā 'uzū kātnā, band-band judā k.* — Bāntnā, vibhakt k., alag wā prithak k., aṅgabhaṅg k., aṅg kātnā. [algāw, prithakkarān.
- DIS-MEM'BER-MENT, *n.* division, separation — *Taqsim, judai, alāhidagi* — Bāntwārā, bhāḡ.
- DIS-MISS', *v.* (L. *dis, missum*) to send away, to discard, to despatch — *Rukhsat k. yā d., jarāb d., bar-tarāf k., na'zūl k., khūrij k., ramāna k.* — Bidā k., dūr k., nikāl d., chhurā d., chhurānā, bhej d., pathwā d.
- DIS-MIS'SAL, *n.* a sending away, discharge — *Rukhsatī, rukhsat, bar-khāst, bar-tarfi, ta-giri, na'zūl* — Vidyā, bidāi, prerān, adhikār se nirākarān, padachyuti.
- DIS-MIS'SION, *n.* the act of sending away — *Rukhsatī, rukhsat* — Bidāi, prerān.
- DIS-MIS'SIVE, *a.* giving leave to depart — *Rukhsat k. w. yā d. w.* — Bidā k. w., jāne ke nimitta chhutī d. w. [khalās k., girāu chhurānā — Gahan chhurānā.
- DIS-MORT'GAGE, *v.* (L. *dis, mors, Fr. gage*) to redeem from mortgage — *Bundhak*
- DIS-MOŪNT', *v.* (L. *dis, mons*) to throw or alight from a horse — *Ghore par se girānā utārā yā utārā<sup>h</sup>*. [hubbat se khālī — Snehalin, vātsalyarahit.
- DIS NĀ'TURED, *a.* (L. *dis, natum*) devoid of natural affection — *Karakht, zātī mu-*
- DIS-O-BEY', *v.* (L. *dis, obedio*) to neglect or refuse to obey — *Nā-farmānī k., 'udāl-hukmī k., sar-kashī k.* — Nā mānā, kahānā nā mānā, ājnābhaṅg k.
- DIS-O-BE'DI-ENCE, *n.* neglect or refusal to obey — *Nā-farmānī, 'udāl hukmī, nā farmān-bardārī, sar-kashī* — Ājnābhaṅg, ājnālaṅghan, haṭhī.
- \*DIS-O-BE'DIENT, *a.* refusing to obey — *Nā-farmān-bardār, nā farmān, sar-kash, mutamar-rid* — Ājnālaṅghi, ājnābhaṅgi, anādesakar, nā māne w., haṭhī.
- DIS-O-BLIGE', *v.* (L. *dis, ob, ligo*) to offend, to displease, to release from obligation — *Bezār k., ranjida k., ihsān na k., farz se khalās k.* — Ruṭhānā, kuṭhānā, āprasanna k., rusht k., khijhānā, nihorā nā k., avāsyakartavyatā se mukt k.
- DIS-OB-LI-GĀ'TION, *n.* offence, cause of disgust — *Ranjidagi, nā-khushi, nā-khushi yā nā-rāzi k. bā'is* — Aparādh, apakār, anupakār, rushtatā kā kārān.
- DIS-OB-LI-GA-TO-RY, *a.* releasing obligation — *Ihsān yā farz chhurāne w.* — Nihorā wā avāsyakartavyatā chhurāne w. [Nihorā nā k. w., ruṭhāne w., rusht k. w.
- DIS-O-BLIG'ED, *n.* one who disobliges — *Ihsān na k. w., nā-khush k. w., ranjida k. w.*
- DIS-O-BLIG'ING, *p. a.* offensive, uncivil — *Nā-khush yā nā-rāz k. w., be-murawwat, bad-khulq, durusht* — Apriyakar, asantoshakar, duḥśīl, kuśīl, asabhya, rūkhā, anupakāri, anupakāraśīl.
- DIS-O-BLIG'ING-LY, *ad.* offensively, uncivilly — *Nā-rāz yā nā-khush karne ke taur se, be-murawwatī se, bad-khulqī se* — Asantoshakar wā apriyakar rīti se, duḥśīlatā se, kuśīlatā se. [— Apnī kakshā wā maṅgal ke bāhar kiya gayā.
- DIS-ORBED', *a.* (L. *dis, orbis*) thrown out of its orbit — *Apne dāire ke bāhar kiya gayā*
- DIS-OR'DER, *n.* (L. *dis, ordo*) want of order, confusion, irregularity, tumult, sickness; *v.* to throw into confusion, to disturb, to discompose, to make sick — *Be-tar-tīb, darhamī, istirāb, be-intizāmī, hangāma, bimāri*; *v. darham-barham k., mustarīb k., abtar k., pareshān k., ranjida k., bimār k.* — Agarbagar, ulaṭpulaṭ, vyatikram, avyavasthā, khalbālī, kolāhal, rog, vyādhi; *v. garbar k., ulaṭpulaṭ k., ākul k., vyākul k., asthir k., aswasth k., rogī k., vyādhi-grast k.*
- DIS-OR'DERED, *a.* irregular, deranged, indisposed — *Abtar, be-tar-tīb, darham-barham kiya huā, pareshān, mustarīb, mariz, bimār* — Avyavasthit, ulaṭpulaṭ, agarbagar, kramahin, astavyast, aswasth, rogagrast, rogī.
- DIS-OR'DER-LY, *a.* confused, tumultuous, lawless; *ad.* without order, without law —



*Abtar, darham, darham-barham, be-tartib, áwára, be-qá'ila, be-zabt*; ad. *abtar, ab-tari se, darham-barham, be-qá'ila*—Ultáputá, garbar, anavasthit, avyavasthit, avas, dharmarodhí, adharma; ad. *kram biná, biná kram, agarbagar, garbar, niyamaviruddh*. [chári.

DIS-OR-DI-NATE, a. living irregularly—*Bad-waz', áwára*—Duráchári, niráchár, vyabhi-DIS-OR-DI-NATE-LX, ad. irregularly, viciously—*Bad-waz'i se, bad-atpári se*—Duráchár se, vyabhihár se.

DIS-OR-GA-NIZE, v. (L. *dis*, Gr. *organon*) to destroy order or system—*Abtar k., darham-barham k., be-tartib k.*—Ultáputá k., avyavasthit k., garbar k.

DIS-OR-GAN-I-ZATION, n. subversion of order—*Abtari, be-tartibi, darhami*—Ultáputá, garbar, sañsthánabhañg, kramabhañg. [pherá huá—Thik diśá se pherá huá.

DIS-O'RIENT-ED, a. (L. *dis*, orior) turned from the right direction—*Rast samt se*

DIS-OWN', v. (L. *dis*, S. *agan*) to deny, to renounce, not to allow—*Inkár k., munkir h., tark k., qabúl na k.*—Aswikár k., natná, chhó'uá, aúgikár na k., na mánná, na-hiú k. [alag k.

DIS-PÁIR', v. (L. *dis*, *par*) to separate a pair or couple—*Jore ko judá k.*—Yug ko DIS-PA-RATE, a. separate, dissimilar—*Judá, mukhtalíf ná-muwáfiq*—Alag, prithak, bhinna, asadris.

DIS-PA-RATES, n. pl. things unlike—*Ná-muwáfiq chizeñ*—Asadris vastu.

DIS-PÁR-I-TY, n. inequality, difference—*Ná-kamwári, ná-barábari, tafáwut, farq*—Asa-mánatá, asamatá, atulyatwa, bhed, prabhed, antar.

DIS-PÁR'AGE, v. (L. *dis*, *par*) to injure by comparison, to undervalue, to vilify—*Muqábale se ziyán k., kam-qadr k., khafif k., harf lána*—Tulaná se hani k., halká k., laghu k., jitná ho us se nyún jánná, apamán k., gup kí nindá k.

DIS-PÁR'AGE-MENT, n. injurious comparison, reproach, disgrace, indignity—*Muzirr muqábala, aísá muqábala jis se zarar pahunché, ná-munásib muqábala, malámat, ihánat, be-qadri, zillat, fuzihat*—Kujor, ayogyatulaná, tiraskár, avajná, gupápavád, paradoshavád, kalañkakarán, nindá, apamán, anádar, amaryádá.

DIS-PÁR'AGE-R, n. one who disparages—*Muqábale se ziyán k. w., kam-qadr k. w., khafif k. w., harf láne w.*—Tulaná se hani k. w., ayogyatulaná k. w., halká k. w., apamán k. w., gupagháti, nindak.

DIS-PÁR'AGE-ING-LY, ad. so as to disparage—*Muqábale se nuqsán karne ke taur se, kam-qadr yá khafif karne ke taur se*—Tulaná se hani karne kí riti se, halká karne kí bhánti se, apamán karne wá gup kí nindá karne kí riti se.

DIS-PÁRK', v. (L. *dis*, S. *parroc*) to throw open, to set at large—*Khol d<sup>h</sup>, chhór d<sup>h</sup>, riká k., makhlosi d.*—Niravarodh k., sab ke nimitta sámánya k., mukt k.

DIS-PÁRT', v. (L. *dis*, *par*) to divide, to separate, to break, to burst—*Do-túk k. yá h<sup>h</sup>, alag k. yá h<sup>h</sup>, torná<sup>h</sup>, phorná<sup>h</sup>.*

DIS-PÁSSION, n. (L. *dis*, *passum*) freedom from passion, apathy—*Hawá-o-hawas se ázádi, salimu-t-tab'i, be-parwá, murda-dili*—Sánti, nirudveg, audásya, virág, vairág.

DIS-PÁSSION-ATE, a. cool, calm, impartial—*Salimu-t-tab'i, halim, be-zahra, be-hawá-o-hawas, rást-báz, ádil, be-taraf-dár*—Sánt, samachitta, thañdhá, udásin, rághin, virakt, apakshapáti. [Sántatá se, samachittatá se, nirudveg se, sánti se.

DIS-PÁSSION-ATE-LY, ad. coolly, calmly—*Salimu-t-tab'i se, taammul se, him se*—DIS-PÁSSIONED, a. free from passion—*Be-hawá-o-hawas, be-zahra, halim, salimu-t-tab'i*—DIS-PATCH'. See DESPATCH. [Nirudvegí, samachittá, sánt, virakt, rághin.

DIS-PÁUPER, v. (L. *dis*, *pauper*) to deprive of the claim of a pauper—*Muftis ko kisi kháss haqq se mahrum k.*—Daridrí ko kisi visesh adhikár se báhar k.

DIS-PÉL', v. (L. *dis*, *pello*) to drive away, to scatter, to dissipate—*Dúr k<sup>h</sup>, daf' k., bhagáná<sup>h</sup>, uráná<sup>h</sup>, raf k., mitáná<sup>h</sup>.*

DIS-PÉND', v. (L. *dis*, *pendo*) to lay out—*Kharch k., kharij k., lagáná<sup>h</sup>*—Vyay k.

DIS-PÉNGE, n. cost, charge, profusion—*Kharch, kharij, fuzúl-kharchi*—Vyay, bahuvyay.

DIS-PÉNSE', v. (L. *dis*, *pensum*) to deal out, to distribute, to administer, to excuse, to free from obligation—*Taqsim k., bántná<sup>h</sup>, ádl k., insáf k., mu'áf k., furz se bari k., kisi furz se riká k.*—Bánt d., bhág k., dená, niti se anúsar nyáy k., kshamá k., kisi avasýakáryatá wá kartavyatá se mukt k.

DIS-PÉNSA-BLE, a. that may be dispensed with—*Dúr kiye jáne ke qábíl, tark kiye jáne ke láiq, chhore jáne ke láiq*—Chhore jáne ke yogya, tyáge jáne ke yogya.

DIS-PÉNSA-BLE-NESS, n. the capability of being dispensable—*Dúr kiye jáne kí qábili-yat, tark kiye jáne kí láyáqat*—Chhore jáne kí yogyatá, tyáge jáne kí yogyatá.

DIS-PÉNSA-RY, n. a place where medicines are dispensed to the poor—*Garibon aur muhtájon ke liye dawá-khána, aisi jagah jahan garibon aur muhtájon ko must meñ dawá dí játi hai*—Daridriyon ke nimitta aushadágár, aísá sthan jahan daridriyon ko aushad sent dí játi hai.

DIS-PÉN-SÁ'TION, n. distribution, method of providence, an exemption from some law—*Taqsim, ádmijon ke haqq meñ Iláhi marzi, ráhat yá taklif jo KHUDÁ insán ko detá*

*hai, kisi áin se mu'áfi yá rihái*—Bánt, manushyón ke prati ísvar kí gati vyavahár wá pravritti, ísvarakarttrikasukhaduhkhaniyog, vidhimukti, niyamamukti, kisi vidhi wá niyam se mukti.

DIS-PEN'SA TIVE, *a.* granting dispensation—*Kisi áin se mu'áfi yá rihái bakhshne w.*—Kisi vidhi wá niyam se muktakarak, vidhimuktidáyak.

DIS-PEN'SA-TIVE-IV, *ad.* by dispensation—*Taqsim se, kisi áin se mu'áfi yá rihái ke taur par*—Bánt se, vidhimukti se, niyamamukti se.

DIS-PEN-SÁ-TOR, *n.* one who dispenses—*Taqsim k. w., bántne w<sup>h</sup>, 'adl k. w., insáf k. w., mu'áf k. w., furz se bari k. w.*—Bánt d. w., vibhágakalpak, niti ke anusár nyáy k. w., kshamá k. w., kisi kartavyatá se mukt k. w.

DIS-PEN'SA-TO-RY, *a.* granting dispensation; *n.* a directory for making medicines—*Kisi áin se mu'áfi yá rihái bakhshne w.; n. kitáb-i-mushkaját, alfazu-l-adwiyá*—Vidhimuktidáyak, niyamamuktidáyak; *n.* aushadhasánskáravishayakagranth, aushadh bauáne ká granth.

DIS-PEN'SER, *n.* one who dispenses—*Taqsim k. w., 'adl k. w., insáf k. w., mu'áf k. w., furz se bari k. w.*—Bántne w., vibhág k. w., vibhágakalpak, niti ke anusár nyáy k. w., kisi kartavyatá se mukt k. w.

DIS-PEO'PLE, *v.* (*L. dis, populus*) to empty of people, to depopulate—*Wirán k., tákht-o-táráj k.*—Ujár k., ujárná, nirjan k., naráśúnya k.

DIS-PEO'FLER, *n.* a depopulator, a waster—*Wirán k. w., tákht-o-táráj k. w.*—Ujár k. w., ujárne w., nirjan k. w.

DIS-PERSE, *v.* (*L. di, sparsum*) to scatter, to dissipate, to distribute—*Phailáná<sup>h</sup>, chhitráná<sup>h</sup>, chhitná<sup>h</sup>, chhitkáná<sup>h</sup>, bithráná<sup>h</sup>, bakherná<sup>h</sup>, uráná<sup>h</sup>, bántná<sup>h</sup>.*

DIS-PERS'ED-LY, *ad.* in a dispersed manner—*Muntashar taur se, 'aláhidagi se*—Chhitráw se, prithak rúp se. [*sháni*—Vibhinnatá, vikshiptatá, vigalitatwa.

DIS-PERS'ED-NESS, *n.* state of being dispersed—*Intishár, parágandagi, tafriga, pare-*

DIS-PERS'ER, *n.* a scatterer, a spreader—*Chhitráne w<sup>h</sup>, chhitne w<sup>h</sup>, phailáne w<sup>h</sup>, bakherne w<sup>h</sup>, bithráne w<sup>h</sup>.* [parágandagi.

DIS-PER'SION, *n.* the act of dispersing—*Chhitráw<sup>h</sup>, chhitkáv<sup>h</sup>, phailáv<sup>h</sup>, intishár,*

DIS-PERS'IVE, *a.* having power to disperse—*Chhitráw<sup>h</sup>, phailáv<sup>h</sup>, paráganda k. w<sup>h</sup>.*

DIS-PIR'IT, *v.* (*L. di, spiro*) to discourage, to dishearten, to deject—*Shikasta-díl*

*k., be-díl k., díl torná, ázurda k., afsurda k.*—Man torná, sáhas torná, utsáhabháug k., udás k., mlán k., muhñ latká d.

DIS-PIR'IT-ED-NESS, *n.* want of spirit—*Be-díli, be-himmatí, ázurdagí, shikasta-díli*—Sáhasahinatá, sáhasasúnyatá, vishapatá, khinnatá.

DIS-PLÁCE, *v.* (*L. dis, Fr. place*) to put out of place, to remove—*Be-já rakhná, be-mauqá<sup>h</sup> rakhná, ulat-pulat k<sup>h</sup>, tagir k., mauqúf k., ma'zúl k., dúr k<sup>h</sup>.*—Kuthaur dharná, kutháw rakhná, sarkána, báhar k., chhuráná.

DIS-PLÁ'CEN-CY, *n.* (*L. dis, placeo*) incivility, dislike—*Durushti, be-muramcati, bad-akhlagí, ná-khushi, nafrat, karáhat, gurez*—Ásishtatá, kusílatá, duháílatá, ghírná, ghin, avajná, tiraskár, apríti, vimukhatá.

DIS-PLÁNT, *v.* (*L. dis, planta*) to remove a plant, to strip of inhabitants—*Per-ukhár dálná<sup>h</sup>, per sarkáná<sup>h</sup>, níkal-d<sup>h</sup>, ujár-d<sup>h</sup>.*

DIS-PLAN-TATION, *n.* the act of displanting—*Darakht hatáná, báshandoñ ko níkal-ná*—Per ukhár dálna wá hatá d., vásasthan se logon ko nisárna.

DIS-PLÁT, *v.* (*L. dis, W. plecth*) to untwist, to uncurl—*Aiñhan kholná<sup>h</sup>, udherná<sup>h</sup>.*

DIS-PLÁY, *v.* (*L. dis, plico*) to spread wide, to exhibit, to set out ostentatiously; *n.* an exhibition, a show—*Phailáná<sup>h</sup>, pasárná<sup>h</sup>, kholná<sup>h</sup>, dikháná<sup>h</sup>, dikhláná<sup>h</sup>;*

*n. phailáv<sup>h</sup>, pasará<sup>h</sup>, dikháv<sup>h</sup>, dikhlává<sup>h</sup>, izhár, namíul, numáish.*

DIS-PLÁY'ER, *n.* one that displays—*Phailáne w<sup>h</sup>, pasárne w<sup>h</sup>, kholne w<sup>h</sup>, dikháne w<sup>h</sup>, dikhláne w<sup>h</sup>.*

DIS-PLEASE, *v.* (*L. dis, placeo*) to offend, to make angry, to disgust—*Ná-khush k., kurháná<sup>h</sup>, bezár k., khañ k., mutanashir k.*—Aprasanna k., asantusth k., krudha k., khijháná, rutháná. [Austhikar, asukhad, kutsit, ghrinotpadak, apriya, aruchir.

DIS-PLEÁ'SANT, *a.* offensive, unpleasant—*Zisht, karíh, zabún, ná-guwar yá ná-gawár*—

DIS-PLEÁ'SANT-LY, *ad.* in an displeasing manner—*Ná-guwar yá ná-gawár tariq se, ná-gawári se*—Apriyabháw se, aruchir rúp se. [—Aprasannatá, asantusthatá.

DIS-PLEÁ'S-ED-NESS, *n.* the state of being displeased—*Ná-khushi, kashida-khútiri, ná-rázi*

DIS-PLEÁ'S-ING-NESS, *n.* offensiveness—*Ná-guwarí*—Apriyatá.

DIS-PLEÁ'S'URE, *n.* offence, anger, uneasiness, pain, state of disgrace—*Ranjish ká sabab, khayagi, ázurdagí, taklif, zillat, khiffat*—Aparádh, kop, krodh, rosh, atushti, udveg, dukh, asukh, apamán, anádar.

DIS-PLÓDE, *v.* (*L. dis, plaudo*) to disperse with a loud noise—*Chhopná<sup>h</sup>, tarjáná<sup>h</sup>, chañkáná<sup>h</sup>, phorná<sup>h</sup>, phútná<sup>h</sup>, phatná<sup>h</sup>, chañakná<sup>h</sup>, tarakná<sup>h</sup>.* [dharáká<sup>h</sup>.

DIS-PLÓ'YON, *n.* the act of disploding—*Phúñan<sup>h</sup>, chañak<sup>h</sup>, tarak<sup>h</sup>, karáká<sup>h</sup>, karak<sup>h</sup>.*

DIS-PLÓME, *v.* (*L. dis, pluma*) to strip of feathers—*Par noch lená<sup>h</sup>, par ukhár lená<sup>h</sup>.*

- DIS-SPONGE', v.** (L. *di, spongia*) to discharge as from a sponge — *Goyá isfanj se nichor-ná* — Māon jālašoshak samudri vastu se nichornā.
- DIS-PORT', n.** (L. *di, Ger. spott*?) play, pastime; *v.* to play, divert — *Khel<sup>h</sup>, tamāshā, tafarruf, dil-bahlāw*; *v.* *khehnā<sup>h</sup>, dil bahlānā* — Kriṣā, vihar, vilās; *v.* kriṣā k., vihar wā vilās k., man phernā, man bahlānā.
- DIS-POSE', v.** (L. *dis, positum*) to place, to arrange, to regulate, to adapt, to incline, to employ, to bestow, to sell — *Rukhnā<sup>h</sup>, durust k., murattab k., ārāsta k., muwāfiq k., lāiq k., rāgib k., māl k., masrūf k., mashgūl k., hawāla k., dāre ke ikhtiyār k., bui<sup>h</sup> k., farokht k.* — Dharnā, sañwarnā, rachnā, sudhārnā, kram se rakhnā, thik k., yogya k., pravritta k., lagānā, denā, bechnā.
- DIS-POSABLE, a.** free to be used or employed — *Masrūf hone ke qābil, mashgūl hone ke lāiq* — Lagaye jāne ke yogya, kām āne ke yogya.
- DIS-POSAL, n.** control, regulation, management — *Ikhtiyār, qabza, qubū, intizām, bund-o-bast* — Adhinitā, vās, vāsātā, adhikār, vidhān, nirvāh, vyavaharitwa.
- DIS-POSER, n.** one who disposes, a director — *Rakhne w<sup>h</sup>, murattib, muwāfiq k. w., rāgib k. w., masrūf k. w., mashgūl k. w., hawāla k. w., farokht k. w., bakhshne w., bakhshanda, muntazim, nāzim*, — Dharnē w., sañwarnē w., rachne w., sudhārnē w., kram se rakhne w., vyavasthāpān, thik wā yogya k. w., pravarttak, lagāne w., dātā, dene w., bechne w., vidhātā, viniyantā, adhishthātā.
- DIS-POSITION, n.** order, distribution, fitness, tendency, temper, inclination — *Taqtib, bund-o-bast, ārāstagi, intizām, taqsim, bakhshish, liyaqat, ragbat, mizāj, talī, sirat, kḥo, manish, mailān yā mayālān* — Vinyās, vyavasthāpān, vidhān, vyūhan, banāī, bānt, vibhāg, parikalpan, yogyatā, upayuktatā, pravīnatā, pravāh, pravanya, swabhāw, śīlata, prakriti, pravritti. [vahartritwa, adhikār, adhishthāritwa.
- DIS-POSURE, n.** management, direction — *Intizām, ikhtiyār, sar-barāhi, ihtimām* — Vya-
- DIS-POSSESSION', v.** (L. *dis, possessum*) to put out of possession, to deprive — *Be-dakhl k., khārij k., mahram k., be-qubza k.* — Adhikār wā swattwa se nikāl d., adhikār wā swattwa har lenā. [tā, swattwaharan.
- DIS-POSSESSION, n.** a putting out of possession — *Be-dakhlī, ikhrāj* — Adhikārabhrashtā-
- DIS-PRÄISE', n.** (L. *dis, pretium*) blaine, censure; *v.* to blaine, to censure — *Bad-nāmī, malāmat*; *v.* *bad-nām k., malāmat k.* — Aprasānsā, ayaś, apavād, nindā, tiraskār; *v.* aprasānsā k., ayaś k., nindā k., tiraskār k. [apavādī, nindak, tiraskār k. w.
- DIS-PRÄISER, n.** one who dispraises — *Bad-nām k. w., malāmat k. w.* — Aprasānsak,
- DIS-PRÄISING-LY, ad.** with blaine — *Bad-nāmī se, malāmat se* — Aprasānsāpūrvak, nindā se, tiraskār se. [rānā yā chhitarnā<sup>h</sup>, pasārnā yā pasarnā<sup>h</sup>.
- DIS-PRĒAD', v.** (L. *di, S. sprēdan*) to spread around, to extend — *Phailānā<sup>h</sup>, chhit-*
- DIS-PRĒADER, n.** a publisher, a divulger — *Muntashar k. w., fāsh yū āshkārā k. w.* — Prakat wā pragat k. w., prakās k. w., prakāśak.
- DIS-PRIZE', v.** (L. *dis, pretium*) to undervalue — *Kam-gimat yā kam-qadr k., haqir jānnā*. — Jitnā ho us se nyūn jānnā, chhotā wā halkā jānnā. [rat — Hāni, kshati.
- DIS-PROFIT', n.** (L. *dis, pro, factum*) loss, damage, detriment — *Nuqsān, ziyān, khasā-*
- DIS-PROOF'. See under DISPROVE.**
- DIS-PROPORTION, n.** (L. *dis, pro, portio*) unsuitableness of one thing to another, want of symmetry, disparity; *v.* to join things unsuitable in quantity or form — *Ek dāre se nā-muwāfaqat, tafāwut, be-daulī, bad-andāmī, nā-ham-wāri, nā-barābarī, be-andāzagi*; *v.* jo chizēn sirat yā sirat meñ nā-murāfiq hon unko milānā, be-andāzu k., bad-usūb k. — Ek dāre se annel, ayogyatā, kudāuli, asamatā, atulyatā, asamānatā, ehhotāī barāī; *v.* jo vastu gun wā rūp meñ asadrīs wā asamān hon unko milānā, ayogya sambandhan k., ayuktasambandh k. [asamān, asam, atulya.
- DIS-PROPORTIONABLE, a.** unsuitable — *Nā-muwāfiq, nā-barābar, be-andāz* — Ayogya,
- DIS-PROPORTIONABLENESS, n.** unsuitableness — *Nā-muwāfaqat, nā-ham-wāri, be-andāzagi* — Asamatā, ayogyatā, atulyatā. [se, be-andāz — Asamatā ayogyatā wā atulyatā se.
- DIS-PROPORTIONALLY, ad.** unsuitably — *Nā-muwāfaqat se, nā-ham-wāri se, be-andāzagi*
- DIS-PROPORTIONAL, a.** without proportion — *Be-andāz yā be-andāz* — Asam, ayogya, visham. [wāri — Vishamatā, asamatā, ayogyatā.
- DIS-PROPORTIONALITY, n.** want of proportion — *Be-andāzagi, nā-muwāfaqat, nā-ham-*
- DIS-PROPORTIONALITY, ad.** unsuitably — *Nā-muwāfaqat se, nā-barābarī se, be-andāz* — Asamatā se, atulyatāpūrvak, ayogyatā se.
- DIS-PROPORTIONATE, a.** unsuitable — *Be-andāz, nā-muwāfiq, nā-ham-wāri, gair-mu'tadil* — Ayukt, ayogya, asamān, vishamaparimānak, nyūnādhiik, atulya, visham.
- DIS-PROPORTIONATELY, ad.** unsuitably — *Be-andāzagi se, nā-muwāfaqat se kam-o-lesh, be-andāz, chhotāī-barāī se<sup>h</sup>* — Ayukt rūp se, ayogya wā asamān bhāv se, vishamapari mānak rūp se, nyūnādhiik bhāv se, asamatā se, vishamatā se.
- DIS-PROPORTIONATENESS, n.** unsuitableness — *Be-andāzagi, nā-ham-wāri, nā-muwāfaqat, chhotāī-barāī<sup>h</sup>* — Asamatā, ayogyatā, vishamaparimānakatā, nyūnādhiikatwa.
- DIS-PROVE', v.** (L. *dis, probe*) to prove false or erroneous, to confute — *Jhūthā sābit*

- k.*, *jhuthálná*, *galat thahráná*, *bátil k.*, *radl k.*—*Jhúthá wá asuddh thahráná*, *khandan k.*, *kátina wá kát d.*
- DIS-PROV'ER, *n.* one who disproves—*Jhúthá sábit k. w.*, *jhuthálné w.*, *galat thahráne w.*, *bátil k. w.*, *radl k. w.*—*Jhúthá wá asuddh thahráne w.*, *khandan k. w.*, *kát d. w.*
- DIS-PROOF', *n.* confutation, refutation—*Itál, butlán, radd*—*Khandan, vákyakhandan, pakshághát, pratyákhyán, asattwasthápán.* [*dálná*]
- DIS-PUNGE', *v.* (*L. dis, punge*) to blot out, to erase—*Mifá-d.*, *chhl-dálná*, *nikál-*
- DIS-PUN'ISH-Á-BLE, *a.* (*L. dis, punio*) that may not be punished—*Ná-qábil-i-sazá*, *jo sazá páne ke láig na ho*—*Adaplyna, asásaniy.*
- DIS-PÓTE', *v.* (*L. dis, puto*) to argue, to debate, to contend; *n.* argument, controversy, contest—*Bahasná, bahs k.*, *mubáhasa k.*, *hujjat k.*, *takrár k.*; *n. hujjat, bahs, mubáhasa, takrár, mujádala, munázara*—*Vádánuvád k.*, *vád k.*, *vákkalah k.*, *kalah k.*, *jhagárná*; *n. hetu, vád, vádánuvád, vivád, vagyuddh, vákkalah, kalah, jhagrá.*
- DIS-PU-TA-BLE, *a.* that may be disputed—*Jiske báb mein bahs hujjat yá takrár ho sake, mankinot l-bahs, mumkinu-l-takrár*—*Vivadaníy, vitarkya, pratyakhyey, jiske vishay mein vivád wá vákkalah ho sakai.*
- DIS-PU-TÁCT-ITY, *n.* proneness to dispute—*Mubáhasa k. taraf ragbat yá mayalán*—*Vi-vádasílatá, vákkalahsílátá.* [*vivádi, vádi, vádaprativád k. w.*]
- DIS-PU-TANT, *n.* an arguer, a controvertist—*Bukhás, takrári, mujádil, hujjati*—*Tarki,*
- DIS-PU-TÁ'TION, *n.* the act of disputing—*Bahs, mubáhasa, hujjat, takrár*—*Vivád, vádá-nuvád, vádaprativád, vákkalah, kalah.* [*vádasíl, vitarkapriy, vitandápar, vivádi.*]
- DIS-PU-TÁ'TIOUS, *a.* inclined to dispute—*Takrári, hujjati, bahs ki taraf máil*—*Vádánu-*
- DIS-PU-TÁ-TIVE, *a.* disposed to debate—*Takrári, hujjati, mubáhasa ki taraf máil*—*Vá-dánuvadásíl, tarkapriy.* [*tarki, hetuvádi, vivádakári, vitandákári.*]
- DIS-PUT'ER, *n.* one who disputes—*Hujjati, bahás, takrári, mujádil*—*Vádi, vivádi,*
- DIS-QUÁL-IFY, *v.* (*L. dis, qualis*) to make unfit, to disable, to deprive of a right—*Ná-láig k.*, *ná-qábil k.*, *ná-sháista k.*, *be-maqdúr k.*, *kisi haqq se khárij yá mahrum k.*—*Ayogya k.*, *apitra k.*, *anupayukt k.*, *kisi adhikar se dúr k. wá rakhná.*
- DIS-QUÁL-IFY-CÁTION, *n.* that which disqualifies—*Ná-láiqi, ná-liyáqati, be-maqdúri, ná-sazá-vári*—*Ayogyakarañ, apátrikarañ, ayogyatwa, asámarthyá.*
- DIS-QUIET, *n.* (*L. dis, quies*) uneasiness, restlessness, anxiety; *a.* uneasy, restless; *v.* to make uneasy, to disturb—*Be-kali, be-chaini, be-qarári, tashvish, fikr, taraddud*; *a. be-qarar, mustarib, be-kal*; *v. be-kal k., be-chain k., mustarib k.*—*Udveg, chittodveg, chittavadaná, mánasivyathá, vyastatá, asthiratá, chintá*; *a. asthir, vyakul, udvigna, vyast*; *v. udvigna k., asánt k., chintit k., asthir k., vyast k., vyakul k.*
- DIS-QUIET-ER, *n.* one who disquiets—*Be kal yá be-chain k. w., mustarib k. w.*—*Asthir k. w., udvigna k. w., asánt wá asthir k. w., chintit wá vyakul k. w.*
- DIS-QUIET-FUL, *a.* producing uneasiness—*Be-kal yá be-chain k. w., mustarib k. w.*—*Udvegakári, chittodvegakári, asthiratájanak, chintájanak.*
- DIS-QUIET-LY, *ad.* without rest, anxiously—*Be-árám, be-qarár, tashvish se, fikr se, ba-taraddud*—*Asánti se, udveg se, chintá se.*
- DIS-QUIET-NESS, *n.* uneasiness, restlessness—*Be-kali, be-chaini, be-qarári*—*Udveg, chit-todveg, mánasivyathá, vyastatá, asthiratá, asánti.*
- DIS-QUIETUDE, *n.* uneasiness, anxiety—*Be-chaini, be-kali, tashvish, taraddud, fikr*—*Mánasivyathá, chittodveg, manastáp, asthiratá, vyastatá, chintá.*
- DIS-QUI-SITION, *n.* (*L. dis, quasitum*) a discussion, examination—*Mubáhasa, tajwiz, munázara, tafsih, tafahhus*—*Vitark, vádaprativád, parikshá, vivechaná.*
- DIS-RE-GARD', *n.* (*L. dis, re, Fr. gurdre*) slight notice, neglect, contempt; *v.* to slight, to neglect, to contemn—*Be-iltifáti, be-tamizi, bad-liházi, adam-i-khátiri, kam-nigáhi, gáflat, be-parvái, haqárat, khiffat*; *v. be-iltifáti k., be-tamizi k., gáflat k., tarah d., nafrat k., haqárat k.*—*Anádar, amanoyog, avajná, avamán, ghin wá ghriná*; *v. anádar k., amanoyog k., tucheh jánna, avajná k., ghriná wá ghin k.*
- DIS-RE-GÁRD'ER, *n.* one who slights or contemns—*Be-iltifáti k. w., be-liházi k. w., bad-tamizi k. w., gáflat k. w., mutanaffir, haqárat k. w., nafrat k. w.*—*Anádar k. w., avajná-kári, ghriná wá ghin k. w.*
- DIS-RE-GÁRD'FUL, *a.* negligent, contemptuous—*Be-iltifát, bad-liházi, gáfl, mutanaffir, magfir, mutakabbir*—*Amanoyogi, nirapeksh, avamáni, ghriná-kári, ghamáñdi.*
- DIS-RÉL'ISH, *n.* (*L. dis, re, Fr. lécher*) distaste, dislike, nauseousness; *v.* to dislike, to make nauseous—*Ná-gawári, nafrat, karáhat, qurez, karáhiyat*; *v. nafrat k., be-zauq má'lim k., bad-maza k., be-zauq k.*—*Kuswád, aruchi, apriti, ghriná, ghin*; *v. ghriná wá ghin k., aruchi k., apriti k., na cháhná, kuswád k., apriy k.*
- DIS-RE-PÓTE', *n.* (*L. dis, re, puto*) discredit, dishonour; *v.* to bring into discredit or dishonour, to disregard—*Ruswái, bad-námi, fuzihat, be'izzati*; *v. ruswá yá bad-nám k., fuzihat k., be'izzat k., be-qadr k., be-tamizi k., be-liházi k., haqárat k.*—*Akhyáti, apayás, ayas, ak rti, apakirti, amaryádá, upratishthá, apaman*; *v. akhyáti k., apayás k., apakirti k., apaman k., amaryádá k., avajná k., ghriná wá ghin k.*

- DIS-RĒP'U-TA-BLE, *a.* not creditable, mean — *Ruswā, ma'yāb, kamīna, dūa* — Akirtikar, apakirtikar, apayaśaskar, apraśāsaniy, adham, nich. [amaryāda, maryādābāni.]
- DIS-RĒP-U-TĀ'TION, *n.* disgrace, dishonour — *Zillat, khifāt, be'izati* — Apakirti, apamān,
- DIS-RE-SPECT, *n.* (L. *dis, re, spectrum*) want of respect, incivility — *Be-iltifāti, be-adabi, be-imtiyāzi, gustākhi, shokhi, tark-i-adab, bud-akhlaqi* — Anpār, amariyādā, asammān, asammān, apamān, tiraskār, asabhyatā, kuśilātā, dūthāi.
- DIS-RE-SPECT'FUL, *a.* uncivil, irreverent — *Be-lihāz, bud-lihāz, be-adab, be-murawwat, be-tamiz, be-imtiyāz* — Āsisht, asabhya, anādarakāri, ayan āni.
- DIS-RE-SPECT'FUL-LY, *ad.* uncivily, irreverently — *Be-lihāzi k., be-adabi se, be-murawwati se, be-tamizi se, be-imtiyāzi se, be-muhābā* — Asabhyatā se, āsishtatā se, dūhāilātā wā kuśilātā se, anādar se, avajñā se, tiraskārapūrvak. [khol-d<sup>h</sup>, nangā k<sup>h</sup>.]
- DIS-ROBE, *v.* (L. *dis, Fr. robe*) to undress, to uncover, to strip — *Kapre utār lenā<sup>b</sup>*,
- DIS-RŌB'ER, *n.* one who disrobes — *Kapre utār lenē w<sup>h</sup>, khol-d. w<sup>h</sup>, nangā k. w<sup>h</sup>*.
- DIS-RUPTION, *n.* (L. *dis, ruptum*) the act of breaking asunder — *Darīdagi, phūṭan<sup>b</sup>, phūṭ<sup>h</sup>, tūtan<sup>b</sup>, tūṭ<sup>h</sup>* — Bhang, vidāran.
- DIS-SĀT'IS-FY, *v.* (L. *dis, satis, facio*) to make discontented, to displease — *Nā-khush k., nā-rāz k., bezār k.* — Asantusht k., atript k., apasanna k., rūtḥānā, kurbānā.
- DIS-SĀT-IS-FĀ'TION, *n.* discontent, uneasiness — *Nā-khushi, nā-rāzi, bezāri, be-chāini, be-istiqlālī, be-kālī* — Atushtī, atripti, asantosh, atriptatā, āsānti, vyastatā, chittodveg, mānasivyathā, manastāp. [tir-pasand — Atushtikar, asantoshajanak, atriptikar.]
- DIS-SĀT-IS-FĀC'TO-RY, *a.* unable to give content — *Nā-khush-āyand, gair-matbū, nā-khā-*
- DIS-SĀT-IS-FĀC'TO-RI-NESS, *n.* inability to give content — *Nā-khush-āyandī, nā-khātīr-pasandī* — Atushtikaratwa, asantoshajanakatā, atriptikaratā.
- DIS-SĒAT', *v.* (L. *dis, sedes*) to put out of a seat — *Kisi jugah se hatānā yā dūr k<sup>h</sup>*.
- DIS-SECT, *v.* (L. *dis, sectum*) to cut in pieces, to divide and examine — *Purze-purze k., tashrih k., kāt-kar imtihān k.* — Tukre tukre k., kātkar jānehnā, khaṇḍ khaṇḍ kar-ke parikshā k.
- DIS-SECT'IBLE, *a.* that may be dissected — *Purze-purze hone ke lāig, tashrih kiye jāne ke qābil, jisko kāt-kar imtihān kar-sakein, mumkinu-t-tashrih* — Khaṇḍaniy, tukre tukre hone ke yogya, jisko tukre tukre karke jānein sakein.
- DIS-SECT'ION, *n.* the act of dissecting — *Tashrih, kāt-kar imtihān* — Aṅgachhed, kaṭāw, sūksmaparikshā, mūlatattwasōdhanārthapriṭhakkaran.
- DIS-SECT'OR, *n.* one who dissects — *Purze-purze k. w., tashrih-kunanda, kāt-kar imtihān k. w.* — Tukre tukre k. w., aṅgachhedak, sūksmaparikshak.
- DIS-SĒIZE, *v.* (L. *dis, Fr. saisir*) to dispossess wrongfully, to deprive — *Zabar-dasti se be-dakhl k., milk-o-māl chhīn lenā* — Adhikārachyut k., anadhikār k., kisi kā adhikār wā dhan har lenā.
- DIS-SĒIZ'IN, *n.* unlawful dispossession — *Zabar-dasti se dūre ki milkiyat-o-māl chhīn lenā, be-dakhlī-i-nā-jāiz, be-dakhlī-i-bi-l-jabr* — Parādhikārahāran.
- DIS-SĒIZ'OR, *n.* one who dispossesses another — *Wah shakhs jo nā-haqq kisiko uski milk se be-dakhl karṭā hai, ha-zabar-dasti dūre ki milkiyat dakhl k. w.* — Parādhikārahārak, anyāy se apaharamakāri.
- DIS-SĒM'BLE, *v.* (L. *dis, similis*) to disguise, to play the hypocrite — *Poshida k., bhes badalnā, bhes banānā<sup>b</sup>, makr k., riyā k.* — Chhipānā, rūp banānā, kapāt k., chhadnā k.
- DIS-SĒM'BLANCE, *n.* want of resemblance — *Gair-mushābahat, nā-muwāfagat* — Asādrisatā, asādrisiya. [dhoṅgi, kapātī, dāmbhik, kapāṭaveśī, chhadmaveśī.]
- DIS-SĒM'BLER, *n.* one who dissembles — *Makkār, riyā-kār, murāi, zamāna-sāz* — Dimbhī,
- DIS-SĒM'BLING, *n.* fallacious appearance — *Banauā yā jhūṭhā bhes<sup>b</sup>* — Kapāṭaveś, chhad-maveś, kritrimaveś, bhagal wā bhaggal.
- DIS-SĒM'BLING-LY, *ad.* with dissimulation — *Riyā-kāri se, makr se, zamāna sāzi se* — Dimbh se, dhoṅg se, chhadm se, kapāt se, kritrimatā se, dāmbh se.
- DIS-SĒM'T-NATE, *v.* (L. *dis, semen*) to scatter as seed, to sow, to spread — *Chhitranā<sup>b</sup>, chhitnā<sup>b</sup>, bonā<sup>b</sup>, phailānā<sup>b</sup>, pasurnā<sup>b</sup>*. [pasār<sup>b</sup>.]
- DIS-SĒM'T-NĀ'TION, *n.* act of disseminating — *Chhitrāw<sup>b</sup>, chhitāw<sup>b</sup>, bonā<sup>b</sup>, phailāw<sup>b</sup>*,
- DIS-SĒM'T-NĀ-TOR, *n.* one who disseminates — *Chhitrāne w<sup>h</sup>, chhitne w<sup>h</sup>, bone w<sup>h</sup>, phailāne w<sup>h</sup>, pasārne w<sup>h</sup>*.
- DIS-SĒNT', *v.* (L. *dis, sentio*) to disagree in opinion, to differ; *n.* disagreement, difference of opinion — *Mukhtalif-rāe h., ikhtilāf rakhnā, nā-muwāfiq h.; n. ikhtilāf, nā-muwāfagat, ikhtilāf-i-rāe* — Asammati k., bhinnamat h., matāntar h., viparīt h.; *n.* viparitatā, asammati, vimati, bhinnamatadbāran.
- DIS-SĒN'SION, *n.* disagreement, strife, discord — *Nā-ittifāqi, ikhtilāf, mukhālafut, nifāq, qaziya, nissā, fitna, fe-ād* — Asammati, vimati, virodh, kalah, jhagrā, taṭā, bakherā.
- DIS-SĒN'STIOUS, *a.* quarrelsome, contentious — *Jhagrālā<sup>b</sup>, bakheriyā<sup>b</sup>*.
- DIS-SĒN-TĀ'NE'US, *a.* disagreeable, contrary — *Nā-guwar yā nā-gawār, khilāf-tāb<sup>b</sup>, bar-khilāf* — Apriya, viruddh, viparīt.
- DIS-SĒN'TER, *n.* one who dissents, one who does not conform to the established church

—*Mukhālif*, *mukhtalif-rāe ká shakhs*, *munkir*, *din-i-rāj ká munkir*, *mazhab-i-muqarrar ká mukhālif*—*Bhinnamatadhāri*, *matāntarāvalambī*, *sādhārapadharma-virodhī*, *upadharma-sevī*.

**DIS-SÉNTIENT**, *dis-sén'sheut*, *a.* disagreeing; *n.* one who disagrees—*Ná-muwāfiq*, *mukhālif*; *n.* *munkir*, *mukhālif*—*Asammat*, *vimat*; *n.* *asammat*, *matāntarāvalambī*.

**DIS-SÉRT**, *v.* (*L. dis, sero*) to discourse, to dispute—*Bayān k.*, *bahamā*, *bahs k.*—*Vyākhyā k.*, *vivarān k.*, *vād k.* [vād, lekḥ, granth.

**DIS-SER TĀTION**, *n.* a discourse, a treatise—*Bayān*, *taqrīr*, *risāla*—*Vyākhyā*, *vivarān*,

**DIS-SER TĀ-ROB**, *n.* one who discourses or debates—*Bayān k. w.*, *taqrīr k. w.*, *bahhās*—*Vyākhyātā*, *vivarānakartā*, *tarkī*, *vādī*, *vād k. w.*

**DIS-SÉRVE**, *v.* (*L. dis, servo*) to injure—*Zarar k.*, *nuqsān pahuñchānā*—*Hāni k.*, *apakār k.*

**DIS-SÉR'VICE**, *n.* injury, mischief—*Nuqsān*, *zarar*, *ziyān*—*Apakār*, *hāni*, *kshati*.

**DIS-SÉR'VICE-A-BLE**, *a.* injurious, hurtful—*Muzīr*, *nuqsān-rasān*, *ziyān-kār*—*Apakārak*, *hānikārak*, *apakāri*, *kshatijānak*.

**DIS-SÉR'VICE-A-BLY**, *ad.* so as to injure—*Jismēn zarar yā nuqsān pahuñche*, *zarar pahuñchāne ke taur se*—*Jismōn apakār wā hāni howe*, *hāni karne ki rīti se*.

**DIS-SÉR'VICE-A-BLE-NESS**, *n.* injury, hurt—*Nuqsān*, *ziyān*, *zarar*—*Apakār*, *hāni*, *kshati*.

**DIS-SÉV'ER**, *v.* (*L. dis Fr. sever*) to part in two, to divide—*Do hissē k.*, *do-pāra k.*, *judā k.*—*Do tūk k.*, *dwibhāg k.*, *alag k.*, *bhinna wā prithak k.*

**DIS-SÉV'ER-ING**, *n.* separation—*Judāi*—*Algāw*, *bilgāw*.

**DIS-SI-DENT**, *a.* (*L. dis, sideo*) not agreeing; *n.* a dissenter—*Ná-muwāfiq*; *n.* *munkir*, *mukhālif*, *muqarrar din ká mukhālif*—*Viparīt*, *viruddh*; *n.* *Bhinnamatadhāri*, *sādhārapadhamavirodhī*.

**DIS-SI-LĪ'TION**, *n.* (*L. dis, silio*) the act of bursting open—*Phatnāḥ*, *phūṭnāḥ*.

**DIS-SIM'I-LAR**, *a.* (*L. dis, similis*) unlike—*Ná muwāfiq*, *mukhtalif*—*Asadrisī*, *bhinna*, *vishamā*.

**DIS-SIM-I-LĀR'I-TY**, *n.* unlikeness—*Ná-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Asadrisātā*, *dis-similitude*, *a.* want of resemblance—*Ná-muwāfiqat*, *ikhtilāf*, *nā-barābari*—*Vai-shamāya*, *asādrisāya*, *bhinmatā*, *asādrisātā*.

**DIS-SIM-U-LĀTION**, *n.* the act of dissembling, hypocrisy, false pretension—*Poshādagi*, *ripī*, *ripā kārī*, *ignāḥ*, *mudārā*, *rūp ki tabdil*, *mukr*—*Chhipāw*, *gopan*, *daṇbh*, *ḍimbh*, *kapatavēs*, *kritimavēs*, *banau rūp*, *bhagal wā bhagāl*.

**DIS-SI-PATE**, *v.* (*L. dissipio*) to scatter, to disperse, to squander—*Phailānā yā phail-nāḥ*, *urā dḥ*, *ur-jānāḥ*, *sarf k.*, *bar-bād k.*—*Chhituānā*, *chhitārā jānā*, *chhitkānā*, *chhitnā*, *urānā*, *kshay k.*, *vrithā vyay k.*

**DIS-SI-PA-BLE**, *a.* liable to be dissipated—*Phailāye jāne ke qābil*, *urāye jāne ke lāiq*, *sarf yā bar-bād hone ke qābil*—*Chhitāye jāne ke yogya*, *chhitārā jāne ke yogya*, *kshay hone ke yogya*, *vrithā vyay hone ke yogya*.

**DIS-SI-PĀTION**, *n.* dispersion, dissolute living, prodigality—*Phailāwḥ*, *intishār*, *aubāshī*, *āwārāgi*, *isrāf*—*Chhitārāw*, *urāw*, *duṣṭāchār*, *striśambhoganirtyagitādisevan*, *vesanītā*, *dhanavyay*. [*k.*, *chhōrānāḥ*—*Alagānā*, *alag k.*, *prithak k.*, *asanlagna k.*

**DIS-SO'CI-ATE**, *v.* (*L. dis, socius*) to separate, to disunite, to part—*Judā k.*, *alāhida*

**DIS-SO'CI-A-BLE**, *a.* not well associated—*Achchki bhānt se milā nahēnḥ*, *an-milāḥ*.

**DIS-SO'CI-AL**, *a.* disinclined to society, not social—*Gair-majlis-dost*, *an-milāḥ*—*Anilāpī*.

**DIS-SO'CI-AL-IZE**, *v.* to make unsocial, to disunite—*An-milā kḥ*, *alag kḥ*. [pitī.

**DIS-SO'CI-A-BIL'I-TY**, *n.* want of sociability—*Gair-miln-sāri*, *nā-āshnā-parastī*—*Anālā*.

**DIS-SO'CI-ĀTION**, *n.* separation, division—*Judāi*, *alāhīdagi*—*Algāw*, *prithak bhāv*, *asanlagnatā*. [*ghalnāḥ*, *pighlānāḥ*, *algānāḥ*, *alag k.*, *yā kḥ*.

**DIS-SÖLVE**, *v.* (*L. dis, solvo*) to melt, to disunite, to separate—*Galnāḥ*, *galānāḥ*, *pi-*

**DIS-SO-LU-BLE**, *a.* that may be dissolved—*Galne-jogḥ*, *pighalne-jogḥ*, *gudāz hone ke qābil*, *alag hone ke lāiq*—*Galne wā pighalne ke yogya*, *galānī*, *drāvya*, *alag hone ke yogya*.

**DIS-SO-LU-BIL'I-TY**, *n.* hability to be dissolved—*Gudāz hone ki qābīliyat*, *gal-jāne ki li-yāqat*, *alag hone ki li-yāqat*—*Galanīyatā*, *gal jāne ki yogyatā*, *alag wā prithak hone ki yogyatā*.

**DIS-SO-LŪTE**, *a.* loose, debauched, vicious—*Bad-waḥ*, *rindānā*, *bad-kār*, *aubāsh*, *āwārā*—*Bhrashtāchārī*, *durāchār*, *lampat*, *kāmāsakt*, *bhogāsakt*, *kāmuk*, *vyasanī*, *vishayī*, *duṣṭ*.

**DIS-SO-LŪTE-LY**, *ad.* loosely, in debauchery—*Bad-waḥī se*, *bad-kārī se*, *āwārāgi se*, *aubāshī se*—*Bhrashtāchār se*, *durāchār se*, *lampatā se*, *kāmāsakti se*, *bhogāsakti se*.

**DIS-SO-LŪTE-NESS**, *n.* looseness, debauchery—*Bad-waḥī*, *āwārāgi*, *bad-kārī*, *aubāshī*—*Bhrashtāchār*, *durvrittātā*, *durāchār*, *vishayāsakti*, *kāmāsakti*, *lampatātā*, *vyasanītā*.

**DIS-SO-LŪTION**, *n.* the act of dissolving, destruction, death, dissipation, the act of breaking up an assembly—*Gudākhṭagi*, *gudāz*, *zawāl*, *bar-bādī*, *halākī*, *nestī*, *maut*, *nā-būdī*, *aubāshī*, *bad-waḥī*, *bar-khāst*, *bar-khāstagi*—*Pighlāhat*, *galāw*, *drāv*, *nāś*, *vi-*

- nās, kshay, dhwaṇs, prahā, mrityu, mich, bhrashtāchār, kāmāsakti, lampātātā, sabhābhāṅg, sabhānivritti. [tahlil-pazir—Galanīy, dravya.]
- DIS-SŌLV'ABLE, *a.* that may be dissolved—*Galan-kār<sup>h</sup>, galne-jog<sup>h</sup>, mumkinu-l-tahlil*, DIS-SŌLV'ENT, *a.* having power to dissolve; *n.* that which has power to dissolve—*Galāne w<sup>h</sup>, gudāzān<sup>h</sup>; n. galāne-wālī shai<sup>h</sup>*—Drāvakar, vidrāvak, pighlāne w.; *n.* drāvakar vastu, pighlānēwālī vastu.
- DIS-SŌLV'ER, *n.* one that dissolves—*Pighlāne w<sup>h</sup>, galāne w<sup>h</sup>, pighlān<sup>h</sup>, galān<sup>h</sup>*.
- DIS'SO-NANT, *a.* (*L. dis, sono*) harsh, unharmonious, discordant—*Sakht, bad-āwāz, nā-sāz, be-mel, nā-muwāfāq, be-tāl*—Karkash, amel, viswar, parasparaviruddh, visaṅgat.
- DIS'SO-NANCE, *n.* discord, disagreement—*Sur lē nā-muwāfāqat, nā-sāz-yārī, nā-khush-āwāzī, nā-muwāfāqat, ikhtilāf, be-tālī*—Viswaratā, aparav, swar kā amel, anaikya, vai-paritya, visaṅvād.
- DIS-SUADE', *v.* (*L. dis, suadeo*) to advise or exhort against—*Bāz rakhnā, man' k., dil phernā*—Man phernā, roknā, viparīt parāmarś d., nīvaranopadeś k., samjhā bujhākar kisi viśesh karm se nivrītta k.
- DIS-SUAD'ER, *n.* one who dissuades—*Bāz rakhne w., man' k. w., dil pherne w., mānī, muṣākim*—Man pherne w., viparīt parāmarś d. w., viparītanamantrapadātā, samjhā bujhākar kisi kām se rokne w., nīvaranopadeśak.
- DIS-SUAS'ION, *n.* advice against—*Mamānā't, intinā', kisi bāt ke bar-khilāf salāh*—Viparītanamantrap, udyamabhāṅg ke nimitta prabodh, nishedhārthaparāmarś, nīvaranopadeś.
- DIS-SUAS'IVE, *a.* tending to dissuade; *n.* a reason or argument that diverts from any purpose—*Mānū', kisi kām yā bāt ke khlilāf salāh d. w., bāz rakhne w.; n. koi bā'is yā tagrīr jo kisi kām se dil pher dwee*—Viparītanamantrapakārī, rokne w., samjhā bujhākar kisi kām se rokne w.; *n.* hetu jo kisi viśesh kārya kā manorath se man pher dwee. [kī lafz—Dwyaksharasabd, dwiswarasabd.]
- DIS-SYLLABLE, *n.* (*Gr. dis, syllabē*) a word of two syllables—*Do rukn hije yā hisse* DIS-SYLL'IC, *a.* consisting of two syllables—*Do rukn hije yā hisse ke lafz ke muta'al-lig*—Dwyaksharasabdāsambandhī, dwiswarasabdāsambandhī.
- DIS-STAFF', *n.* (*S. disteaf*) the staff from which flax is drawn in spinning—*Wah dandā jismeh san yā patā'ā lupet dete hūin aur kātne meṁ us se sūt nikaltā hai<sup>h</sup>*—Tarkut, sūtratarkutī. [bad-rang k.—Dhabbā dālnā, bhar dālnā, mailā k.]
- DIS-STAIN', *v.* (*L. dis, tingo*) to stain, to blot, to sully—*Dagilā k., dhappā dālnā<sup>h</sup>*, DISTANCE, *n.* (*L. di, sto*) space between two objects, remoteness of place, space of time, respect, reserve; *v.* to place remote, to leave behind in a race—*Tafāwut, mu-fāsala, mufāraqat, farg, maddat, adab, kashī lagī, mahjūbī; v. tafāwut par rakhnā, daur meṁ piche chhorna<sup>h</sup>*—Antar, vyavadhān, dūrī, duratā, tappā, pallā, kālāvadhī, kālāntar, sanmān, mār्याdā, rukāw, rukāwat, khīnch; *v. dūr dharna, dūr k., piche dālnā, daur meṁ piche dālnā wā āge nikal jānā.*
- DIS-TANT, *a.* remote in place or time, not allied, reserved, slight, faint, not obvious—*Ba'id, jagah gē zamāne meṁ ba'id, 'alāhida, judā, kushida, nā-āshnā-mizāj, mahjūb, halkā<sup>h</sup>, kisi qadr, za'if, muṣācab, sāf-sāf nahīn*—Dūr, sthān wā kāl meṁ dūr, ālag, nyārā, anālāpī, anmilā, khīnchī, kuchh kuchh, laghu, thorā thorā, āspasht, khulā khulā nahīn. [—Dūri par, antar par, tappo wā pallē par.]
- DIS-TANT-LY, *ad.* at a distance, remotely—*Tafāwut par, mufāsale par, mufāraqat par*
- DIS TASTE', *n.* (*L. di, Fr. tater*) disrelish, aversion, dislike, disgust; *v.* to dislike, to loathe—*Bad-mazaqī, bad-zāiqā, nafrat, karāhiyat, karāhut, gurez, istikrāh, tanaṣfur, haqarut; v. karāhat k., haqarat k., nafrut k., karāhiyat k.*—Kuswād, aruchi, dwesh, viraktī, apritī, anichebhā, ghriṇā, ghin; *v. ghin k., ghriṇā k., aṇjūnā k., apritī k.*
- DIS-TASTE'FUL, *a.* nauseous, offensive—*Nā-guṇār yā nā-gawār, bad-maza, mustakrih, zabūn*—Apriya, aruchir, aswādū, ghinaunā, asukhad, araniya.
- DIS-TASTE'FUL-NESS, *n.* disagreeableness—*Bad-mazaqī, nā-guṇārī yā nā-gawārī, nā-pasandīdagī*—Apriyatā, aruchiratā.
- DIS-TASTE'VE, *n.* that which causes distaste—*Bad-mazaqī paidā karne-wālī shai*—Apriyatā wā aruchiratā utpanna karmelārī vastu, kuswadotpādak, aruchijanak.
- DIS-TEMPER, *n.* (*L. di, tempero*) a disease, a malady, ill humour; *v.* to disease, to disorder, to disturb—*Āzār, bimārī, maraz, bad-mizājī, bad-nihādi; v. bimār k., alīl k., mustarīb k.*—Rog, vyādhi, chirchirāhat, dushprakritī; *v. rogī k., vyādhirogast k., pirit k., vyākul k., udvigna k.* [mātrikt, rogī.]
- DIS-TEMPER-ATE, *a.* immoderate, diseased—*Gair-mu'tadil, marīz*—Āsānyamī, niya-
- DIS-TEMPER-A-TURE, *n.* bad temperature, perturbation, confusion indisposition—*Sardī yā garmi kī shiddat, iztirāb, be-qarārī, pareshānī, be-tartībī, darhamī, barhamī, kasal-mandī, kasāla, vālī bimārī*—Ākāśavallakshanya, śīt wā uṣhnatā kī adhikāī, vyākulatā, udvignatā, chittodveg, ghabrāhat, garbarāhat, aswāsthya, aswasthatā, śārīrāsawāsthya, thorī śārīrik pīrā. [śārīnā<sup>h</sup>, phailānā<sup>h</sup>, phulānā<sup>h</sup>.]
- DIS-TEND', *v.* (*L. di, tendo*) to stretch out, to spread apart—*Tānū<sup>h</sup>, barhānā<sup>h</sup>, pa-*
- DIS-TENT', *a.* stretched out, spread apart—*Tanā huā<sup>h</sup>, barhāyā huā<sup>h</sup>, phailāyā huā<sup>h</sup>,*

*pasára huá<sup>h</sup>, phuláya huá<sup>h</sup>.*

DIS-TÉS'TION, *n.* the act of distending—*Phailáw<sup>h</sup>, barháw<sup>h</sup>, phuláw<sup>h</sup>, pasára<sup>h</sup>.*

DIS-TÉR', *v.* (L. *dis, terra*) to banish from a country, to exile—*Kisi malk se khárij k., jilá-watan k.*—*Kisi dís se nikál d.*

DIST'ICH, *n.* (Gr. *dis, stichos*) two poetic lines, a couplet—*Bait—Dohá, sorathá.*

DIS-TIL', *v.* (L. *d., stilla*) to drop, to flow gently, to extract spirit—*Chuná<sup>h</sup>, tapakná<sup>h</sup>, rasná<sup>h</sup>, chhánná<sup>h</sup>, chuláná<sup>h</sup>, tapkáná<sup>h</sup>, chuláná<sup>h</sup>, khinchná<sup>h</sup>.*

DIS-TIL'LA-BLE, *a.* that may be distilled—*Jisko chuá chulá tapká yá khinch sake<sup>h</sup>.*

DIS-TIL-LÁ'TION, *n.* the act of distilling—*'Araq-kashí, áb kári, chuáw<sup>h</sup>, chuláw<sup>h</sup>—Sandhán, khincháw, tapkáu, chulái.*

DIS-TIL'LA-TO-RY, *a.* belonging to distillation—*Muta'allig-i-'araq-kashí, áb-kári ke muta'allig, chuáw yá chuláw se nisbat-dár—Sandhánasambandhi, khincháw ká sambandhi, tapkáu ká vishayak.*

[*surákár, súndí, kalawár, súhri.*

DIS-TIL'LER, *n.* one who distills—*'Araq-kash, áb-kár—Madirá chuáne w., sandhik,*

DIS-TIL'LER-Y, *n.* a place for distilling—*Kalawariyá<sup>h</sup>, madirá chuáne ki jagah<sup>h</sup>, 'araq khinchne ki jagah—Sandhání, madyasandhánázálá.*

DIS-TIL'MENT, *n.* that which is distilled—*Jo chuláya yá khinchá jáy<sup>h</sup>.*

DIS-TINCT', *a.* (L. *di, stinguo*) different, separate, clear, specified—*Mutafurriq, judá, 'aláhida, mufassal, sáf, záhir, wáizik, muqarrar, mashakkhhas, mú'ayyan—Bhinna, prithak, nyáú, alag, khulá, spashí, nidishí, vishesht.*

DIS-TINCTION, *n.* difference, separation, notation of difference, preference, discernment, eminence, honourable estimation—*Farq, tafáwut, tafriqa, qismat, judá, farq ká nishán, tashkhis, fauqiyat, tafzil, imtiyáz, tamiz, sar-farazi, munzalát, shán, 'izzat—Antar, bhed, bhinnatá, vibhinnatá, algáu, visheshalakshan, adhikaruchi, adhikánurág, vivek, vivechan, samummatí, shreshthát, visheshtatá, sambhram, ádar, maryádá, saimán, sammán.*

DIS-TINCTIVE, *a.* that marks distinction—*Fáriq, mumaiyiz, judá k. w.—Visheshan, visheshak, prithakkári, nyáú k. w., algáu w.*

DIS-TINCTIVE-LY, *ad.* particularly, plainly—*Mufassalan, mashráhan, tafsilan, tafsil-wár, záhirán, sáf-sáf—Prithak rūp se, visheshatápurvak, spashí, pratyaksh, khulá khulá.*

[*tafsil-wár, judá-judá—Spashí rūp se, khulá khulá, prithak prithak.*

DIS-TINCT-LY, *ad.* clearly, not confusedly—*Sáf-sáf, bá-imtiyáz, mufassalan, tafsilan,*

DIS-TINCT'NESS, *n.* the state of being different, clearness, precision—*Tafáwut, farq, safái, imtiyáz, durustí—Bhinnatá, párthakya, spashatá, súddhatá.*

DIS-TIN'GUISH, *v.* to note the difference, to make distinction, to separate, to discern, to constitute difference, to make eminent—*Farq k. yá jánná, tamiz yá imtiyáz k., judá k., tajwíz k., tafáwut k., sar-faráz k., namúd k., nám-war k., mashkár k., mum-táz k.—Bhed k., antar k., nyára k., prithak k., algáná, vivechaná k., visheshalakshan k., prasiddh k., námi k., utkrishí k.*

DIS-TIN'GUISH-A-BLE, *a.* that may be known—*Pahicháne jáne ke qábíl, judá kiye jáne ke láq, munkin-ul-imtiyáz, munkin-ul-farq—Pahicháne jáne ke yogya, prithak wá nyára kiye jáne ke yogya, visheshaníy, bhedaniy.*

DIS-TIN'GUISHED, *p. a.* eminent, celebrated—*Muntáz, sar faráz, nám-war, mashkár—Utkrishí, vishesht, khyát, námi, prasiddh.*

DIS-TIN'GUISHER, *n.* a judicious observer—*Khub tamiz k. w., báriq-bin, 'aql-mand qaur karne w.—Buddhimán viveki.*

[*se, visheshtatá se.*

DIS-TIN'GUISH-ING-LY, *ad.* with distinction—*Tamiz se, 'izzat se—Visheshatá se, sambhram*

DIS-TIN'GUISH-MENT, *n.* act of distinguishing—*Tamiz, imtiyáz, farq k.—Antar k., bhed k.*

DIS-TIT'LE, *v.* (L. *dis, titulus*) to deprive of right—*Be-haqq k., kisi ká haqq le-lená, haqq se khárij k.—Adhikár se dúr k.*

DIS-TORT', *v.* (L. *dis, tortum*) to twist, to deform, to wrest—*Marorná<sup>h</sup>, marorná<sup>h</sup>, ku-daul k., ku-rúp k., machorná<sup>h</sup>, umethná<sup>h</sup>, aithná<sup>h</sup>.*

DIS-TORT'ION, *n.* act of distorting, perversion—*Maror<sup>h</sup>, maror<sup>h</sup>, pech yá pechish, khiláf-sázi, inqiláb—Ainíthau, ainíth, machor, marorá, marorá, virupatá, ultá k., ulá-pulat.*

DIS-TRACT', *v.* (L. *dis, tractum*) to draw apart, to separate, to perplex, to make mad; *a. mad—Ek taraf khinchná, judá k., 'aláhida k., mustarib k., 'ájiz k., pareshán k., hairán k., diwána k.; a. diwána—Ek aláing wá or khinch lená, alag k., prithak k., udvigna k., vyákul k., vyaat k., unmatta k., págal k., baurahí k.; a. baurahá, págal, unmatta.*

DIS-TRACT'EN-LY, *ad.* madly, frantically—*Divánagi se, diwána-wár, saudái-pan se, maj-nán sá—Unmattatápurvak, págalpan se, vikshiptatá se, báwiá sá, sir se.*

DIS-TRACT'EN-NESS, *n.* state of being distracted—*Divánagi, saudái-pan—Unmattatá, vikshiptatá, sir, baurahát, baurahápan.*

DIS-TRACT'ER, *n.* one that distracts—*Ek taraf khinchne w., mustarib k. w., pareshán k.*



*w.*, *divāna yā majnān k. w.*—Ek or khīncne *w.*, *vyākul k. w.*, *udvigna k. w.*, *unnatta vikshipt wā pāgal k. w.*

**DIS-TRAC'TION**, *n.* separation, confusion, perplexity, disorder, madness—*Judāi*, 'alāhi-dagi, *iztirāb*, *parashāni*, *hairāni*, *abtarī*, *darhamī*, *barhamī*, *divānari*, *āshuftagi*—Algāw, vibhed, vidāran, ghabrāhat, vyākulatā, vyastatā, ghālmel, agpāhagar, niyamābhāv, unnattatā, vikshiptatā, sir, baurahāpan, baurūpan.

**DIS-TRAC'TIVE**, *a.* causing perplexity—*Hairān k. w.*, *parashān k. w.*, *mustarib k. w.*—*Vyākul k. w.*, *vyast k. w.*, *udvigna k. w.*

**DIS-TRAIN'**, *v.* (*L. dī, stringo*) to seize for debt, to make seizure—*Qarz ke adī ke liye qurg k.*, *qurg k.*—Rin ke kāray kisi kī dhan wā sāmagri atkānī wā rokni, rokna wā atkānā. [dhan wā sāmagri atkāye wā roke jāne ke yogya.]

**DIS-TRAIN'-ABLE**, *a.* that may be distrained—*Qurg hone ke qābil*—Rin ke kāray kisi kī sāmagri rokne wā atkāne w.

**DIS-TRAIN'ER**, *n.* one who distrains—*Qurg-kunandu*, *qurg k. w.*—Rin ke nimitta kisi kī sāmagri rokne wā atkāne w. [gri ko atkānā wā rokni.]

**DIS-TRAI'NT**, *n.* seizure for debt—*Qurgī*, *qarz ke liye qurgī*—Rin ke kāray kisi kī sām-

**DIS-TRĒSS**, *n.* (*Fr. détresse*) misery, misfortune, affliction, seizure; *v.* to afflict, to harass, to make miserable—*Musibat*, *taklif*, *kam-bakhti*, *izā*, *tasdi*, *tugī*, *parashāni*, *qurgī*; *v. tasdi d.*, *taklif d.*, *parashān k.*, *hairān k.*, *kam-bakht yā bad-bakht k.*—Kleś, dukh, āpad, vipad, vipatti, daurgatya, duravasthā, kashī, sañkat, rin ke hetu kisi ke dhan ko rokna wā atkānā; *v. kleś wā dukh d.*, *vyākul k.*, *vyast k.*, *udvigna k.*, *dukhit wā pīṭ k.*

**DIS-TRĒSS'FUL**, *a.* full of trouble, miserable—*Taklif-āwar*, *pur-dard*, *pur-taklif*, *taklif-dih*, *shikasta hāl*, *parashān-hāl*—Kleśad, pīṭakar, dukkhamay, pīṭ, atidukhī, atidukhāt.

**DIS-TRĒSS'FUL-LY**, *ad.* in a miserable manner—*Shikasta-hālī se*, *parashān-hālī se*, *taklif se*, *musibat se*—Atidukhī bhāv se, atidukhāt rūp se, durdāsī se, pīṭ se, kleś se.

**DIS-TRĒSS'ING**, *a.* afflicting, painful—*Taklif-dih*, *pur-dard*, *pur-taklīf*—Kleśad, dukkha-kar, pīṭakar, dukkhamay.

**DIS-TRĒB'UTE**, *v.* (*L. dī, tributum*) to divide, to deal out, to dispense—*Hissa k.*, *qism-ha-qism k.*, *taqsim k.*, *hissā kar-ke d.*, *bakhsnā*—Bāntnā, bhāg k., prithak prithak k., bhāg karke d.

**DIS-TRĒB'UT-TER**, *n.* one who distributes—*Taqsim-kunandu*, *taqsim k. w.*, *qāsim*, *bakhshe* *w.*—Bāntne *w.*, bāntwaiyā, vibhāgakartā, datā, dene *w.*

**DIS-TRĒB'UTION**, *n.* the act of distributing—*Taqsim*, *bakhsish*—Bāntī, bānt, vibhāg, vibhāgakaran, dān d.

**DIS-TRĒB'UT-VE**, *a.* that distributes—*Taqsim-kunandu*, *taqsim k. w.*, *qāsim*, *bakhshe* *w.*—Bāntne *w.*, vibhāgakarī, anśakārī, dene *w.* [bānt se, vibhāg se.]

**DIS-TRĒB'UT-VE-LY**, *ad.* by distribution—*Be-taqsim*, *taqsim se*—Bāntwāro se, bāntī se.

**DIS-TRĒB'UT-VE-NESS**, *n.* desire of distributing—*Taqsim-karne yā bakhshe ki khūāshish*—Bāntne wā dene kī ichchhā, vibhāg karne kī ākūshhī.

**DIST'RICT**, *n.* (*L. dī, strichum*) a province, a territory, a circuit—*Pargana*, *zil*, *maḥāl*, *talūq*, *amal*—Chaklā, pradeś, mandal.

**DIS-TRUST'**, *v.* (*L. dī, S. tryxian*) not to trust, to doubt, to suspect; *n.* doubt, suspicion, discredit—*Bāwar na k.*, *ī-tiqād na rakhnā*, *ī-timād na k.*, *shubha k.*, *shakk k.*; *n. shubha*, *shakk*, *be-ī-tiqādi*, *be-ī-timādi*, *be-ī-tibārī*—Viśwās na k., na mānā, pratyay na k., sañkā k., sandeh k.; *n. sañkā*, *sandeh*, *aviśwās*, *apratyay*, *apratīti*.

**DIS-TRUST'FUL**, *a.* apt to distrust, diffident—*Shakkī*, *bad-gumān*, *raasū āvī*, *mutavahlīm*—*Apratyayī*, *sandehī*, *sañkāśīl*, *saśaṅk*, *saśaṅk*. [—*Apratīti se*, *aviśwās se*.]

**DIS-TRUST'FUL-LY**, *ad.* in a distrustful manner—*Shakkī taur se*, *bad-gumān se*, *shakk se*

**DIS-TRUST'FUL-NESS**, *n.* the state of being distrustful—*Bad-gumānī*, *shakkī-pan*—*Saṅkā-*

*śīlatā*, *sāśaṅkatva*. [sañkā wā sandeh na k. w.]

**DIS-TRUST'LESS**, *a.* without suspicion—*Bāwar k. w.*, *shakk yā shubha na k. w.*—*Pratyayī*,

**DIS-TURB'**, *v.* (*L. dī, turba*) to perplex, to disquiet, to interrupt—*Mustarib k.*, *be-kal*

*k.*, *diqq k.*, *harj k.*, *khatal dālnā*, *harakat k.*, *roknā*—*Vyākul k.*, *khijhānā*, *udvigna k.*, *asānt k.*, *vyagra k.*, *vyast k.*, *bādhā dālā*, *chhernā*, *bhaṅg k.*, *vighna k.*

**DIS-TUR'BANCE**, *n.* confusion, tumult—*Itirāb*, *chirānī*, *harakat*, *harj marj*, *hanḡama*, *shor-o-fasad*, *kharkhsho*—*Vyastatā*, *kshobb*, *vyagratā*, *vyākulatā*, *bhaṅg*, *vichched*, *hullar*, *taṅtā*, *daṅgā*, *bakherā*.

**DIS-TUR'BER**, *n.* one who disturbs—*Mustarib k. w.*, *hairān yā parashān k. w.*, *ranj-āwar*, *mukhīl*, *hārij*, *stna-angez*, *dange-bāz*—*Vyākul k. w.*, *khijhāne w.*, *asānt k. w.*, *vyagra k. w.*, *kshobhakar*, *vichchedakārī*, *vighnakar*.

**DIS-UNITE**, *v.* (*L. dī, unis*) to separate, to divide, to part—*Alag k. yā h.*, *judā k. yā h.*, *'alāhida k. yā h.*—*Nyārā k. wā h.*, *prithak k. wā h.*, *algānā*, *bilgānā*, *bhinna k. wā h.*, *bipharnā*, *bilagnā*.

**DIS-UN'ION**, *n.* separation, disjunction—*Judāi*, *'alāhidagi*, *nā-ītifāqī*, *be-itthād*, *mu-fāraqat*—Algāw, bilgāw, phor tor, bhinnatā, viyeg, vichched, asanyog.

- DIS-Ū'NI-TY, *n.* a state of separation—*Judái, musáraqat*—*Bhinnotá, púrthakya*.
- DIS-ŪSE', *v.* (L. *dis, usum*) to cease to use—*Matrúk k., istí mál chhormá, tark-i'-amal k., be-istí'mál k., be-ravéj k.*—Vyavahár na k., uphá d, urá d., chhor d., abhyás chhormá.
- DIS-ŪSE', *n.* cessation of use—*Be-istí málí, be-rabí, be-ravéj, be-mashqi*—Avyavahár, *[vyavaháranivritti, abhyásavichched, ácharatyág.*
- DIS-Ū'RAQE', *n.* cessation of custom—*Be-istí málí, be-mashqi, be-rabí*—Anabhyás, vyavaháranivritti, ácharatyág, abhyásavichched.
- DIS-VÁL'UE, *n.* (L. *dis, valere*) to set a low price upon, to disesteem; *n.* disesteem, disregard—*Kum qímat k., 'e-yadr k.; n. be-qulrí, be-waqrí*—Thorá mol lagáná, halka wá laghu jánná, anádar k.; *n.* anádar, apratishthá.
- DIS-VÁL-U-Á'TION, *n.* disesteem, disgrace—*Be-qadrí, be-waqrí, zillat, fazihat, ruswáí*—Anádar, apratishthá, amaryádá, apamán.
- DIS-VŌÜCH', *v.* (L. *dis, roco*) to destroy the credit of, to contradict—*Be-s'tikár k., bad-nám k., be-'timád k., radd k., khiláf kahná*—Sákh bigárná, kátná, khañqan k., viruddh kahná.
- DIS-WŌNT', *v.* (L. *dis, S. wanian*) to deprive of wanted usage—*Raváj-i-ma'múli se kháwí k., hamesha ke dastúr se mahríim k.*—Sarvadá ke vyavahár se alag wá ruhít k.
- DIS-WŌRSHIP, *n.* (L. *dis, S. weorthscipe*) cause of disgrace—*Zillat yá fuzihat ká sabab*—Apamán ká káray. [nála<sup>n</sup>; *v.* *khái yá nála banáná<sup>n</sup>.*
- DÍTCH, *n.* (S. *díc*) a trench cut in the ground, a moat; *v.* to make a ditch—*Khái, DÍTCH'ER, n.* one who digs ditches—*Khái khodné w<sup>n</sup>, loniyá<sup>n</sup>, noniyá<sup>n</sup>, dháñyar<sup>n</sup>.*
- DÍT'HE-ISM, *n.* (Gr. *dís, theos*) the doctrine of two Gods—*Do Khudá máñne ká mat*—*Do Ís'war máñne ká mat, dwís'waravád.* [ne w., dwís'waravádí.
- DÍT'HE-IST, *n.* one who believes in two Gods—*Do Khudá máñne w., Do Ís'war máñ-*
- DÍT'HE-IST'IC, DÍT'HE-IST'IC-AL, *a.* pertaining to dithetism—*Do Khudá máñne ke mat*—*ke mutá'alliq*—*Do Ís'war máñne ke mat ká sambandhí, dwís'waravádavishayak.*
- DÍT'H-Y-RÁMB, DÍT'H-Y-RÁMB'IC, *n.* (Gr. *dithurambos*) a hymn in honour of Bacchus—*Bákus nám devatá ká bhujan<sup>n</sup>.* [ummatá, ummádaván, utsav, vyagra.
- DÍT'H-Y-RÁMB'IC, *a.* wild, enthusiastic—*Be-qaid, be-zab, mut'wíh<sup>n</sup>, sar-garm*—Prachapí,
- DÍT'TA-NY, *n.* (Gr. *diktamos*) a plant—*Ek bháñt ká paudh<sup>n</sup>.*
- DÍT'TO, *ad.* (L. *dictum*) as said, the same—*Mazkúr, áizán*—Púrvokt, tathá, wahi.
- DÍT'TY, *n.* (L. *dictum*?) a poem; a song—*Gáne ke qábil mukhtasar sh'ir yá gazal, gíth, sarod*—*Gáne ke yogya kávyabandh, gán.* [bajane ke yogya.
- DÍT'TED, *a.* sung, adapted to music—*Gáyá gayá<sup>n</sup>, gáye jáne ke qábil, báje ke láiq*—*Gáne*
- DÍ-U-RÉT'IC, *a.* (Gr. *diá, ouron*) promoting urine; *n.* a medicine that promotes urine—*Mudírr, idrár-áwar, mutáá<sup>n</sup>; n. mutáá-dawá, mudírr dawá, idrár-áwar dawá*—*Mutravardhak, mutropádak; n. mutravardhak aushadh.*
- DÍ-Ū'NÁL, *a.* (L. *dies*) relating to the day; *n.* a day book, a journal—*Yavmí, rozína; n. roz-námcha, roz-náma*—Áhnik, daivasik, prátayahik, dín ká; *n.* ghatánadí ke likhne ki bahí, pratidin ká samácharapatra, ek ek dín ke krayavikray ki bahí.
- DÍ-Ū'NÁL-IST, *n.* one who writes a journal—*Roz-námcha-navis, roz-náma-navis*—*Daini-*
- kapustakakartá, prati dín ká samácharapatra likhne w. [dín dín.
- DÍ-Ū'NÁL-ÍY, *ad.* daily, every day—*Roz-roz, har roz*—*Pratidin, pratyah, pratidivas,*
- DÍ-Ū'NÁL, *a.* lasting, of long continuance—*Páe-dár, der-pá*—*Chirasthayí, chira-*
- kálík, bahukálásthayí.
- DÍ-U-TŪ'NÍ-TY, *n.* length of duration—*Páe-dári, der-pái*—*Chirasthayitwa, chirakálíkatá.*
- DÍ-VÁN, *n.* (Ar.) the grand council of Turkey, a hall—*Diván, diwán-khána, diwán-i-'ámm*—*Turk des ki rájasabha, mahásabha.*
- DÍ-VÁR'I-CATE, *v.* (L. *di, varico*) to divide into two, to open, to stride—*Do-shúkha k. yá h., do hise k. yá h., do shúkhañ ke taur par phárná yá phatná*—*Dwisákhárup k. wá h., do tük k. wá h., do khand k., dwísákhárup phárná yá phatná, bilgáná wá bilagná.*
- DÍ-VÁR'I-CÁ'TION, *n.* partition, division—*Do hise k., taqsim, judái*—*Dwidhakaran,*
- dwikhandikaran, vibhinnotá, bhág.*
- DÍVE, *v.* (S. *duñán*) to sink under water, to go deep, to penetrate—*Gota lagáná yá márná, garq h., dúbná*—*Dubki márná, búrná, burki márná, magna h., dhasná wá dhasná, paithná.* [wá burki márne w.
- DÍVE'R, *n.* one who dives—*Gota-zan, gota márne w., gota-khor*—*Burá, dúbíyá, dubki*
- DÍ-VĒL', *v.* (L. *di, vello*) to pull asunder—*Khínch lená<sup>n</sup>, khínch-kar alag k<sup>n</sup>.*
- DÍ-VŪ'L'SION, *n.* the act of pulling asunder—*Khíncháw<sup>n</sup>.*
- DÍ-VŪ'L'SIVK, *a.* having power to pull asunder—*Khínch lené w<sup>n</sup>.*
- DÍ-VĒRGE', *v.* (L. *di, vergo*) to tend various ways from one point—*Ek nok se níkal-*
- kar muntashar h., paráganda h.*—*Ek vindu se nikalkar chh'itarná phailná pasarná wá phútná.*
- DÍ-VĒR'GENČR, DÍ-YĒR'GEN-ČY, *n.* tendency to various parts from one point—*Ek nok se níkal-kar phailáw yá intishár*—*Ek kendra wá vindu se nikalkar chhitráw wá phailáw.*
- DÍVĒR'ČENT, *a.* tending to various parts from one point—*Ek nok se níkal-kar phailne*

*yá muntashar hone w.*—Ek kendra wá vindu se nikalkar chhitarne wá phailne w.  
 DI-VÉRT, *v.* (L. *dē, verto*) to turn aside, to amuse, to entertain, to exhilarate—*Mun-*  
*harif k., pherná<sup>h</sup>, khush k., bahláná<sup>b</sup>, mahzúz k.*—Mor d., phiráná, tushť k., rijháná,  
 ramáná, ánanđit k.

DI-VÉRS, *a.* several, sundry, more than one—*Kaí<sup>h</sup>, koi koi<sup>h</sup>, kai k<sup>h</sup>.*

DI-VÉRSÉ, *a.* different, unlike, various—*Mutafarriq, mukhtalíf, rang-ba-rang, gún-á-gún,*  
*anvó<sup>á</sup>*—Bhinna, vibhinna, nyára, asadris, asan, asmán, atulya, n'ínarúp, nánáprakár,  
 nánávidh.

DI-VÉR'SI-FY, *v.* to make different, to vary—*Tafriq k., tar-ah-ba-tarah k., gún-á-gún k.,*  
*rang-á-rang k., tabdil k.*—Vibhinna k., prakárantar k., bhinnarúp k., nánarúp k.,  
 chitravichitra k., nánávidh k., rúpabháv ádi ká parivartan k.

DI-VÉR-SI-FI-CÁ'TION, *n.* variation, change—*Tagaiyur, tabaddul, tabdil*—Vibhinnatá,  
 vaichitrya, nánáprakáarakaran, nánarúpakaran, parivartan.

DI-VÉR'SION, *n.* a turning aside, sport, play—*Inhiráf, ek taraf se dústri taraf ko phiráf,*  
*tafarriq, dil-lagi, tamashá, bhúr<sup>h</sup>, khel<sup>h</sup>*—Kisi márg se muáf wá phiráf, vinod vi-  
 hár, vilás, kautuk, lilá, kiráf.

DI-VÉR'SI-TY *n.* difference, variety—*Tafúcut, farq, ikhtiláf, gún-á-gún, rang-ba-rangí,*  
*anvó<sup>á</sup> tarah, nau'*—Bhed, bhinnatí, vichitratá, vaichitrya, bhedábhed.

DI-VÉRSE-LY, *ad.* in different ways, variously—*Julá-gána, farq se, mutafarriq taur se,*  
*anvó<sup>á</sup> tarah se, rang-ba-rangí se*—Nánáprakár se, bhinnaprakar se, nánarúp se.

DI-VÉR'TER, *n.* one that diverts—*Munharif k. w., pherne w<sup>b</sup>, bahláne w<sup>b</sup>, khush k. w.*—  
 Morne w., kisi márg se mor d. w., rijháne w., ramáne w. [k., ánanđit k.

DI-VÉR'TISE, *v.* to please, to exhilarate—*Khush k., bahláná<sup>h</sup>, mahzúz k.*—Rijháná, tushť  
 DI-VÉR'TISE-MENT, *n.* pleasure, delight—*Hazz, khushi*—Ánand, vinod, vilás.

DI-VÉR'TYVE, *a.* amusing, exhilarating—*Dil-chasp, khush k. w.*—Manorahjak, ramaník,  
 DI-VÉST, *v.* (L. *dē, vestis*) to strip—*Útárná<sup>b</sup>, nangá k<sup>b</sup>.* [Ánanđakári, praharshak.

DI-VÉST'URE, *n.* the act of putting off or stripping—*Útárná<sup>b</sup>, nangá k<sup>b</sup>.*

DI-VÍDE, *v.* (L. *divido*) to part, to separate, to sunder, to deal out—*Hissa k., 'alá-*  
*hida k. yá h., phatná<sup>b</sup>, do hisse k., taqsim k., hisse lagáná*—Bhág k., anś k., algáná,  
 alag k. wá h., prithak k. wá h., bilgáná, do tük h., do khand k. wá h., phútná, bántná.

DI-VÍD'A-BLE, *a.* that may be divided—*Munqasim hone ke qábil*—Vibhájya, vibhedyá,  
 bánte jáne ke yogya. [alag.

DI-VÍD'ED-LY, *ad.* separately—*Julá-gána, 'aláhidána, 'aláhidagi se*—Prithak rúp se, alag  
 DI-VÍ'DEND, *n.* a share, a part allotted in a division, a number to be divided—*Hissa,*  
*bakhrá, maqsum*—Bhág. anś, bhájya. [jak.

DI-VÍD'ER, *n.* one that divides—*Qasim, maqsum*—*alai-hi*—Vibhágakalpak, bhedak, bhá-  
 DI-VÍD'ING, *n.* separation—*Judái*—Algáv. [krit, vibhakt, bánta gayá.

DI-VÍD'U-AL, *a.* shared, participated—*Munqasim, taqsim yá hissa kiyá gayá*—Anśi-  
 DI-VÍ'SI-BLE, *a.* that may be divided—*Munqasim hone ke qábil, qábil-i-taqsim, taqsim-*  
*pazir*—Bhájya, vibhájya, anśaniy.

DI-VÍ'SI-BI'L'I-TY, *n.* the state or quality of being divisible—*Qábiliyat-i-taqsim, munqasim*  
*hone ki qábiliyat, taqsim paziri*—Vibhájyati, anśaniyatwa, sávyavatwa.

DI-VÍ'SI-BLE-NESS, *n.* quality of being divisible—*Taqsim-paziri*—Anśaniyatá, vibhájyatá.

DI-VÍ'SION, *n.* the act of dividing, that which divides, the part separated, disunion—  
*Taqsim, qismat, parda, hissa, bakhrá, farq, ikhtiláf, bigú<sup>h</sup>, an-danáv<sup>b</sup>, be-mel*—  
 Vichchhed, khandan, prithakkarán, bhájan, vibhág, ot, bhág, khand, anś, viyog,  
 risaňyog, anmel.

DI-VÍ'SIVE, *a.* creating division or discord—*Ikhtiláf yá fasád bar-pá k. w.*—Viyogot-  
 pádak, vichchhedak, anmel anbanáv wá taňti utpanna k. w.

DI-VÍ'GOR, *n.* a number that divides—*Maqsum-alai-hi, qasim*—Viyojak, hárak, auka-  
 hárak, har, hár, bhájak.

DI-VÍNE, *a.* (L. *divus*) pertaining to God. godlike, heavenly; *n.* a minister of the  
 gospel, a clergyman, a theologian; *v.* to foretel, to presage, to conjecture—*Rabbaní,*  
*Iláhi, Rahmání, bihišti*; *n.* *Injil ká sikháne w., Injil-i-dán, murshid, pádri, ahl-i-*  
*'ilm-i-iláh, ahl-i-fah, ahl-i-'ilm-i-marífat*; *v.* *pesh-goí k., fál kahná, fál-bandí k.,*  
*qáb-dáni k., sochná<sup>b</sup>, qiyás k.*—Íswariy, Íswaratulya, Íswaramúrti, devarúpi, swar-  
 gíy; *n.* Ísáidharmopadesák, dharmádhyápak, purohit, śrotriya, śrutádhyayanásamp-  
 anna; *v.* bhavishyat kahná, ágam kahná wá bhákhná, pahle se kahná wá súchaná k.,  
 atkal k., anumán k., tárná.

DI-VÍ-NÁ'TION, *n.* the act of divining—*Fál-goí, pesh-goí, raml, kihínat, 'ilm-i-gaib*—  
 Bhavishyat kathan, bhavishyadanuman, súbhásúbhakathan, púrválakshanaparíkshá,  
 bhavishyatsúchan, sál'ínaparíksan.

DI-VÍ-NÁ-TOB, *n.* one who professes divination—*Fál-go, pesh-go, gáib-dán, rammál,*  
*shugúniyá*—Bhavishyadvaktá, bhávikathak, ágam kahne w., sáknuparíksak.

DI-VÍN'A-TO-RY, *a.* professing divination—*Fál-goí k. w., pesh-goí k. w.*—Bhavidársak,  
 bhavishyatsúchak.

- DI-VINE'LY, *ad.* by the agency or influence of God, in a divine manner, excellently—*Ilāhi tāsir yā qudrat se, Rabbāni tariq se, nihāyat khūbi se*—Īswari prabhāv wā sakti se, Īswari prakār se, ati uttam rūp se.
- DI-VINE'NESS, *n.* participation of the divine nature, supreme excellence—*Khudāi, ilāhiyat, nihāyat khūbi*—Īswaratwa, bhagavattwa, ati uttamātā.
- DI-VIN'EN, *n.* one who professes divination—*Pāl go, pesh-go, kāhin, rammāl*—Bharish-yatsūchak, bhavishyadvaktā, śakunaparikshak, āgamblākhī, anumān k. w., atkal k. w.
- DI-VIN'ITY, *n.* the state of being divine, the nature or essence of God, the Deity, a false god, a celestial being, the science of divine things, theology—*Ilāhiyat, khudāi, khudā, devtā, bihišti jo khudā se ghat-kar magur insān se bayh-kar hotā hai, 'ilm-i-ilāhi, 'ilm-i-ma'rifat, 'ilm-i-tasawwuf, jīgh*—Īswaratwa, bhagavattwa, Īswar, bhagawān, devatā, dev, devi, swargiy vyakti jo Īswar se ghatkar parantu manushya se barhkar hotā hai, paramārthavidyā, Īswaravishayakavidyā, śrutividyā, paramārthikavidyā.
- DI-VORCE, (*L. di, verto*) to dissolve the marriage contract, to separate; *n.* the legal separation of husband and wife—*Katkhudāi le 'aqd se āzād k., talāq d., judā yā 'alāhida k.; n. ān ke rū se jorū o khasam ki-judāi, ān ke rū se katkhudāi ke 'aqd se khalāsi yā āzādī, talāq*—Dharmānusār vivāhasambandh toṛnā, vivāhabandhan se mukṭ k., dharmānusār apni strī ko tyāg d. wā apne pati ko chhōṛ d., alag k., prithak k.; *n.* dharmānusār vivāhasambandhamukti, vivāhasambandhamochan, dāmpatyamukti.
- DI-VORCEMENT, *n.* dissolution of marriage—*Katkhudāi ke 'aqd se āzādagi yā khalāsi, byāh ke 'aqd kī tātā, jorū o khasam ki-judāi, talāq*—Dāmpatyamukti, vivāhasambandhamochan, dharmānusār strī purush kā viyog.
- DI-VOR'CER, *n.* one that divorces—*Katkhudāi ke 'aqd se āzād k. w., ān ke rū se jorū o khasam ko judā k w*—Vivāhasambandhabhedak, strī purush kā vichchhed wā viyog karāne w., dharmānusār strī purush ko prithak k. w.
- DI-VOR'CIVE, *a.* having power to divorce—*Katkhudāi ke 'aqd se khalāsi k. w., ān ke rū se jorū o khasam ko judā k. w.*—Dharmānusār strī purush ko prithak karne ko samatti.
- DI-VULGE, *v.* (*L. di, vulgus*) to make public, to make known, to proclaim—*'Ayān k., fāsh k., 'alāniya k., barmulā k., ifshā k., zāhir k.*—Vidit k., prakāś k., prakāt wā pragāt k., prachār k., sab se kah d.
- DI-VULGATE, *v.* to publish; *a.* published—*Zāhir k., 'alāniya k., 'ayān k.; a. 'alāniya, 'ayān, mushtahar, āshkārā kīyā gayā, manshūr, fāsh*—Vidit k., prakāt k., prachār k.; *a.* prakāt, prakāśit. [pratikāran.]
- DI-VUL-GATION, *n.* the act of publishing—*Izhār, ishtihār, 'ilān, intishār*—Prakāśan.
- DI-VUL'GER, *n.* one who divulges—*Mushtahar, zāhir k. w., 'alāniya yā 'ayān k. w.*—Prakāśak, prakāt k. w.
- DI-VUL'SION. See under DIVUL.
- DIZ'EN, *di'zn, v.* to dress, to deck—*Arāsta k., zeb-o-zinat d.*—Banāv k., singār k.
- DIZ'ZY, *a.* (*S. dīsi*) giddy, thoughtless, whirling; *v.* to make giddy—*Sar-gardān, madhosh, be-khabar, gardān, ghumtā*; *v. sar-gardān k.*—Bhramari, ghūrṇarogī, bhrami, sir ghumtā, chakchaundhā, ghūrṇayamān, pramādi; *v.* sir ghumanā.
- DIZ'ZARD, *n.* a blockhead—*Ahnag, ullū*.—Mūrḥ, jar.
- DIZ'ZINESS, *n.* giddiness, vertigo—*Daurān-i-sar, sudā, doār yā dauwār*—Ghumri, ghumtā, tāwandh, ghūrṇi, bhramar, bhramār.
- DŌ, *v.* (*S. don*) to practise, to perform, to execute, to exert to transact, to finish, to answer the purpose; *p. t. DŌD, p. p. DŌNE*—*'Amal meṇ lānā, ba-jā lānā, adā k., ko-shish k., zor mārṇā, anjām k., tamām k., ākhir k., kufī h., kifāyat k.*—Karnā, banānā, rachānā, cheshṭā k., sādhanā, sampanna k., siddh k., puṛā h., honā, banṇā, yatheshṭ h.
- DŌER, *n.* one who does, an agent—*Fā'il, kunandu, 'amil*—Karne w., kartā, karanhār, kārak. [Kām, kartūt, kriyā, vyāpār.]
- DŌINGS, *n. pl.* things done, transactions—*Af'āl, harakāt, kindār, kār, mu'āmalāt*—DŌAT. See DOTE. [śikshanīy.]
- DŌC'ILE, *a.* (*L. docere*) teachable—*Tarbiyat-pazīr, islāh-pazīr*—Sikhanhār, śikshāśīl.
- DŌC'IBLE, *a.* easily taught, tractable—*Tarbiyat-pazīr, āsāni se sikhāye jāne ke qābil, sadhne ke lāiq*—Anāyas se sikhāye jāne ke yogya, śikshanīy, śikshya, vaśag, vaśya, vaśyātṇā, vaś meṇ āne ke yogya.
- DŌC'IBLENESS, *n.* readiness to learn—*Tarbiyat-pazīrī, sikhne kī tez-zihni*—Śikshāśīl-twa, sikhne kī chapal buddhi. [pīyatwa.]
- DO-CTIL'ITY, *n.* aptness to be taught—*Islāh-pazīrī, tarbiyat-pazīrī, sadhāwā*; *n.* Śiksha-
- DŌCK, *n.* (*S. docce*) a plant—*Ek bhāht kā paudhā yā peṛ*.
- DŌCK, *n.* (*G. dok*) a place for building or laying up ships—*Jahāzōn ke banāne yā maramat karne kī jagah*—Guddī, naukāvasthān, naukādhār, naukāgār, naukā banāne wā sudhārne kā sthān.
- DŌCK'YARD, *n.* a place where ships are built and naval stores reposit—*Jahāz ke ba-*

*nāne aur bahri jins rakhye ki jagah*—Naukānirmāpasthān, nāvika bhāṇḍāgār.

DÖCK, *v.* (W. *toclaw*) to cut off, to cut short; *n.* the stump of a tail—*Kānā<sup>h</sup>, chhoṭā k<sup>h</sup>, lundā k<sup>h</sup>; n. kati pūnch<sup>h</sup>, bāhri pūnch<sup>h</sup>.*

DÖCK'ER, *n.* a label or direction on goods, a list of cases in court; *v.* to mark with titles, to mark the contents of a paper on the back—*Nishān o pātē kā ruq'ā jo asbāh par bāndh dete haiṅ, 'adālat meiṅ muqaddamōṅ ki fihrist; v. chitṭi<sup>h</sup> ki pushṭ par kḥu<sup>h</sup> lāsā likhnā, aṣl aṣl bāteṅ pushṭ par likh d.*—Sāmāgrī ke upar kā aṅkāpatra, kachahri meiṅ vivadoṅ kā nāmāvalipatra; *v.* kisi patra ke āśay kā saṅgrah uski pīṭh par likhnā, mukhya mukhya bātāiṅ pīṭh par likh d.

DÖCK'TOR, *n.* (L. *doctum*) a title in divinity physic law &c., a physician, a learned man—*Piṅh tībḥ āṅ waḡaira kḥ ek khitāb, tabīb, hakīm, faqih, mauḻavī, mu'allim, 'allāma*—Paramārthavidyā vaidyakaśāstra dharmasāstra ādī ki ek padavī, vaidya, chikitsak, paṇḍit, āchārya.

DÖCK'TOR-AL, *a.* relating to the degree of doctor—*Piṅh tībḥ āṅ waḡaira ke mu'allim<sup>h</sup> ke khitāb ke muta'alliq, mu'allim yā 'allāma ke khitāb se nisbat-dār*—Āchāryapadasambandhī, vaidyapadavishayak.

DÖCK'TOR-AL-LY, *ad.* in the manner of a doctor—*Mu'allim ke taur par, faqih tabīb 'ālim yā 'allāma ke tariq par*—Āchārya ki riti se, paṇḍit ki riti se, āchāryavat, paṇḍitavat, vaidyavat.

DÖCK'TOR-ATE, *n.* the degree of a doctor; *v.* to confer the degree of doctor—*Mu'allim tabīb hakīm faqih yā 'allāma kā khitāb; v. mu'allim tabīb faqih yā 'allāma kā khitāb d.*—Āchārya paṇḍit wā vaidya ki padavī; *v.* āchārya paṇḍit wā vaidya ki padavī d.

DÖCK'TOR-ESS, *n.* a female physician—*Baidin<sup>h</sup>.* [paṇḍit ke sadriś, paṇḍitavat.

DÖCK'TOR-LY, *a.* like a learned man—*'Ālim ke mānind, fā'il sā*—Āchārya ke sadriś,

DÖCK'TOR-SHIP, *n.* the rank of a doctor—*Mu'allim, mauḻaviyat, mullāi, hakīmī, tabībī*—Āchāryatā, āchāryapad, paṇḍitapad, vaidyapad.

DÖCK'TRINE, *n.* what is taught, a principle of belief, a truth of the gospel, instruction—*Jo sikhāyā jātā hai<sup>h</sup>, 'ilm, mazhab ki aṣl bāt, maslak, mazhab, injil ki bāt, ta'lim*—Jo sikhāyā jātā hai, vidyā, imāt, tattwa, īsāi dharm kā tattwa, śikshā, upadeś.

DÖCK'TRI-NAL, *a.* containing doctrine, pertaining to the act of teaching; *n.* something that is part of doctrine—*Muslak-mansūb, ta'lim āmez, ta'limi<sup>h</sup>; n. koi chiz jo mazhab ki aṣl bāt kā hissa ho, muslak yā ta'lim kā hissa*—Tattwopadeśak, tattwopadeśī, tattwaśikshak, śikshāvivishayak; *n.* dharmopadeś kā avayav, matkā avayav, śikshāvayav.

DÖCK'TRI-NAL-LY, *ad.* in the form of doctrine—*Muslak yā ta'lim ke taur par*—Dharmopadeś ke rūp se, tattwopadeś ke rūp se śikshārūp.

DÖCK'U-MENT, *n.* precept, instruction, a written evidence; *v.* to instruct, to direct, to furnish with documents—*Nasihāt, paṇḍ, hudiyyat, nariṣhta dalīl, sanad, dast-āwez; v. ta'lim k., sikhānā<sup>h</sup>, hudiyyat k., sanad yā dast-āwez d.*—Upadeś, śikshā, ādesālīpī, lekhyapramāṇ; *v.* śikshā k. wā d., upadeś d., lekhyapramāṇ d.

DÖCK'U-MENT'AL, *a.* belonging to instruction—*Hudiyyat nasihāt ta'lim yā dast-āwez ke muta'alliq, ta'limi, dast-āwezi*—Āde-avisīṣit, upadesasambandhī, lekhyapramāṇavishayak.

DÖCK'U-MENT'ARY, *a.* pertaining to documents—*Dast-āwezi, sanadī*—Lekhyapramāṇa-

DÖD'DER, *n.* (Ger. *dotter*) a plant—*Bel ki ek qism, akās-bel<sup>h</sup>*—Latāvriksha viśesh.

DÖD'DERED, *a.* overgrown with dodder—*Ek qism ki bel se bharrā huā, akās-bel se bharrā huā*—Viśesh latāvriksha se bharrā huā.

DO-DĒC'A-GON, *n.* (Gr. *dodeka, gonía*) a figure of twelve equal sides—*Ek shakl jiske bārah barābar zill<sup>h</sup> hoṅ, shakl-i-duwāzdah azlī*—Dwādaśāsra, dwādaśakon.

DÖDGE, *v.* (*dog*) to use craft, to shift place, to play fast and loose—*Fereb k., kaniyā-nā<sup>h</sup>, jagah tabdīl k., dagā d.*—Thagnā, pravañchani k., dhokhā d., katrinā, sthān ko batāt chhōṭkar anyatra jānā, bharrā wā jhānsā d.

DÖN'GER, *n.* one who dodges—*Fereb k. w., kaniyāne w<sup>h</sup>, jagah tabdīl k. w., dagā d. w., jhānsē-bāz*—Thag, pravañchak, katīāne w, jhānsā d. w., bharrā d. w., kapātī.

DÖN'GER-Y, *n.* trick—*Fereb, jhānsā<sup>h</sup>*—Chhal, dhokhā.

DÖD'KIN, *n.* (D. *duit*) a little doit—*Ek chhotā sikkā*—Ek chhotā mudrā.

DÖD'MAN, *n.* a crustaceous fish—*Ek bhānt ki machhli jiske kachkarā hotā hai<sup>h</sup>.*

DÖD'DO, *n.* a large bird—*Ek bhānt ki bari chiriyā<sup>h</sup>.*

DÖE, *n.* (S. *da*) the female of a buck—*Harni<sup>h</sup>, mrigi<sup>h</sup>.*

DÖFF, *v.* (*do, off*) to put off, to strip—*Tāl rakhnā<sup>h</sup>, uṭhā-rakhnā<sup>h</sup>, ber k<sup>h</sup>, dūr k<sup>h</sup>, utār-d<sup>h</sup>, utār-lenā<sup>h</sup>, nangū k<sup>h</sup>.*

DÖG, *n.* (Ger. *dogge*) a domestic animal; *v.* to follow as a dog—*Kuttā<sup>h</sup>, kūkar<sup>h</sup>; v. kutte sā picḥhe lagnā<sup>h</sup>, kūkar ki nāṅ picḥhe-picḥhe jānā<sup>h</sup>.*

DÖG'GED, *a.* sullen, sour, morose—*Sag-sirat, sag-īnat, tursh-rū, bād-kho, durusht, karakht*—Karkasabhāv, kitkīṭiyā, chirchirā, chirchirahā, machlā, magrā, rūkhā.

DÖG'GED-LY, *ad.* sullenly, sourly, morosely—*Tursh-rū se, karakhtigi se, durushti se—*

Karkasatápúrvak, kiṭkitiyápan se, chirchiráhat se, rukhá se.

DÖG'GKD-NESS, *n.* sullēnness, moroseness—*Tursh-rú, karakhtagi, bad-khoi, bad-mizúji, durushtí*—Karkasatá, karkasáya, kiṭkitiyápan, rukhá, chirchiráhat, chirchirápan, machlá, magrái.

DÖG'GER-ET, *a.* loose, irregular, vile, mean; *n.* a loose irregular kind of verse—*Be-qaid, be-qá'ida, púch, naqir*; *n.* *zaṭal-qáfiya, kharúb o be-wazn bahr kí ek qism, shikasta-bahr*—*Sithil, niyamaraḥit, aniyam, kutsit, adham*; *n.* kukavita, mandakavita, nicha-kavita. [chirchirá, úsil, kuśil, paśuvat.

DÖG'GISH, *a.* churlish, brutal—*Durusht, karakht, bad-kho, baháim-khaslat*—Karkas, DÖG'BRI-ER, *n.* the brier that bears the hip—*Jawá-phúl, sadá-guláb*—Javápushp, kantakagulma.

DÖG'CHEAP, *a.* cheap as dogs' meat—*Kutte ke gosht kí mánind sastá, niháyat sastá, milti ke mol*<sup>h</sup>—Kúkar ke máns ke tulya sastá, bahut sastá.

DÖG'DAYS, *n. pl.* the days in which the dogstar rises and with the sun—*We din jinmeñ suhail yá shí'ra-l'abúr ástáb ke sáth tulí yá gurúb hotá hai*—We din jinmeñ kukkurasanjñatárá súrya ke sáth udit wá ast hotá hai, kukurasanjñá din.

DÖG'FIGHT, *n.* a battle between dogs—*Kuttoñ kí laráí*<sup>h</sup>.

DÖG'KEËP-ER, *n.* one who takes care of dogs—*Kuttoñ ká rakhwál*<sup>h</sup>. [hángar.

DÖG'FISH, *n.* a species of shark—*Ek qism ká nahang yá nihang*—Ek prakár ká gráh wá

DÖG'FLY, *n.* a voracious biting fly—*Ek baṛi makkhá jo kútti hai*<sup>h</sup>.

DÖG'HEART-ED, *a.* cruel, pitiless, malicious—*Sag-dil, sang-dil, be-rahm, be-dard, kina-war, bad-khwáh*—Kukkurahriday, kathor, nirdayí, karuṇárahit, karuṇásúnya, drohi, atidweshí.

DÖG'HOLE, *n.* a mean habitation—*Kuttoñ ke rahne ke qábil jagah, niháyat burá makán*—Kukkuragarta, śwavivar, atakutsit vāsasthán, adhamasthán.

DÖG'KEN-NEL, *n.* a house for dogs—*Kuttoñ ke rakhne ke liye ghar yá jhoprá*<sup>h</sup>, ázi-khá-na—Kukkurálay, kukkuragrih.

DÖG'LEECH, *n.* a dog-doctor—*Tabib jo kuttoñ ká mu'álaja kartá hai*—Kukkuravidya, vaidyá jo kuttoñ kí chikitsá kartá hai.

DÖG'MAD, *a.* mad as a dog—*Kutte sá págal*<sup>h</sup>, kutte sarikhá págal<sup>h</sup>.

DÖG'ROSE, *n.* the flower of the hip—*Sadá guláb*—Javápushp, jawáphúl.

DÖG'SEARS, *n. pl.* the corners of leaves of books folded down—*Kitábón ke waraqón ke kone jo mure hoñ*—Pustakapatroñ ke kone jo mure hoñ.

DÖG'SICK, *a.* sick as a dog—*Kutte ke mánind lámár*—Kúkar ke sadris rogí.

DÖG'SKIN, *a.* made of the skin of a dog—*Kutte kí khál ká baná huá*<sup>h</sup>.

DÖG'SLEEP, *n.* pretended sleep—*Sag-khwábi*—Kúkarnind, kukurnind.

DÖG'SMEAT, *n.* refuse, offal, vile stuff—*Jíhlá, fuzla, ákhor, kharúb chhuá huá kháná*—Uchchhishtánna, bhojan se chhuá anna, kukkuramáns, kukkuráhár, kutsitabhojan.

DÖG'SIR, *n.* the star Sirius—*Shí'ra-l'abúr, shí'ra-l-yamání, suhail*—Kukkuratárá.

DÖG'TROT, *n.* agent's trot like that of a dog—*Kutte kí chál*<sup>h</sup>, kúkar-chál<sup>h</sup>.

DÖG'TEETH, *n.* the teeth next the grinders—*Dárhoñ yá dárhoñ ke nazdik ke dánt*—Dárhoñ wá dárhoñ ke níkat ke dánt. [ráchár, kuvyavahár.

DÖG'TRICK, *n.* an ill turn, surly treatment—*Buri harakat, bad-sulúki*—Kucheshṭá, du-

DÖG'WEARY, *n.* excessively weary—*Bahut hí thaká huá*<sup>h</sup>.

DÖGE, *n.* (It.) formerly the title of the chief magistrate of Venice and Genoa—*Sábíg meñ Venis aur Jenó shahroñ ke bare hákim ká laqab*—Púrvakál meñ Venis aur Jenó nagroñ ke pādhanádhyaṅksh kí padavi.

DÖG'MA, *n.* (Gr.) an established principle, a settled opinion, a doctrinal notion—*Qá'ida, qánún, math, tálím*—Múlatattwa, tattwavákyá, tattwa, niyam, vyavasthá, nirdes, ádes.

DÖG-MÁ'TIC, DÖG-MÁ'TI-CAL, *a.* authoritative, positive, magisterial, arrogant—*Bar-wajh-i-hákim, bá-hukumat, sanadí, khud-hukmí, khud-ráe, yaqíní, hákimána, hákimí, mutakábir*—Śāsanānúrūp, prāmāṇik, ádesak, nirdesak, swamatábhimání, swamatáva-lambí, nischayárti, driṭh, prabhuwat, ahaṅkárí, garvit.

DÖG-MÁ'TI-CAL-LY, *ad.* positively, arrogantly—*Yaqínan, yaqíní taur se, gurúr se, takabbur se*—Ádesak prakár se, driṭh nischay se, driṭhokti se, matábhimán se, ahaṅkár se, garv se.

DÖG-MÁ'TI-CAL-NESS, *n.* the quality of being dogmatical—*Khud-numái, khud-rái, yaqíní súrat*—Ádesakatá, swamatábhimánitwa, swamatávalambitwa, nischayártatwa.

DÖG'MA-TISM, *n.* positiveness in opinion—*Khud-rái, apní ráe par tayaggun*—Swamatá-valamban, swamatábhimán, driṭhokti.

DÖG'MA-TIST, *n.* a positive asserter—*Khud-ráe, apní ráe istihkám se sikháne v., wah shakhs jo apne mat ke sikháne par mustahkam ho*—Swamatá'adí, swamatábhimání.

DÖG'MA-TIZE, *v.* to assert positively—*Yaqínan bayán k., hákimána taur se kahná, apní ráe istihkám aur takabbur se sikhána*—Swamatavád k., driṭhokti se apná mat saṁsthápan k.

DÖG'MA-TIZE-ER, *n.* one who dogmatizes—*Khud-ráe, apní ráe istihkám aur takabbur se*

- sikkāne* *w.* — Swamatavādi, swamatābhimāni, apnā mat drīṭhokti se saṁsthāpan k. w.  
**DŌĪLY**, *n.* a species of woollen stuff — *Ek gism kā pashmī kapṛā* — Ek prakār kā unī kapṛā. [chhotā mudrā.]
- DŌIT**, *n.* (D. *duit*) a small piece of money — *Ek gism kā chhotā sikka* — Ek prakār kā
- DŌLE**, *v.* (S. *dolan*) to deal to distribute; *n.* the act of dealing, any thing dealt out, a portion, charity — *Taqsim k. hissa k.*; *n.* *taqsim*, jo chiz taqsim karke di jāy, *hissa*, *bakhrā*, *khairāt* — Bāṭṭnā, bhāg karke d.; *n.* baṭṭai, vibhāg, aṁś, bhāg, dān, dāna-dharm.
- DŌLE**, *n.* (L. *doleo*) grief, sorrow — *Afsos, ranj* — Śok, dukh.
- DŌLE'FŪI**, *a.* sorrowful, dismal — *Ranjida, afsurda, malūl, dil-gir, gam-nāk, gam-angez, haul-nāk* — Śokāt, śoki, udās, dukhī, śokajanak, dāruṇ, khedajanak.
- DŌLE'FŪI-LY**, *ad.* sorrowfully, dismally — *Ranj se, afsos se, afsurdaṅgi se, gam nāki se, mātām-angez se, haul-nāki se* — Śok se, dukh se, udāsi se, dārunatā se, khedajanakā-twapīrvak. [dukhī, udāsi, dārunatā.]
- DŌLE'FŪI-NESS**, *n.* sorrow, melancholy, dismalness — *Ranj, afsos, gam, haul nāki* — Śok,
- DŌLE'SOME**, *a.* melancholy, gloomy — *Afsurda, gam-gin, ranjida, gam-nāk, mātām-angez, haul-nāk, dhūmlā*; *v.* — Śokāt, dukhī, udās, ghor, dāruṇ.
- DŌLE'SOME-NESS**, *n.* gloom, melancholy — *Dhūmlāi, tārikī, ranj, afsos* — Dhundh, dhūn-dhlāi, śok, udāsi, dukh. [dukh.
- DŌ'LOUR**, *n.* grief, lamentation, pain — *Gam, andoh, afsos, malāl* — Śok, vilāp, udāsi,
- DŌL-O-RIF'ER-ŌUS**, *a.* producing pain — *Taklif rasān, gam-rasān, afsos-angez, ranj-āwar* — Vyathākar, dukhajanak. [taklif aih — Śokajanak, pīrkar vyathākar.
- DŌL-O-RIF'IC**, *a.* causing grief or pain — *Gam-rasān, gam-angez, ranj-āwar, taklif-rasān*,
- DŌL'O-ROUS**, *a.* sorrowful, dismal, painful — *Gam-rasān, ranj-āwar, mātām-angez, haul-nāk, dard-angez, pur-dard* — Śokānwit, śokāt, śokamay, dāruṇ, ghor, dukhāmāy, pīrāmāy. [Śok se, pīrā se, dukh se, khed se.
- DŌL'O ROUS-LY**, *ad.* sorrowfully, mournfully — *Afsurdaṅgi se, malāl se, ranj se, afsos se* —
- DŌLL**, *n.* (*idol*!) a child's puppet or baby — *Gurigāḥ, putlā*. [mudrā.]
- DŌL'TAR**, *n.* (Ger *thaler*) a silver coin — *Ek gism kā simi sikka* — Ek prakār kā rūpya-
- DŌL'PHIN**, *n.* (Gr. *delphin*) a fish — *Ek gism kī samundari machhli* — Ek prakār kī samudri machhli.
- DŌLT**, *n.* (S. *dol*) a heavy stupid fellow — *Ahmaq, kaudan, gārdīḥ* — Mūrḥ, jar, mūrkh.
- DŌLT'ISH**, *a.* stupid dull — *Kānd, ahmaq, kaudan, kund-zih* — Mūrḥ, jarabuddhi, mandamati. [rhatā.]
- DŌLT'ISH-NESS**, *n.* stupidity — *Kund-zihni, kamāqat, be-wuqūfī* — Jaratā, mūrkhata, mūd-
- DO-MĀIN'**, *n.* (L. *dominus*) dominion, estate, land about a mansion-house — *Pāṭshāhat, mamūkāt, saltanat, milk, omlāk, kisi amir ke makān ke nazdik kī zamīn* — Rājya, deś, bhūmi, kisi kulīnapadasth ke ghar ke nikāt kī bhūmi.
- DOME**, *n.* (L. *domus*) a building, a house, an arched roof, a cupola — *Imārat, makān, havelī, qubba, gumbāz* — Griha, ghar, arddhagolākātaprīśādaśrīṅg, harmyāsikhar.
- DŌ'MAL**, *a.* pertaining to a house — *Ghar ke muta'alliq* — Grihasambandhi.
- DO-MĒS'TIC**, *a.* belonging to the house, private, tame, not foreign; *n.* one kept in the family, a servant — *Khāngi, khāss, poshida, kh-ma-parwarda, dust āmoz, palā huāḥ, desiḥ, gair-mulk kā nakīn*; *n.* *khāna-zīd, wā-basta, khidmat-gār* — Gharāi, gharailā, grihasambandhi, nij kā, chhipā, aprakāśya, palua, hila, swadeśi; *n.* grihavasi, gharailā jan bhritya, sevak, parichear, dās.
- DO MĒS TIC-AL**, *a.* belonging to the house — *Khāngi* — Gharulā, gharāi [bhānti se.
- DO-MĒS'TIC-AL-TY**, *ad.* in a domestic manner — *Khāngi tur se* — Gharulī riti se, gharāi
- DO-MĒS'TIC-ATE**, *v.* to make domestic, to tame — *Khāna-parwarda k. khāngi k., wā-basta k., rachānāḥ, ranīnāḥ* — Gharulā k., gharāi banānā, paluā k.
- DŌM'T-CILE**, *n.* a house, a residence — *Makān, gharḥ, rahne kī jagahḥ* — Griha; vāsasthān.
- DŌM'T-CILED**, *a.* having an abode — *Makān-dār* — Kritavās, kritālay, ghar w.
- DŌM'I-ČIL'IA-RY**, *a.* pertaining to an abode, intruding into private house — *Makān se nisbat-dār, khāngi makānoin meṁ ba-gair ijāzat ghusne w.* — Grihasambandhi, gharāi, lo-gon ke nij ke gharoṁ meṁ binā aumati ghusne w.
- DŌM'I-ČIL'IA-ATE**, *v.* to render domestic — *Gharāi yā gharailā kḥ*.
- DŌM'T-NATE**, *v.* (L. *dominus*) to rule, to govern, to prevail over — *Hukūmat k., 'amal k., farmān rawāi k., galīb k., sar-dāri k.* — Śāsan k., kartritva k., ādhipatyā k., daman k., dabā d.
- DŌM'I-NANT**, *a.* ruling, governing, prevailing — *Hukūmat k. w., 'amal k. w., farmān-rawā, galīb k. w.* — Śāsanakāri, prabhutā k. w., ādhipatyā k. w., daman k. w., dabāne w., prabhūt, pradhān, prabāl.
- DŌM'I-NĀT'ION**, *n.* power, dominion, tyranny — *Tāqat, sar-dāri, hukūmat, zabar-dasti, zulm* — Prabalatā, prabhutā, śāsan, ādhipatyā, atyāchār kā śāsan, upadray, daurātmya.
- DŌM'I-NA-TIVE**, *a.* governing, imperious — *Hukūmati, hukūmat k. w., mutakabbir, zālīm* — Śāsanakāri, prabhutā k. w., ādhipatyakāri, pragalbḥ, bhartsanakāri.

DÖM'I-NÄ-TOR, *n.* a ruler, an absolute governor—*Hâkim, zâlim, kull-mukhtâr hâkim*—Adhipati, prabhu, śaśanakartâ, swayamprabhu, swâdhinârāj.

DÖM-I-NĒER', *n.* to rule with insolence—*Zor-o zulm se nukūmat k., sar-hangi k., takabbur se sâhibi k., zabar-dastî k.*—Âtyâchâr se śaśan k., addhātī wā avinay se âdhipatyā k.

DO-MĪN'ION, *n.* sovereign authority, power, government, territory, region, district—*Pādshâhat, salânât, ikhtiyâr, talâkkum, hâkimî, 'amal dâr, hukūmat, mamlukât qalam-ra'v, mulk, diyâr*—Âdhipatyā adhikâr, rājyatwa, prabhutwa, śaśan, rājya, dēś, pradēś.

DO-MĪN'I-CAL, *a.* (*L. dominus*) noting the Lord's day or the Lord's prayer—*Khudî ke din yâ namâz ke mutâ'alliq, itwâr kâ<sup>b</sup>, itwâr kî namâz kâ*—Prabhudivasavishayak, Īśvarâdivasavishayak, ravivā'asambandhî, prabhubbhajanavishayak, bhagavadbhajanavishayak. [dēś ke kulīn kî upādhi.]

DŌN, *n.* (*L. dominus*) a Spanish title—*Spen ke mulk ke ashrâf kâ lyaqab*—Spen

DŌN'SHIP, *n.* the rank of a gentleman or knight—*Sharif yâ mumtâz sauâr kâ darjâ*—Kulīn wâ pratishthit ghureharhe kâ pad.

DŌN', *v.* (*do, on*) to put on—*Pahinnâ<sup>b</sup>.*

DO-NĀ'TION, *n.* (*L. donum*) the act of giving, a grant, a gift—*Bakhshish, dihash, dād-dihish, 'atâ, nisâr, nazarâna*—Dān, pradān, datta, sampradān.

DŌN'A-RY, *n.* a thing given to sacred uses—*Wah shai jo dinî kāmōh ke liye dî jātî hai*—Dharmârthadatta, Īśvara ke nimitta datta vastu.

DŌN'A-TIVE, *n.* a gift, a present, a largess—*Dād-dihish, bakhshish, nazar, 'atâ, nisâr*—Dān, pradān, datta, pārtoshuk. [jātî hai]—Dānagrāhî, dānagrāhitâ.

DO-NĒE', *n.* one to whom any thing is given—*Bakhshish panc w., jisko bakhshish dî*

DŌN'OR, *n.* one who gives any thing—*Bakhshanda, wâhib, dihandâ, dene w<sup>b</sup>.*—Dātâ, dâiyak, dānakartî. [pūrvakālikakriyâ.]

DŌNE, *p. p.* of *do*—*Do kâ mazi-mâ'tîf 'alai hî yâ, fî'l-i-mâ'tîf*—Do kâ pūrvakriyâ wâ

DŌN'JON, *n.* (*Fl.*) a strong tower—*Ek mazhûb burj yâ qal'*—Porhâ kothâ wâ kot.

DŌOM, *v.* (*S. dom*) to judge, to condemn, to destine; *n.* judicial sentence, condemnation, destruction—*Tajiz k., fatwâ d., sa'zâ kâ hukm d., muqarrar k., muqaddar k.; n. fatrâ, sa'zâ kâ hukm, bar-bâdî, pâc-mâlî, halâkî*—Vichâr k., dandâjñâ d., thahrânî, sthîr k., nirmay k.; *n. nirmay, vichâr, dand, dandâjñâ, kshay, nâś.*

DŌOM'FUL, *a.* full of destruction—*Bar-bâdî halâkî yâ tabâhi se bhârâ huâ*—Nâśamay, dhiwânsamay. [vichâradin, jagat ke śesh mēn mahāvichârâdivas.]

DŌOM'S'DAY, *n.* the day of final judgment—*Roz-i-qiyâmat, roz-i-'âqibât, mulshar*—Mahâ-

DŌOM'S'DAY-BŌOK, *n.* a book made by order of William the Conqueror in which the estates of England were registered—*Inglistân kî sab zamîn-dârigon ke likhne ke liye William dî Kānkarar nam pātsâhîk ke hukm se jo ek kitâb banî thî*—Ingland ke sab khetōn aur bhūmî ke likhne ke nimitta William dî Kānkarar rājâ kî âjñâ se jo ek pustak banî thî. [dar, rah, guzar]—Dwâr, praveś, path, marg.

DŌŌR, *n.* (*S. duru*) the entrance into a house or apartment, a passage—*Darwâza,*

DŌŌR'CASE, *n.* the frame of a door—*Darwâze kâ chau-kathâ*—Dwâr kâ chaukathâ

DŌŌR'KEEP-ER, *n.* one who keeps a door—*Darbân yâ darwân, dewrhi-bân, dewrhi-dâr*—Dwâr-pāl, dwârarakshak.

DŌŌR'POST, *n.* the post of a door—*Darwâze kî thūnî*—Dwârastambh, dwâr kî thūnî.

DŌŌR'STEAD, *n.* entrance of a door—*Darwâze kî jagah*—Dwâr kî jagah.

DŌQUET. See DOCKET.

DŌRI-AN, *a.* pertaining to Doris—*Mulk-i-Doris ke mutâ'alliq*—Dorisdeśasambandhî.

DŌR'IC, *a.* pertaining to Doris, denoting one of the orders of architecture—*Mulk-i-Doris ke mutâ'alliq, mû-mârî kî ek waz' yâ tawr se mansûb*—Dorisdeśasambandhî, grīhanirmān ke ek viśesh mārg wâ riti kâ sambandhî.

DŌR'I-QISM, *n.* a phrase of the Doric dialect—*Mulk-i-Doris kî zabân kî istilâh yâ sukhan*—Dorisdeś kî bhāshâ kâ vākya.

DŌR'MANT, *a.* (*L. dormio*) sleeping, at rest, not used, concealed, leaning—*Khwâ-bida, khuftâ, kâhil, sust, gair-mustâ'mal, mu'attal, poshda, mukhfi, jhukâ<sup>b</sup>*—Sotî, sapt, dhilâ, nirudyogi, chhipâ huâ, gupt, uthangâ huâ.

DŌR'MANT, DŌR'MAR, *n.* a large beam, a sleeper—*Shaktîr, khwâbida*—Karî, dharan, sone w., sūtne w., sowâya. [shudh.]

DŌR'MI-TIVE, *n.* a soporific medicine—*Nînd lāne-wālî dawâ*—Nînd lānewālî au-

DŌR'MI-TO-RY, *n.* a place to sleep in, a burial place—*Khwâb-gâh, gor-istân*—Śayanâ-gâr, nidrâsâlâ, sone wâ sūtne kâ ghar, samâdhisthân.

DŌR'MŌUSE *n.* a small animal—*Ek qism kâ chhotâ jân-war jo jâre bhar sotâ rahtâ hai*—Ek prakâr kâ chhotâ jantu jo jâre bhar sotâ rahtâ hai.

DŌRP, *n.* (*D*) a small village—*Ek chhotâ gâuw<sup>b</sup>.*

DŌRR, *n.* a kind of flying insect—*Ek bhânt kâ urne-wâlâ kirâ<sup>b</sup>.*

DŌR'SÂL, *a.* (*L. dorsum*) relating to the back—*Pusht ke mutâ'alliq*—Prishthasambandhî, pith kâ sambandhî.



- DÔR'SEL, DÔR'SER, *n.* a panner, a basket—*Tokri<sup>h</sup>, khunchá<sup>h</sup>, jhawá<sup>h</sup>, dālā<sup>h</sup>, daurá<sup>h</sup>.*
- DÔSE, *n.* (Gr. *dosis*) the quantity of medicine taken at one time; *v.* to give in doses—*Dawá ki mu'tád, mu'tád, khurak, jitni dawá ek bār meñ pñe yā khāne meñ āre, miqdār; v. mu'tád meñ d.*—Aushadhamatrā; *v.* matrā karke d.
- DÔT, *n.* (S. *dytton*?) a small point or stop; *v.* to mark with dots, to make dots—*Nuqta, bindi<sup>h</sup>; v. nuqṭon se nishān k., nuqte d., nuqte banānā—Śūnya, vindu; v. vinduon se añkit k., vindu banānā.*
- DÔ'TAL, *a.* (Gr. *dos*) relating to the marriage portion of a woman—*Jahezi, jahez-mansūb—Strīdhanavishayak, yantukasambandhi.*
- DO-TĀ'TION, *n.* the act of endowing, endowment—*Jahez-dihī, jācād-bakhshī, khairāt ke liye jācād-bakhshī, waqf—Strīdhanadāu, devaswadān, devaswa.*
- DÔTĒ, *v.* (D. *doten*) to have the mind impaired by age or passion, to be silly, to love extremely, to decay—*Burhāpe yā 'ishq se havās-bākhṭa h., nihāyat pyār k., muhabbat meñ garq h., zawāl h., tanazzul h., ablah h., farefta h., shefta h.—Vriddhāpā wā prem ke kūap se mandmatī wā hatabuddhi h., sathiyānā, abudh h., mūrḥ h., atyant prem k., atyantānūrākt h., sneh meñ dūb jānā, jirn h., kshay ko prāpt h.*
- DÔ'TAGĒ, *n.* imbecility of mind, silly fondness—*Burhāpe ke sabab se 'aql ki muqsāni yā za'ifi, sathiyāhut<sup>h</sup>, fareftagi, sheftagi—Vriddhāpā ke kārān se buddhi kā nās, buddhimās, hatabuddhitwa, buddhikshinatā, baqā dūlārpyār, atyantaprem, atyantānūrāg.*
- DÔ'TARD, *n.* one whose mind is impaired by age—*Zāilu-l-'aql, kkarif, wah shakhs jiskī 'aql kharāb gāi ho, pīr-i-ablah—Kshīpabuddhi, hatabuddhi, burhāpe se hatabuddhi.*
- DÔ'TARD-LY, *ad.* like a dotard, stupid, weak—*Zāilu-l-'aql ke mānind, jis shakhs ki 'aql kharāb gāi ho uske mānind, pīr-i-ablah ke mānind, kund, be-ruqūf—Vriddhāpā se hatabuddhi ke sadris, mūrḥ, jarabuddhi, mandamati.*
- DÔ'TĒR, *n.* one who dots, one weakly fond—*Burhāpe yā 'ishq se havās-bākhṭa, kharif, be-ruqūf shakhs 'ishq meñ shefta yā garq shakhs, farefta shakhs—Vriddhāpā wā prem ke kārān se mandamati wā hatabuddhi, sneh meñ dūbne w., atyantānūrāgi, atyant prem k. w.*
- DÔ'TING-LY, *ad.* by excessive fondness—*Nihāyat muhabbat se, fareftagi se, sheftagi se—Atyantānūrāg se, atyant prem se.*
- DÔ'TTARD, *n.* (doddered?) a tree kept low by cutting—*Peṛ jise chhānt-kar bayne*
- DÔ'TTER-EL, *n.* (dote) a bird—*Ek bhūnt ki chiriyā<sup>h</sup>.*
- DOU-A-NIĒR, *n.* (Fr.) an officer of customs—*Rusūm kā 'uhda-dār, mahsūl kā 'uhda-dār—Kar ki adhyaksh, karādhyaksh*
- DOUB'LE, *a.* (L. *duplex*) two of a sort, twice as much, twofold, deceitful; *ad.* twice over; *v.* to add as much more, to increase to twice the quantity, to repeat, to fold, to pass round; *n.* twice the quantity or number, a trick, a shift—*Dūnā<sup>h</sup>, dugnā<sup>h</sup>, dūnādūn<sup>h</sup>, do-chand yā du-chand, muzā'af, dohrā<sup>h</sup>, chhal<sup>h</sup>, kapṭ<sup>h</sup>; ad. dugnā<sup>h</sup>, dūnā<sup>h</sup>; v. dūnā k. yā k<sup>h</sup>, dugnā<sup>h</sup>, dugnā h. yā k<sup>h</sup>, dohrānā<sup>h</sup> dohrā k<sup>h</sup>, murnā yā mornā<sup>h</sup>, glām kar jānā yā le jānā<sup>h</sup>; n. dūnā<sup>h</sup>, dugnā<sup>h</sup>, dūnādūn<sup>h</sup>, musannā, al-muzā'af, muzā'af, dhokhā<sup>h</sup>, chhal<sup>h</sup>.*
- DOUB'LE-NESS, *n.* the state or quality of being double, duplicity—*Tu'if, dohrānē<sup>h</sup>, riya, du-raigā, riya-kārī—Dohīapan, dwaigunya, ubhayatwa, dwivyavahāritwa, chhal, kapṭ.* [w<sup>h</sup>, ghām-kar jāne w<sup>h</sup>.
- DOUB'LER, *n.* one that doubles—*Dugnāne w<sup>h</sup>, dohrāne w<sup>h</sup>, dūnā k. w<sup>h</sup>, morne*
- DOUB'LET, *n.* a waistcoat, two, a pair—*Āngarkhā<sup>h</sup>, do<sup>h</sup>, gorā<sup>h</sup>.*
- DOUB'LING, *n.* the act of making double, a fold, an artifice, a shift—*Dohrāw<sup>h</sup>, parat<sup>h</sup>, dhokhā<sup>h</sup>, chhal<sup>h</sup>, tāt-matol<sup>h</sup>.* [se, dagī bāzi se—Dūnā, dwigun, chhal wā kapṭ se.
- DOUB'LY, *ad.* in twice the quantity, deceitfully—*Dugnā, do-chand yā du-chand, fareb*
- DOUB-LŌN', *n.* a Spanish coin—*Spen ke mulk kā ek sikkā—Spen deś kā ek mudrā*
- DOUB'LE-BIT-ING, *a.* cutting on either side—*Har do taraf kātne w.—Donon or kātne w.*
- DOUB'LE-DEAL-ER, *n.* a deceitful person—*Du-raigā, do-raigā, farebī, makkār—Dwivyāpārī, dwiyavahārī, kapatī, chhalī.* [khā, kapat, chhal, dwivyavahāritwa, dwivyāpār.
- DOUB'LE-DEAL-ING, *n.* artifice, duplicity—*Fareb, riya, makr, du-raigī, do raigī—Dho-*
- DOUB'LE-DYE, *v.* to dye twice over—*Dohrā-kar raignā<sup>h</sup>.* [patikār, kapatarūp.
- DOUB'LE-EYED, *a.* with a deceitful aspect—*Farebī ruh kā, dagā-bāzi ke ruh kā—Ka-*
- DOUB'LE-FACED, *a.* deceitful, hypocritical—*Farebī, dagā-bāz, riya-kār, makkār, do-rukhā, do-rū—Chhalī, dwimukh, ubhayatomukh, kapatī, dāmbhik.* [do ākār kā.
- DOUB'LE-FORMED, *a.* having a mixed form—*Do-rukhā, do-rukh kā—Dwirup, dwākār.*
- DOUB'LE-FŌUNT-ED, *a.* having two sources—*Do asl kā, do asl rakhne w.—Do mūl kā, do mūlwālā, dwimūlak.* [rang se sonahlā k,
- DOUB'LE-GILD, *v.* to gild with double colouring—*Dohre rang se tilā-kārī k.—Dohre*
- DOUB'LE-HĀND-ED, *a.* having two hands—*Do-dast—Do-hathā, dwihast.*

- DOUB'LE-HEART-ED, *a.* having a false heart—*Dogá-báz, mákkár, farebi*—Kapaṭi, chhalí.  
 DOUB'LE-LOCK, *v.* to fasten with double security—*Dohri mazhúti k.*, *do-chand mazhúti se band k.*—Dohri porháí *k.*, dohri porháí *se mūndná*.  
 DOUB'LE MIND-ED, *a.* unsettled, wavering—*Re-qarār, do-dilá, pas-o-pesh k. w.*—Asthir, duchitá, dwimanask, ágápiehjá *k. w.* ágápieh *k. w.*  
 DOUB'LE-MOUTHE'D, *a.* having two mouths—*Do-mūhúḥ<sup>h</sup>*.  
 DOUB'LE-NATURED, *a.* having a two fold nature—*Do-sírat-dár, do-khásiyat-dár*—Dwi-dharmaviśiṣṭ, dwigunayukt, dwibhāv, dwidhātu.  
 DOUB'LE-SHIDE, *v.* to double natural darkness—*Tub'í yá zátí tāríki ko do-chand k.*—Swābhāvik andhakār *k.* to dwigun *k.* [gun prabhá se chamaktá huá.  
 DOUB'LE-SHIN-ING, *a.* shining with double lustre—*Do-chand ab-dári se rāshan*—Dwi-DOUB'LE-TONGUED, *a.* deceitful—*Dogá báz, du-zabán, fareb, riyá-kár*—Chhalí, kapaṭi.  
 DOUBT, dóút, *v.* (L. *duhito*) to waver, to hesitate, to suspect, to question; *n.* uncertainty of mind, hesitation, suspense, suspicion, difficulty—*Pas-o-pesh k., hais-bais k., shash-o-panj k., shubha k., ishtibáh k., shakk k.*; *n.* *shubha, ishtibáh, pas-o-pesh, shash-o-panj, hais-bais, kha káḥ<sup>h</sup> chintáḥ, tazabzab, shakk, gumán, wasarás, uzr, i'tiráz, ishkál*—Agápieh *k.*, ágápiehjá *k.*, sandeh *k.*, sañsáy *k.*, sañká *k.*; *n.* *ohittavikshep, chittavibhram, anirnay, ágápiehjá, ágápieh, dubdhá, sandeh, sañsáy, aviswás, sañká, búlhá kashṭ, baulh.* [ay ho sakai.  
 DOUBT-A-BLE, *a.* that may be doubted—*Jis par shakk ho sūke*—Jis par sandeh wá sañ-DOUB'TER, *n.* one who doubts—*Shakkí, shash-o-panj k. w., hais-bais k. w., wahmá, wasarás*—Sandeh *k. w.*, sañsáy *k. w.*, sañká *k. w.*, sandegdhá, sandehakartá, sañsáyátmá.  
 DOUB'TFUL, *a.* not settled, ambiguous, obscure, uncertain, hazardous, suspicious, not confident—*Do-dilá, shakk, wasarás, gair-mugarrar, mazabzab, mushatálá, mashkák, khatar-nák, andesho-nak, shubhe ká, par-shakk, wahn, khúf, andesho-mand*—Anavas-thit, asthir, duchitá, sandigdhá, th. aspashṭārth, aspashṭ, gūh, sandigdḥ, anichit, bhayahetuk, sañkaníy, sañkú, sañkaníy, sañkaníy.  
 DOUB'TFULLY, *ad.* in a doubtful manner—*Shubhe se, shakk se, mashkák taur se*—Sandeh se, sañká se, sañsáyapán vak.  
 DOUB'TFULNESS, *n.* suspense, ambiguity—*Hais-bais, pas-o-pesh, shash-o-panj, ishtibáh, íbhám*—Dubdhá, ágápiehjá, ágápieh, sandigdhá, sañkaníyatwa, sandehúth, aspashṭúth [sañsáy, jhāñjhat.  
 DOUB'TING, *n.* scruple, perplexity—*Shakk, shubha, pech-o-táb, hairúni*—Sandeh, sañká, DOUB'TING-LY, *ad.* in a doubting manner—*Shubhe meñ, shakk meñ, pas-o-pesh se*—Sandeh meñ wá se, sañsáy, sañsáy sahít.  
 DOUB'TLESS, *a.* secure; *ad.* unquestionably—*Makfúz be khúf, ad. be-shakk, be-shubha, lá-raib*—Surakshit, bulá bhay; *ad.* *mishandeh, sañsáy bina, sumíchit*.  
 DOUB'TLESSLY, *ad.* unquestionably, certainly—*Be-shubha, be-shakk, yaqínan, lá-raib, alhatta*—Nihandeh, mishansáy, sumíchit.  
 DOUB'TFUL, *n.* (Fr.) a tube, a lure—*Rishwat, tu'ma*—Ghús, akor, lobh.  
 DOUGH, dó, *n.* (S. *dah*) unbaked paste—*Gúndhá mánpá yá sáná huá útá<sup>h</sup>*.  
 DOUGHY, *a.* like dough, soft, unhardened—*Gúndhe hue áte sa<sup>h</sup>, konat<sup>h</sup>, karpá nahín<sup>h</sup>, pilpílá<sup>h</sup>*. [mridu.  
 DOUGHY-BAKED, *a.* unfinished, soft—*Ná-lamám, muláim, pilpílá<sup>h</sup>*—Asamápt, komal, DOUGHY-KNEAD-ED, *a.* soft, like dough—*Muláim, gúndhe hue áte sa<sup>h</sup>, pilpílá<sup>h</sup>*—Namra, komal, mridu, gúndhe wá máñhe hue áte sa.  
 DOUGH'TY, dó'ty, *a.* (S. *dohtig*) brave, valiant, noble, eminent—*Diler, jawán-mard, mardána, shujá, sharif, 'alí-nasab, 'alí-shán, buzug*—Sáhasi, vir, sūr, kulín, utkrisht, śteshth.  
 DOUGH'TINESS, *n.* valour, bravery—*Dilerí, shujá't, qázi-mardí*—Vírát, śúratá, sahas.  
 DOUSE, *v.* (Gr. *duo*?) to plunge into water, to fall suddenly into water—*Gota d., dubki marná<sup>h</sup>, gota khúna, yak-á-yak pani meñ girná*—Chabho d., dubáná, dubná, akasmát pani meñ girná.  
 DOVE, *n.* (S. *duu*) a pigeon—*Kabútar, fúkhṭa*—Kapot, kapotiká [gár.  
 DOVE-COT, DOVEHOUSE, *n.* a place for doves—*Kabútar-khána, kábuk, kábuk*—Kapotá-DOVE-LIKE, *a.* resembling a dove—*Kabútar sá*—Kapotavat, kapot sá, kapot sarikhá.  
 DOVE-SHIP, *n.* the quality of a dove—*Kabútar yá fúkhṭe kí khásiyat*—Kapotagun, kapotadham [sadrís, nirdoshi, niraparadhi, bholá.  
 DOW'ISH, *a.* like a dove, innocent—*Kabútar kí mánind, be-gunáh, be-jurm*—Kapot ke DOW'TAIL, *n.* a form of joining two bodies: *v.* to join by dovetail—*Qulfi*; *v.* *qulfná, qulfi d.*—Ek prakár ka joṛ wá granthan, kapotabálákarakshthasandhi; *v.* ek vj-śesh rítise joiná.  
 DOWER, DOW'ER-Y, DOW'AR, *n.* (Gr. *dos*) the property which a wife brings to her husband, a widow's portion, endowment—*Dahez, jahez, mahr, bakhshish*—Stridhan, yantuk, vidhavádhan, dān, pradān.  
 DOW-A-BLE, *a.* that may be dowered—*Jisko dahez yá jahez mil-sake, jise mahr mil sake*

—Jisko stridhan mil' sakai, jo yautukavati ho sakai.

DŌW'A-QER, *n.* a widow with a jointure, a lady who survives her husband—*Mahr-dār bewā, bādshāh yā amīrōn ki bewā*—Yaukukaviśiṣṭavidhāvā, stridhanayuktavidhāvā, vidhāvā rānī, kulin kī rānīqā.

DŌW'ERED, *a.* furnished with a dower—*Jahez-yāfta, mahr-yāfta, mahr-dār*—Yautukaviśiṣṭ, yautukawati, yautukaprāptā. [dhanarāhit]

DŌW'ERLESS, *a.* without a dower, unportioned—*Be-jahez, be-mahr*—Yautikāhīn, strid-

DŌW'DY, *n.* (Gael. *dud*?) an awkward ill-dressed woman; *a.* awkward—*Jo 'aurat phūhar ho aur burī tarāh se kapre pahīne ho*; *a. phūhar*—Phūhar durveśīm, jo strī phūhar ho aur burī bhāntī se kapre pahīne ho.

DŌW'LAS, *n.* a kind of coarse linen—*Ek qism kī motā nazbūt kaprā, gāzī, guzina, gūhā*—*Ek prakār kī motā poihā kaprā.*

DŌWN, *n.* (Dan. *duun*) soft feathers or hair, any thing that soothes—*Narm par yā roen, tashkīn-bakhsh shai*—Komal paūkh wā rom. āśwāsak vastu, mridupaksha, mridulom. [se bhavā huā, mridupaksh wī mridulom se bhavā huā.]

DŌWNED, *a.* stuffed with down—*Narm par yā roen se bhavā huā*—Komal paūkh wā rom

DŌWN'Y, *a.* covered with down, soft—*Roen-dār, pashm-dār, mulāim, narm*—Mridulomawān, mridupakshaviśiṣṭ, mridul, komal.

DŌWN, *n.* (S. *dun*) a flat on the top of a hill, a large open plain—*Pahāṛī ke ūpar kī maidān, ek barā wāṣī maidān*—Pahāṛī ke ūpar kī samabhūmī, bahut dūr tak samabhūmī, ek barā patpar.

DŌWN, *prep.* (S. *adun*) along a descent, from a higher to a lower place, towards the mouth of a river; *ad.* to a lower place or state, on the ground; *a.* plain, dejected; *v.* to descend, to conquer—*Niche<sup>h</sup>, tale<sup>h</sup>, heth<sup>h</sup>, kisi nadi ke muhāne kī or<sup>h</sup>*; *ad. tale<sup>h</sup>, niche<sup>h</sup>, bhūm yā bhūmī par<sup>h</sup>*; *a. sathā<sup>h</sup>, thīk<sup>h</sup>, ulās<sup>h</sup>*; *v. utarnā<sup>h</sup>, pachhānā<sup>h</sup>, nawānā<sup>h</sup>, niche<sup>h</sup>*. [—*Niche kī tarāf, nashch meñ*—*Niche kī or, utār meñ*]

DŌWN'WARD, DŌWN'WARDS, *ad.* from a higher to a lower place, in a descending course

DŌWN'WARD, *a.* tending down, dejected—*Niche kī tarāf jhukṭā, dhātū pī dhātwan<sup>h</sup>, dil-shikast, uñṭāda, past*—*Niche kī or jhukṭā, adhogaṇī, adhomukh, muñh lathāve hue, udās.*

DŌWN'CAST, *a.* bent down, dejected—*Jhukā<sup>h</sup>, afsard, sar-nigūn, sharm-gūn, mahjūb, dil gir*—Nihurā, udās, adhomukh, kajlī, muñh lathāve hue, dinamukh.

DŌWN'FALL, *n.* ruin, calamity, a sudden fall—*Tabāhī, khwārī, kharābī, inhidām, mis-mārī, musibat, āfāt, nūgahān se gīrnā*—Dhwañs, nās, vipāt, apāt, haṭāt giṇṭī wā patan. [niche guā huā, alihapatit.]

DŌWN'FALLEN, *a.* ruined, fallen—*Bar-bād huā, tabāh, girā huā*—Nashṭ huā, dhwañsit, DŌWN'GYVED, *a.* hanging down loose—*Niche lutaktā huā<sup>h</sup>.*

DŌWN'HILL, *n.* declivity; *a.* sloping—*Utar<sup>h</sup>, dhāt<sup>h</sup>*; *a. dhātū<sup>h</sup>, dhātwan<sup>h</sup>.*

DŌWN'LOOKED, *a.* gloomy, sullen, melancholy—*Dil-gir, dil-tang, nū-khush, tīra-zam'r, malūl*—Udās, udvigṇa, dinaman, khimma. [ṣayanakul, midrākāl.]

DŌWN'LY-ING, *n.* the time of repose—*Arām kī waqt, sone kī waqt*—Sone kī samay.

DŌWN'RIGHT, *a.* plain, open, direct, unceremonious; *ad.* straight down, in plain terms, completely—*Sādū, rāsṭ, sāf, zābir, wāḥ, sarīh, be takalluf*; *ad. sūkhā niche<sup>h</sup>, khat-i-amūd ke taur par, kharā<sup>h</sup>, sarīhan, sāf-sāf, tamīm, kull, kullu-hum*—Thīk, saral, khulā, spasht, sīkhā, bīnā sīl sañkoch kā; *ad.* lamba ūp se, sidhā, khulā khulā, thīk thīk, spashtārūp se, saupūrnārūp se sab.

DŌWN'RIGHT-LY, *ad.* in plain terms, bluntly—*Sāf-sāf, sarīhan, be-īmṭiyāzī se, nā-shī-nāsāna, be-murawwātī se*—Khulā khulā, spashtārūp se, bīnā sīl sañkoch.

DŌWN'RIGHT-NESS, *n.* plainness, bluntness—*Sādagi, be-sākhṭagi, safāī, rāstī, sūdhā<sup>h</sup> be-takalluf, be-īmṭiyāzī, be-murawwātī, be-līhāzī*—Kharāī, spashtatā āsīlatā, rukhāī, anārīpan asabhyatā.

DŌWN'SITTING, *n.* the act of sitting, rest—*Baithnā<sup>h</sup>, arām*—Baithak, baithak, viśrām.

DOX-ŌL'O-QY, *n.* (Gr. *doxa, logos*) a form of giving glory to God—*Khudā kī hamd karne kī ek taur*—Parneśwar kī mahātmyaprakāśakastutivīśesh.

DOX-O-LOQ'ICAL, *a.* giving praise to God—*Khudā kī hamd-amez, k'udā kī hamd k. w.*—Parameśwar kī mahātmyaprakāśak, Parameśwar kī stuti k. w.

DŌX'Y, *n.* a prostitute a sweetheart—*Kasbī, yārni, mā'bhūga, mahbūba*—Paturiyā, veśyā, dhemni, urhārī.

DŌZE, *v.* (Dan. *doser*) to slumber, to sleep lightly, to stupify, to spend in idleness—*Jhapkī lenā<sup>h</sup>, ānkh lagānā<sup>h</sup>, ānkhnā<sup>h</sup>, alsānā<sup>h</sup>, uñghānā<sup>h</sup>, achet k<sup>h</sup>.*

DŌZY, *a.* sleepy, drowsy, sluggish—*Nīndāsā<sup>h</sup>, uñghāsā<sup>h</sup>, āskati<sup>h</sup>, dhilā<sup>h</sup>.*

DŌZI-NESS, *n.* sleepiness, drowsiness—*Nīndās<sup>h</sup>, uñghās<sup>h</sup>, uñghāī<sup>h</sup>.*

DŌZING, *n.* a slumbering, sluggishness—*Nīnd<sup>h</sup>, solāī<sup>h</sup>, āskati<sup>h</sup>, dhilā-pan<sup>h</sup>, ālās<sup>h</sup>.*

DOZEN dŌZ'n, *a.* (Fr. *douzaine*) twelve; *n.* the number twelve—*Bārāh*; *n. bārāh kī gīntī<sup>h</sup>.* [phūhar<sup>h</sup>; *v. paturiyōn kī sang k<sup>h</sup>.*]

DRAB, *n.* (S. *drabbe*) a slut, a strumpet; *v.* to associate with strumpets—*Paturiyā<sup>h</sup>.*

DRĀB'ING *n.* a keeping company with drabs—*Patwariyān yā phūhayan kā sang k<sup>b</sup>.*

DRĀB *n.* (Fr. *drap*) a kind of thick woollen cloth; *a.* of a dun colour like drab—*Ek bhānt ka garha ūni kaprā<sup>b</sup>, a tāibe ke rang kā<sup>b</sup>, kālā<sup>b</sup>.*

DRACHM, drām, *n.* (Gr. *drachmē*) a Greek coin, the eighth part of an ounce—*Yunāniyōn kā ek qadam sikkā, ek qism kā wazn, dirham*—Yavanoñ kā ek rūpyamudrā viśesh ek parimāñ viśesh.

DRĀFF *n.* (D. *drif*) refuse, lees, dregs—*Sithi<sup>b</sup>, khūd<sup>b</sup>, phok<sup>b</sup> khoi<sup>b</sup> khali<sup>b</sup>.*

DRĀF'FISH, DRĀF'FY, *a.* dreggy, worthless—*Sithi-dār, khūd-dār, gullā<sup>b</sup>, nā-kāra, nā-bakāy*—Sithinay, khūd pakh khoi wā khali se bhārā huā, mā-lā, malin, malin, a-ār,

DRĀFT. See DRAUGHT. [gunaralut, adham.

DRĀG *v.* (S. *dragan*) to pull along by force, to draw along, to trail on the ground, to proceed heavily; *n.* a kind of net, a hook a ear, whatever is drawn—*Tānnā<sup>b</sup> khāich le-jānā<sup>b</sup>, ghasitnā<sup>b</sup>, ghasit le-jānā<sup>b</sup>, dhire dhire chalnā<sup>b</sup>, kashilnā<sup>b</sup>, kashille jānā<sup>b</sup>; n. ek bhānt ka jāl<sup>b</sup>, ek kōhta ānkā ānkā yā ankā<sup>b</sup>, ek chhakrā yā gārī<sup>b</sup>, jo kuchh khinchā yā ghasit jātā hai<sup>b</sup>.*

DRĀG'MAN, *n.* a fisherman who uses a dragnet—*Marhvrā jo mahā-jāl dālā hai<sup>b</sup>.*

DRĀG'NET, *n.* a net which is drawn along the bottom of the water—*Mahā-jāl, jo jāl pāni ke mūhe bichhā-kar khinchā jātā hai<sup>b</sup>.*

DRĀG'O-MAN *n.* (Ch. *turpman*) an interpreter in Eastern countries—*Sharqi mul-kōn kā mutarjim*—Pūrvī desōñ kā dobbāshiyā.

DRĀG'ON *n.* (Gr. *drakon*) a kind of winged serpent, a fierce violent person—*Ek qism kā par-dār sānp, azhalahā, ek durusht aur tam-m jāy shakhs*—Pakshayuktasarp, ek ruksh aur prachand jan. [Ek chhotā pakshayukt sarp.

DRĀG'O-NET, *n.* a little dragon—*Ek qism kā chhotā par-dār sānp, ek chhotā azhdahā*—

DRĀG'ON ISH, *a.* in the form of a dragon—*Ek qism ke par-dār sānp ki sīrat kā, azhdahē ki sīrat kā*—Pakshayukt sarp ke ākū kā, pakshayuktasarp paup.

DRĀG'ON-LIKE, *a.* furious, fiery—*Gazab-nāk, tund, ātāshī*—Kopawān, atikrudh, ugraswabhāw, agniswabhāw.

DRĀG'ON-FLY, *n.* a fierce stinging fly—*Ek bhayānāk makkhī jo kāttī hai<sup>b</sup>.*

DRĀG'ON-SIBBON, *n.* a resin—*Kāl<sup>b</sup>, dhina<sup>b</sup>, dhūp<sup>b</sup>.*

DRĀ-GOON, *n.* (Gr. *drakon*) a soldier who seizes either on horseback or on foot; *v.* to compel to submit—*Sardār yā piyāda v. ba-zor tābi k, tābi hōne ko majbūr k.*—As-wārohi yoddhā wā padatikasainya, ghunchāyā yoddhā padatikayoddhā; *v.* bal dwārā adhm k., bal dwārā vās men lūnā [wānā.

DRĀG-OON-ADī, *n.* a ravaging by soldiers—*Sipāhiyōn se lutnānā*—Yoddhāōñ se lut-

DRĀIN, *v.* (S. *drachigan*) to draw off gradually to make dry; *n.* a channel for water, a watercourse, a sink—*Chānnā<sup>b</sup>, nichaynā<sup>b</sup>, jān nikāl-dōbnā<sup>b</sup>, chūs-lenā<sup>b</sup>, sukhlnā<sup>b</sup>, sukhānā<sup>b</sup>; n. nāl<sup>b</sup>, mukh<sup>b</sup>, mōukh<sup>b</sup>, pan-bahān<sup>b</sup>, panāl<sup>b</sup>, panārū<sup>b</sup>, panālā<sup>b</sup>, panārā<sup>b</sup>, panālī<sup>b</sup>, panārī<sup>b</sup>.*

DRĀKE, *n.* the male of the duck—*Bat-nar*—Hāñs.

DRĀM, *n.* (Gr. *drachmē*) the eighth part of an ounce in apothecaries' weight and the sixteenth in avoirdupois, a glass of spirituous liquor—*Ek paīmāish, dirham, pyāla bhar sharāb, ek bār pōne ke munāqjī sharāb*—Ek parimāñ veshesh, ek katorā bhar madhā wā ek bār pīne ke tulya madhā [pōy—*Naql, nābak<sup>b</sup>, sarāng<sup>b</sup>.*

DRĀ'MA, DRĀ'MA, *n.* (Gr.) a poem accommodated to action, a tragedy, a comedy, a drama—*DRĀ-MĀTIC* DRĀ-MĀT'IC-AL, *a.* pertaining to the drama, represented by action—*Nā-DRĀ-MĀT'IC-AL-LY, ad.* by representation—*Nā-tak yā samāng se<sup>b</sup>.* [takī, samāngī<sup>b</sup>.

DRĀ'MA-TIST, *n.* a writer of plays—*Nā-tak jo naql kā musannif*—Nātakarichak, nātak-

DRĀNK, *p. t. of drink*—*Drink ka māz mutlag*—Dhūnk kā samānābhūt. [kartā.

DRĀPE, *v.* (Fr. *drap*) to make cloth—*Kapā bina<sup>b</sup>.* [vastravikretā.

DRĀ'PHE, *n.* one who sells cloth—*Pārcha farosh, bazzāz yā bazāz*—Kapā bechne w.

DRĀ'PHE-Y, *n.* the trade of making or selling cloth, cloth, the dress of figures in painting and sculpture—*Bazzāz, kappe binne yā bechne kā peshā, kaprā<sup>b</sup>, taseer kā libās yā bandar*—Kappe kā vyavasāy, kappe binne wā bechne ka vyāpār, vastrādi-krayavikray, vastrakarim, vastra, chitra kā kapā, chitra ke orhāne kā vastra, parich-chhad. [chhapal, phurtilā.

DRĀSTIC, *a.* (Gr. *dras*) powerful, active—*Mazbūt, zor-āwar, chālāk*—Balawān, prabāl,

DRAUGHT, drāft, *n.* (S. *dragan*) the act of drinking, the quantity drunk at once, the act of drawing, the quantity drawn delineation, sketch, a detachment, the depth to which a vessel sinks in water, an order for money; *v.* to draw out—*Pinā<sup>b</sup>, ghūnt<sup>b</sup>, jīmā ek bār mēñ piyā jāy<sup>b</sup>, kashish, khainch<sup>b</sup>, kushida mīqdār, naqsh, misawwada, fauj kā ek guroh, wah gulhrāi jis tak ek nāv yā juhāz pāni mēñ dūba rahtā hai, hundā<sup>b</sup>; v. misawwada banānā*—Pān, ekapān, khinchāi, khinchāw, ākarshan karshit wā ākrisht parimāñ, ālekhyā, ālekhan, dhāuchā, kharrā, khākhā, chitra sānya kī ek toli, jitne parimāñ tak nāv pāni mēñ dūbi rahtī hai, rupaiye kī chitī; *v.* rachanā, banānā, dhānchā banānā, kharrā banānā.

- DRAUGHTS**, *n. pl.* a game resembling chess—*Shatranj ke mánind ek khel, nard—Chaturang ke sadri ek khel.* [dálne ká ghar.
- DRAUGHT-HOUSE**, *n.* a house for refuse or filth—*Katár-khána—Malágár, kúra karkat*
- DRAUGHTSMAN**, *n.* one who draws writings or designs—*Munarrada banáne w., naysha khinchne w., naqqash—Lekhak, álekhyakar, chitraká, dhánehá wá kharra banáne w.*
- DRAW**, *v. (S. dragan)* to pull along, to pull out, to bring by force, to attract, to inhale, to extract, to extend, to derive, to deduce, to allure, to compose, to delineate, to move, to advance, to shrink or contract: *p. t. DREW, p. p. DRAWN—(ghasitná<sup>h</sup>, báhar níkal lená yá khinch-lená<sup>h</sup> zabar dastí se yá ba-zor láná, kashish k., jazb k., dam lená, istikhraj k. wasi k., barcháná<sup>h</sup>, hásil k., istimbát k., hásil istikhraj k., lalcháná<sup>h</sup>, pkushtáná<sup>h</sup>, taswíf k., líkhná<sup>h</sup>, taswir khinchná, naysha banána, naqqásh k., chahná<sup>h</sup>, áge bayhá, simatná<sup>h</sup>—Ghisiyána wá ghislína, tanna, aínchha, níkasán, bal dwárá láná ákarshan k., áwás lená, khinchná, tánná, chaklána, chamána, phailána, paná ngaman k., lubhána, mohná, ríjhána, rachaná k., chitrakári k., chitra utárna, sarakná, gaman k., áge ko chabná, níkat júná wá ána, sukápná.*
- DRAW-A-BLE**, *a.* that may be drawn—*Khínche jáne ke qábil, mumkinu-k-kashish—Khínche jáne ke yogya, ákarshaníy.*
- DRAW-EE**, *n.* one on whom a bill is drawn—*Wak jis par hundi kótí hai yá kí játí hai<sup>h</sup>.*
- DRAWER**, *n.* one who draws, a sliding box in a case or table—*Khínchne w.<sup>h</sup>, ghasitne w.<sup>h</sup>, níkalne w.<sup>h</sup>, hundi líkhne w.<sup>h</sup>, ghar<sup>h</sup>, petí<sup>h</sup>.*
- DRAWERS**, *n. pl.* a close under garment—*Pár-jamá—Jánghiyá, súthan.*
- DRAWING**, *n.* delineation, representation—*Naqqáshí, naqsh-o-nigár, naqsh—Álekhyá, chitra, chitrakarm, chitravidyá [Samán, t.lya, samán lábl rakhne w.*
- DRAWN**, *a.* equal, having equal advantage—*Barábar, musári, barábar fándu rakhne w.—*
- DRAWBACK**, *n.* money paid back or returned—*Jo rápiya pher díjá játá hai<sup>h</sup>, chhút<sup>h</sup>, phirtá<sup>h</sup>. [uthá léi aur jab cháhén tab girá yá latká den, utthawén pul<sup>h</sup>.*
- DRAWBRIDGE**, *n.* a bridge made to be lifted up—*Ek aísá pul kí jisé jab cháhén tab*
- DRAWING-ROOM**, *n.* a room for company—*Díván-i-ámm, darbár, baithak-khána—* Baithak, sabhábhawán, logon se bhént karne kí kothí, daráma-ála.
- DRAWL**, *v. (D. dralen)* to utter slowly; *n.* slow protracted utterance—*Chubá-chabá ke bolná<sup>h</sup>, dháre-dhíre bolná<sup>h</sup>; n. dhirá bol<sup>h</sup>.*
- DRAW**, *n. (S. dragan)* a low cart—*Ek nichá chhakrá yá rath<sup>h</sup>.*
- DRAWY-HORSE**, *n.* a horse which draws a dray—*Ek nichá chhakrá yá rath khínchne ká ghorá<sup>h</sup>. [gá sáratí<sup>h</sup>.*
- DRAWYMAN**, *n.* a man who attends a dray—*Ek niche chhakre yá rath ká bahal-nán*
- DREAD**, *n. (S. dread)* great fear, terror, awe; *a.* awful, terrible, frightful, *v.* to be in great fear, to fear—*Bari dahshat, khauf, haibat, rúb; a. rúb-dár, rúbílu, muhib, haul-nák; v. dahshat khána, khauf-zadah., khauf k.—Trás, bhay, dar, ádaraprayukta-bhay; a. ádaraprayuktábhayotpadak, ádaraníy, pújya, trásakar, bhayának; v. DREADER, n. one who dreads—Darne w.<sup>h</sup>. [bhay k., darná.*
- DREADFUL**, *a.* terrible, awful—*Khauf-nák, dahshat-angez, muhib, haul nák, rúb-dár—* Bhayánkar, bhayának, dárún, trásakar, ghor, ádaraprayuktábhayotpadak, ádaraníy.
- DREADFULNESS**, *n.* terribleness—*Haul-náki, khauf-náki, dahshat-náki—Darumata, ghoratwa, ugratwa. [nakarúp se, dárunat se, ghoratwa se.*
- DREADFULLY**, *ad.* terribly, frightfully—*Haul-náki se, niháyat khauf-náki se—* Bhayá-
- DREADLESS**, *a.* fearless, intrepid—*Be-bák, díler—Nidar, nubhay, dhithá, sáhasi*
- DREADLESSNESS**, *n.* fearlessness, intrepidity—*Be-baki, díleri—Nubhayatá, trásahinatá, dhithái.*
- DREAM**, *n. (D. dream)* thoughts in sleep, idle fancy; *v.* to have thoughts in sleep, to imagine, to idle, to see in a dream—*Kharáb, khayál-i-khám; v. khwab dekhná, khayál k., susti k., sust k., khwab mein dekhná—Swapna, swapnadarsán, sapná, sapan, anarthakachintá, anarthakabhávaní, durvísaní, vrithivásaná, asambhavakálpáná, taráng, lahar; v. swapna sapná wá sapaná dekhná, sochná, chintá k., kálpáná k., vrithá-vásaná k., anarthakachintá k., álasya k., vrithakálshep k., swapna wá sapne mein dekhná.*
- DREAMER**, *n.* one who dreams—*Kharáb-bín, khwab dekhne w., wahmí, khayálí, sust—* Swapnadarsak, swapna wá sapná dekhne w., vrithávasanákári, anarthakachintákar.
- DREAMINGLY**, *ad.* sluggishly, negligently—*Susti se, gaflat se—* Álasya se, dhilái se,
- DREAMLESS**, *a.* free from dreams—*Be-khwáb—* Nihswapna [dhil se, asavadhání se.
- DREAR**, *a. (S. drearig)* dismal, gloomy—*Haul-nák, tárík, sunsán<sup>h</sup>, dílgír k. w., laqq-o-daqq—* Bhayának, bhavánkar, ghor, ándherá, nirjan, udás.
- DREAR'Y**, *a.* dismal, gloomy, mournful—*Haul-nák, muhib, haibat-nák, tárík, sunsán<sup>h</sup>, laqq-o-daqq, dílgír k. w., malál k. w.—* Bhayánkar, bhayának, ándherá, ghor, nirjan, niránand, udás, dukkhaajanak.
- DREAR'LY**, *ad.* dismally, gloomily—*Haul-náki se, haibat-náki se, táríki se, sunsáni se<sup>h</sup>—* Darumata se, ghorata se, niránandata se, nirjanata se, súnyati se, ándhere mein.

DRĒAR'-NESS. *n.* dismalness, gloominess—*Haul náki, haibat-náki, táríki, sunsání<sup>h</sup>, málál*—Dárunatí, ghoratí, ándherá, nirjanatá, nirmanu<sup>h</sup> hayatá, sūnyatá, niranandatá, udísí. [ *v. jál se batorná yá pakarná<sup>h</sup>.* ]

DRĒDGE, *n.* (Fr. *drège*) a kind of net; *v.* to gather with a dredge—*Ek bhāt Kū jāl<sup>h</sup>*; DRĒDGER, *n.* one who fishes with a dredge—*Jíl se machhlí pakagne w<sup>h</sup>.*

DRĒDGE, *v.* to scatter flour on meat while roasting—*Jab máns paktá ho tab us par árá bhābhuráná<sup>h</sup>.*

DRĒGS, *n. pl.* (Ger. *drecks*) sediment of liquors, lees, refuse—*Talchhat<sup>h</sup>, tirchhat<sup>h</sup>, tarchhat<sup>h</sup>, khal<sup>h</sup>, sthē<sup>h</sup>, khūd<sup>h</sup>, nuál<sup>h</sup>, kál<sup>h</sup>, utár<sup>h</sup>, chhāntan<sup>h</sup>, chhānt<sup>h</sup>.*

DRĒG'SISH, *a* foul with lees—*Maila<sup>h</sup>, gadlá<sup>h</sup>, mukaddar*—Malin, malin, talchhat wá tarchhat se bhārā hu. [malin, malin, samal.]

DRĒGY, *a.* containing dregs, muddy—*Sūhí-dár, gadlá<sup>h</sup>, mukaddar, málá<sup>h</sup>*—Sūhímay,

DRĒNCH, *v.* (S. *drenan*) to wet thoroughly, to soak, to purge violently; *n.* a draught, a swill—*Tar-batár k., bhiguná<sup>h</sup>, kará julláb d<sup>h</sup>.*; *n. ghūnt<sup>h</sup>, galgalahat<sup>h</sup>, bahut piláí yá pýád<sup>h</sup>*—Bhigānā, bhijānā, jhārá karānā, malāsūndhī karānā.

DRĒSS, *v.* (Fr. *dresser*) to clothe, to adorn, to deck, to cook, to cover a wound, to put in order, to arrange in a line: *p. t.* and *p. p.* DRĒSSED or DRĒST—*Pahānā yá pah-nānā<sup>h</sup>, ārástá k., ārásh yá zínat d., tuigár k., pakānā<sup>h</sup>, zakhm bāndhnā<sup>h</sup>, marham rakhnā, durust k., ek qatár meñ mur ttab k.*—Pahinnā wá pahinnā, paharnā wá pahirānā, sōhit k., sañwārnā, singārnā, alankrit k., sijhānā, rindhnā, ghāw bāndhnā, ghaw par patṭí bāndhnā, thikthūk k., kram se dharnā, ek pañkti meñ kram se rakhnā.

DRĒSS, *n.* clothes, garment, habit—*Poshák, libás, bāná<sup>h</sup>*—Vastra, kapre, pahrāwá, veś.

DRĒSER, *n.* one who dresses, a kitchen table—*Pahnāne w<sup>h</sup>, ārástá k. w., murattib, bácurchí-khāne ki mez*—Achehādak, pahirāne w., sañwārne w., sañwāranhār, thik-thūk k. w., sañwāranhār, annasañskārāphalak, pakasālā ká patā.

DRĒS'ING, *n.* attire, ornament, application to a wound, labour or manure upon land—*Poshák, libás, zebáish, ārásh, marham, zamin par mīkhat yá páns*—Vastra, vastrā-chehādān, kapre, banāw, siugár, sañaw, ghaw par kí patṭí, bhūmi par sram wá khādh wá khād.

DRĒSS'ING-RŌOM, *n.* a room for dressing in—*Poshák-khāna, poshák yá libás pahirne ká ghar*—Vastraparidhānā-sālī, vibhūshanāgār, kapre wá bhūshan pahinne ká ghar.

DRĒW, *drū, p. t.* of *draw*—*Draw ká mazi-mutlaq*—Draw ká samanyabhūt.

DRĒB, *v.* (S. *dropan*) to crop, to cut off, to defalcate; *n.* a drop—*Chhāntnā<sup>h</sup>, kát-lenā<sup>h</sup>, kút-tādnā*; *n. ek bīnd<sup>h</sup>.*

DRĒBLE, *v.* to fall in drops—*Ṭapaknā<sup>h</sup>, chinā<sup>h</sup>, buñdijānā<sup>h</sup>, thopijānā<sup>h</sup>.*

DRĒBLING, *n.* a falling in drops—*Ṭapkan<sup>h</sup>, chulā<sup>h</sup>, buñdijānā<sup>h</sup>, thopijānā<sup>h</sup>.*

DRĒB'LET, *n.* a small quantity or sum—*Khurda, rezā, chhotā miqdār, thorā mublag*—Lav, les, kan, kanikā, alpabhaḡ, chhotā farimān, dhanalēs, kinchiddhan, thore mu-

DRĒFER. See under DRV. [drā.]

DRĒFT, *n.* (S. *drifan*) any thing driven at random, a heap driven together, design, scope, impulse, force, course; *v.* to drive, to throw together in heaps, to float or be driven along upon the water, to be driven into heaps—*Koi chiz jo be-qasd bah-jātí hai yá wí-jatí hai, tūda yá ambār jo kisi chiz ke ur kar jam' hone se bantā hai, maq-sad, garáz, galaba, zor, chál<sup>h</sup>*; *v. hēdnā yá dōn-ānā<sup>h</sup>, wá-kar tūda yá ambār banānā, bah-jānā<sup>h</sup>, ur-kar tūda yá ambār bannā*—Koi vastu jo binā sandhān ke bah-jātí hai wá wí-jatí hai, rāsi wá dheri jo kisi vastu ke urkar ekatra hone se bantí hai, tāt-parya, abhiprāya, āśay, veg, bal, gatí; *v. hāñknā, chalanā, urkar rāsi puñj wá nikar banānā, bhas jānā, utrāte chālī jānā, urkar rāsi puñj nikar wá dher banna.*

DRILL, *v.* (S. *thirhan*) to pierce with a drill, to bore, to exercise troops, to train, to sow in rows, to flow gently, to muster; *n.* an instrument for boring holes, a small brook, military exercise, a row of grain, an ape, a baboon—*Barne se sirākh k<sup>h</sup>. sāl-nā<sup>h</sup>, jāngí qawā'id sikhlanā, tā lim k., qatár ba-qatár bonā, dhire-dhire bahānā, qawā'id ke liye jam' h.; n. barmā<sup>h</sup>, ek chhotā nālā<sup>h</sup>, jāngí qawā'id, boye hue anāj kí qatár, bandarā<sup>h</sup>, jāngí<sup>h</sup>*—Barne se chhednā, bedhnā, sañya ko śāstraśikshā wá ranaśikshā sikhānā, yuddhavidyā sikhānā, sikhānā, pañktikram se vij bonā, mand mand bahānā, ranaśikshā wá yuddhavidyā ke nimitta baturnā wá ekatra h.; *n. vedhānī, barmī, chhotí nadí, śāstraśikshā, yuddhābhyās, śāstrābhyās, sañyavyāyām, boye hue anna kí pañkti, bānar, kapi.*

DRINK, *v.* (S. *drine*) to swallow liquors, to quench thirst, to be a habitual drunkard, to absorb: *p. t.* DRĀNK, *p. p.* DRUNK—*Pina<sup>h</sup>, pyās bujhanā<sup>h</sup>, piyā k<sup>h</sup>, piakkar huā k<sup>h</sup>, chās-lenā<sup>h</sup> pi-lenā<sup>h</sup> kh ūch-lenā<sup>h</sup>.* [ *vya, peya, pāniya, madya, madirā.* ]

DRINK, *n.* liquor to be swallowed, beverage—*Sharbat, shurb, nosh, sharāb*—Peyadra-DRINK'ABLE, *a.* that may be drunk—*Noshidani, piye jāne ke qābil, pine-jogh*—Peya, pāniya, āchamaniya.

DRINK'ER, *n.* one who drinks, a drunkard—*Pine w<sup>h</sup>, piakkar<sup>h</sup>.*

- DRINK'ING, *n.* the act of quenching thirst, the habit of taking strong liquors to excess — *Pinā<sup>h</sup>, pyās bujkānā<sup>h</sup>, piakkar-pan<sup>h</sup>.*
- DRINK'MON-EX, *n.* money given to buy liquor — *Sharbat shurb yā sharāb kharīdne ke liye jo mublag diyā jāy* — Peyavastu kray karne ke nimitta jo dhan wā arth diyā jāy.
- DRIP, *v.* (*S. dripan*) to fall or let fall in drops; *n.* that which falls in drops — *Tapak-nā<sup>h</sup>, chūnā<sup>h</sup>, tapkānā<sup>h</sup>, chulānā<sup>h</sup>, chuānā<sup>h</sup>; n. jo tapak-kar girtā hai<sup>h</sup>, tapkan<sup>h</sup>.*
- DRIP'ING, *n.* fat that falls from roast meat, that which falls in drops — *Kabāb se jo charbi tapak-kar girti hai, jo tapak-kar girtā hai<sup>h</sup>, tapkan<sup>h</sup>* — Pachyamān māns se jo med tapakkar girtā hai.
- DRIVE, *v.* (*S. drifun*) to force along, to urge forward, to impel, to force, to carry on, to guide, to rush with violence, to pass in a carriage, to tend, to aim, to deal a stroke: *p. t. DRÖVE, p. p. DRIV'EN* — *Khadernā<sup>h</sup>, khednā<sup>h</sup>, bhagānā<sup>h</sup>, daurānā<sup>h</sup>, hānkānā<sup>h</sup>, hānkānā<sup>h</sup>, dhasānā<sup>h</sup>, thoñknā<sup>h</sup>, mārñā<sup>h</sup>, gārñā<sup>h</sup>, karnā<sup>h</sup>, chulānā<sup>h</sup>, dag-rānā<sup>h</sup>, dhardharā-kar yā harharā kar chalnā<sup>h</sup>, gārī hānkānā yā gārī par jānā<sup>h</sup>, jhuknā<sup>h</sup>, tāk lagānā<sup>h</sup>, wār k<sup>h</sup>.* [uhramay wā vibār.]
- DRIVE, *n.* passage in a carriage — *Gārī par sawār hokar ghūmnā yā jānā* — Gārī par
- DRIV'ER, *n.* one who drives, a coachman — *Khaderne w<sup>h</sup>, bhagāne w<sup>h</sup>, daurāne w<sup>h</sup>, hānkne w<sup>h</sup>, gārī-wān<sup>h</sup>, bahal wān<sup>h</sup>, sarthī<sup>h</sup>.*
- DRIV'EL, driv'el *v.* (*drivle?*) to slaver to be weak, to dote; *n.* slaver, an idiot — *Rāl yā lār tapkānā chuānā yā girānā<sup>h</sup>, bāwlā yā pāgal h<sup>h</sup>, barā lār-pyār k., barā dulār k.; n. rāl yā lār<sup>h</sup>, pāgal yā bāwlā<sup>h</sup>.* [w<sup>h</sup>, pāgal<sup>h</sup>, bāwlā<sup>h</sup>.]
- DRIV'EL-ER, *n.* a slaverer, an idiot, a fool — *Lār yā rāl girāne w<sup>h</sup>, lār yā rāl tapkāne*
- DRIZ'ZLE *v.* (*G. driusan*) to fall in small drops; *n.* small rain or snow — *Phūhī par-nā<sup>h</sup>, phūhī girmā<sup>h</sup>, phuhiyānā<sup>h</sup>, jhīst parnā yā girmā<sup>h</sup>, jhīstiyānā<sup>h</sup>; n. phūhī<sup>h</sup>, jhīst<sup>h</sup>.*
- DRIZ'ZLING, *n.* the falling of small drops — *Phuhiyāhat<sup>h</sup>, jhīstiyāhat<sup>h</sup>.*
- DRIZ'ZLY, *a.* shedding small rain or snow — *Phuhiyāhū<sup>h</sup>, phuhiyāhā<sup>h</sup>, jhīstiyāhā<sup>h</sup>.*
- DRÖLL, *v.* (*D. drölen*) to drudge, to plod; *n.* a drudge, a slave — *Qulāmī k., mīknat k.; n. mazdūr, qulām* — Kathin tahal k., pariśram k.; *n. tahlūā, kamerā, dās.*
- DRÖLL, *a.* (*Fr. drôle*) comical, odd, merry; *n.* a jester, a buffoon, a farce; *v.* to play the buffoon, to jest, to cheat — *Muzhik, zarif, 'ajib, 'ajab, khush-tab<sup>h</sup>; n. maskhara, hazzāl, pekhnā<sup>h</sup>; v. maskharā-pan k., maskharagī k., tamaskhur k., khillī-bāzi k., farēb d., dagū-bāzi k.* — Hāsakar, upahāsyā, asāngat, aparūp, vismayajanak, achambhe kā, adbhut, rasik, vinodī; *n. thathol, bhāñr, sawāng, bhāñrai; v. bhāñrai k., sawāng k., thathā k., hañsi k., parihaś k., thagnā, chhālñā, dhokhā d.*
- DRÖLL'ER, *n.* a jester, a buffoon — *Hazzāl, Maskhara* — Thathol, bhāñr, sawāngī.
- DRÖLL'ER-Y, *n.* idle jokes, buffoonery — *Mazhaku, huzl, hazzālī, mazākh, maskharagī* — Khillī, thatholī, hañsi, parihaś, bhāñrai, sawāng.
- DRÖLL'ING, *n.* low wit, buffoonery — *Hazl, hazzālī, maskharagī* — Thatholī, bhāñrai.
- DRÖLL'ING-LY, *ad.* in a jesting manner — *Mazhaka yā hazl ke taur se, muzhik tariq se* — Khillī hañsi wā thatholī ki riti se.
- DRÖLL'ISH, *a.* somewhat droll — *Kisi qadr muzhik maskhara 'ajē<sup>h</sup> yā khush-tab<sup>h</sup>* — Kuchh kuchh hāsakar aparūp vismayajanak wā rasik.
- DRÖME-DA-RY, *n.* (*Gr. dromas*) a species of camel — *Sāñrñī<sup>h</sup>.*
- DRÖNE, *n.* (*S. dran*) the male of the honey bee, a sluggard, an idler, a low humming sound; *v.* to live in idleness, to emit a low humming sound — *Shahd kī makkhī kā nar, majhūl shakhs, sust ādmī, āwāz-i-zambūr, ek dhimi-o-lhush āwāz; v. sustī meñ auqāt kātnā, ek dhimi-o-bhāñrī āwāz d.* — Madhumakshikanār, punmadhukar, punmadhumakshikā, nishkarmā, nithallū, ālāsī, ek dhīmī gungunāhat wā bhinbhināhat; *v. ālasya meñ kāl kātnā, vrithakālakshay k., ālāsī rahñā, bhinbhinānā, bhramar kī dhwani d.*
- DRÖN'ISH, *a.* idle, indolent, sluggish — *Sust, majhūl, kāhil* — Dhilā, ālāsī, aidhī, ālasyāñl.
- DRÖN'ISH-NESS, *n.* laziness, inactivity — *Sustī, kāhili, kāhālāt, majhūl* — Ālasya, nirud-yogātā, nirvyāpār, ālasatā.
- DRÖP, *v.* (*S. dripan*) to languish, to faint, to sink — *Pashmarda h., za'if h., nā-tawāñ h., gash-ānā, be-hosh h., dab-jānā yā dhas-jānā<sup>h</sup>* — Murjhānā, kumbhlānā, malin wā malin h., murchhit h., nirbal h., tejarahit h., kshūñ h., sithil h.
- DRÖP, *n.* (*S. dropa*) a globule of liquid, a very small quantity of liquor, an earring; *v.* to pour or fall in drops, to let fall, to fall, to quit, to die — *Qatra, būnd<sup>h</sup>, āweza, bālī<sup>h</sup>, bālā<sup>h</sup>; v. qatra-ba-qatra girānā yā girmā<sup>h</sup>, girānā<sup>h</sup>, girmā<sup>h</sup>, mauqūf h. yā k., tark k., marnā<sup>h</sup>* — Būñdī, vindu, jhumkā, kundāl, lolak; *v. būñd būñd girānā wā girmā, tapkānā wā tapkānā, chuānā wā chūnā, chhōrnā, tyāg k., dehatyāg k., mūnā, mar jānā.*
- DRÖP'LET, *n.* a little drop — *Chhotā būnd<sup>h</sup>, būñdī<sup>h</sup>, chhotā jhumkā yā kundāl<sup>h</sup>.*
- DRÖP'ING, *n.* that which drops — *Wah chiz jo qatra qatra girtī hai, taqātūr* — Wah vastu jo būñd būñd girtī hai, tapkan, chuāñ. [yā jalandhar<sup>h</sup> — Jalodar, udakodar.]
- DRÖP'SY, *n.* (*Gr. hutor, ops*) a collection of water in the body — *Istiqqā, jalandar*

- DRO'P-SI-CAL**, *a.* diseased with dropsy, tending to dropsy, of the nature of dropsy — *Mustaqi, jalandari<sup>h</sup>, jalandhari<sup>h</sup>, jalandar-mâl, jalandar-sirat* — Jalodari, jalodara-grast, jalodarasîl, jalodarasadris. [Jalodaragrast, jalodar rog se pîrit.]
- DRO'P-SIED**, *a.* diseased with dropsy — *Jalandari<sup>h</sup>, jalandhari<sup>h</sup>, jalandar se hairân* —
- DROSS**, *n.* (S. *dros*) the scum of metals, rust, refuse — *Mail<sup>h</sup>, flizz, rim, zang, fuzla* — Mal, kit, morchâ wâ murchâ, khâd, ebhânt tarchhat talchhat wâ tirohhat.
- DRO'S-SI-NESS**, *n.* foulness, impurity, rust — *Gilâzat, mailâ-pan<sup>h</sup>, kudîrat, zang* — Mal, malinatâ, samalatâ, kalushatwa, morchâ wâ murchâ.
- DRO'S-SY**, *a.* full of 'dross, worthless, foul — *Mailâ<sup>h</sup>, mukaddar, nâ-kâra, najis* — Malin, malin, samal, malavisisht, nihsâr, sârahin, adham, nikrisht.
- DROUGHT**, drû't, *n.* (S. *drugothē*) dry weather, want of rain, thirst — *Khushk-sâli, khushki, imâk-i-bârân, tishnagi* — Sushkakâl, jhûrâ, sũkhâ, anâvrishṭi, avrishṭi, jalâbhâv, trishâ, pipasâ, piyâs wâ pyâs.
- DROUGHT-Y**, *a.* wanting rain, sultry, thirsty — *Be-bârân, khushk, piyâsâ yâ pyâsâ<sup>h</sup>* — Anâvrishṭi, vrishṭisũnya, sũshk, sũkhâ, pipâsit, trishârt, tarshit.
- DROVE**, *p. t. of drive* — *Drive kâ mâzi-mutlaq* — Drive kâ samânyabhūt.
- DROVE**, *n.* (S. *drav*) a number of cattle, any collection of animals, a crowd — *Nâr<sup>h</sup>, lenhrâ<sup>h</sup>, pâl<sup>h</sup>, jhund<sup>h</sup>, bhîr<sup>h</sup>*.
- DRO'VER**, *n.* one who drives cattle — *Charwâhâ<sup>h</sup>, charwâh<sup>h</sup>, baldiyâ<sup>h</sup>, bardîâ yâ bardiyâ<sup>h</sup>*.
- DROWN**, *v.* (S. *drenan*) to suffocate in water, to overwhelm in water to overflow, to inundate, to immerge — *Dubâ-márnâ<sup>h</sup>, dubâ-d<sup>h</sup>, sail-âb k., pur-âb k., gurg k., dũb-mar-nâ<sup>h</sup>* — Boṛ márnâ, burâ márnâ, boṛnâ, burânâ, jalamay k., dubo bahânâ, majjit wâ magna k., bũr marnâ.
- DROWN'ER**, *n.* one that drowns — *Dũbne w<sup>h</sup>, bũrne w<sup>h</sup>, dubâ d. w<sup>h</sup>, burâ d. w<sup>h</sup>*.
- DRO'W-SLE**, *v.* (D. *droosen*) to make heavy with sleep, to slumber, to look heavy — *Niūd ke mâre sust k., iũghnâ<sup>h</sup>, soni<sup>h</sup>, sust dekh-parnâ* — Nidrâlu k., nidrâsîl k., niūd ke mâre alsânâ, auũghânâ, niũdisâ h., jhapki lenâ, dhilâ lagnâ, alsâyâ dekh parnâ.
- DRO'W-SY**, *a.* sleepy, heavy, dull — *Khwâb-âlũda, uũghsâ<sup>h</sup>, majhũl, sust, kâhil* — Nidâsâ nidrâsîl, nidrâlu, dhilâ, nistoj, mand.
- DRO'W-SLY** *ad.* sleepily, heavily, lazily — *Khwâb-âlũdugi se, uũghsâ se<sup>h</sup>, majhũl se, kâ-hil se, susti se* — Nidâs se, nidrâsîlatâ se, dhilâ se, mandatâ se, âlasya se.
- DRO'W-SI-NESS**, *n.* sleepiness, sluggishness — *Uũghsâ<sup>h</sup>, iũgh<sup>h</sup>, uũghâi<sup>h</sup>, susti, kâhili* — Nidâs, nidrâlutwa, âlasya, dhilâi.
- DRO'W-SY-HEAD-ED**, *a.* sluggish, heavy — *Sust, kâhil, majhũl* — Âlasi, dhilâ.
- DRUB**, *v.* (Sw. *dra'ba*) to beat, to thrash; *n.* a blow, a thump, a knock — *Márnâ<sup>h</sup>, pitnâ<sup>h</sup>, thõknâ<sup>h</sup>*; *n.* mukki<sup>h</sup>, mukká<sup>h</sup>, ghũnsâ<sup>h</sup>, thappar<sup>h</sup>.
- DRUB'ING**, *n.* a beating, a thrashing — *Mâr-pit<sup>h</sup>, kũt-pit<sup>h</sup>, thõk-thãnk<sup>h</sup>*.
- DRUDGE**, *v.* (S. *dreogan*) to work hard, to labour in mean offices; *n.* one employed in mean labour, a slave — *Sakht miñnat k., gulâm k., mazdũri k.; n. mazdũr, gulâm* — Barâ parisram k., nich kãm k., adham tahal k.; *n.* kamerâ, tahalu, dâs.
- DRUD'GER-Y**, *n.* mean labour, hard work — *Mazdũri, sakht miñnat, gulâm* — Nichakarm, nich kãm. hinavritti dâsatwa, nityasram, barâ sram, nirantarâyas.
- DRUD'GING-LY**, *ad.* laboriously, toilsomely — *Mushaqqat se, miñnat se* — Sram se, bare sram se, bare kashṭ wâ kles se.
- DRUG**, *n.* (Fr. *drogue*) any substance used in medicine, any thing without value; *v.* to season or tincture with drugs — *Dawâ, dawâ ki chiz, be-haqiqat chiz; v. dawâ ki chiz se milânâ* — Aushadh, aushadhiyadravya, tuchchha vastu, nihsâr, nikammâ vastu; *v.* aushadh-yadravya se milânâ.
- DRUG'GIST**, *n.* one who deals in drugs — *Attâr, pansâri<sup>h</sup>* — Aushadhavikretâ aushadh bechne w., aushadhakâr. [prakâr kâ moṭi ūni vâstra.]
- DRUG'GET**, *n.* (Fr. *droguet*) a kind of woollen stuff — *Ek qism kâ moṭi pashmîna* — Ek
- DRUID**, *n.* (Gr. *drus*) an ancient Celtic priest — *Inglistân kâ qadim imâm yâ murshid* — Ingland des kâ purvakâlin âchârya wâ purohit.
- DRUID-I-CAL**, *a.* pertaining to the druids — *Inglistân ke qadim imâm yâ murshid se nisbat-dâr* — Ingland des ke purvakâlin âchârya wâ purohit kâ sambandhi wâ vishayak.
- DRUID-ISM**, *n.* the religion of the druids — *Inglistân ke qadim imâmũn yâ murshidũn kâ mazhab* — Ingland des ke purvakâlin âchâryũn wâ purohitũn kâ dharm.
- DRUM**, *n.* (D. *trom*) an instrument of military music, the tympanum of the ear, a large concourse of visitors; *v.* to beat a drum, to expel with beat of drum — *Tabl, tambũr, kân kâ parda, mulâqâtiyũn ki jamâ'at, barî majlis yâ mahfil; v. tabl i aj inâ, tambũr thõknâ, tambũr yâ tabl bajâ-kar nikâl d.* — Dhol, duggi, dugdugi, damaru, huruk, daũka, karnpodar, sraṇapodar, karnadundubhi, bhenṭawayũn kâ baṭor, barî sabhâ wâ mandali; *v.* dhol duggi huruk wâ daũkâ bajânâ, dhol duggi wâ daũkâ bajâkar nikâl d. [dholiyâ, pakhawaji, dugdugiya.]
- DRUM'MER**, *n.* one who beats a drum — *Tambũrchî, tabl-nawâz, naggârchî* — Dholi.
- DRUM-MÂ'JOR**, *n.* the chief drummer — *Sar-dâr tambũrchî, sadr naggârchî* — Pradhân wâ



- mukhya dhooli wā dholiyā. [dānkā bajāne kā dāndā.  
 DRUM'STICK, *n.* a stick for beating a drum—*Tambūr yā naqqāre kā chob*—Dhol wā  
 DRUMBLE, *v.* (S. *dran*?) to be sluggish—*Majhūl yā kahlil k.*—Dhilā wā ālāsī h.  
 DRUNK, *a.* (S. *drinc*) intoxicated with liquor, saturated with moisture—*Mast, makh-*  
*mūr, sar-shūr, sar-mast, tar, nam*—Matwālā, matta, madonmatta, piye hue. bhijā, [pānāsakt.  
 DRUNK'ARD, *n.* one habitually drunk—*Sharābī, mai-khor, khammār*—Piakkar, madya-  
 DRUNK'EN, *a.* intoxicated with liquor—*Makhmūr, sar-shūr, sar-mast*—Madonmatta,  
 matwālā piye hue. [madonmattatā se.  
 DRUNK'EN-LY, *ad.* in a drunken manner—*Makhmūrāna, mastāna*—Matwālepan se,  
 DRUNK'EN-NESS, *n.* intoxication, inebriation—*Nusha-khorī, sharāb-khwāri, mastī, nasha,*  
*nasha-bāzī, mai-khorī*—Matwālāpan, madyonmattatwa.  
 DRÛ, *a.* (S. *drig*) not wet, not rainy, not juicy, arid, thirsty, barren, plain, cold, sar-  
 castic; *v.* to free from moisture, to drain, to grow dry—*Sūkhā<sup>h</sup>, be-bārish, be-ras,*  
*khushk, tiksha, pyāsā yā pyāsā<sup>h</sup>, bad-maza yā le-zeh, khālī, sāda, be-namak, sakht,*  
*ialkḥ, ta'na-zan yā ta'na-amez; v. sukhānā<sup>h</sup>, khushk k., pāni nikāl dālnā<sup>h</sup>, khushk*  
*k.*—Jhūrā, nirjal, avrishtī, niras wā niras, sushk, pipāsīt, trishart, phika, aras,  
 alaṅkaraḥin, śunya, aruntud, tikhā, tiksha, karuā, vyaṅgyamay; *v. sukh-*  
*lānā, jhurwānā, sushk k., pāni kḥiṅch lenā, pāni bahā d., sushk h., jhūr wā jhūrā h.,*  
*jhurānā.*  
 DRÛ'ER, *n.* that which absorbs moisture—*Khushk k. w., jāzib, sukhāne w.<sup>h</sup>*—Sukhlāne  
 w., jhurwāne w., śoshak. [jhūrepan se, rukhāī se, rukshatāpūrvak.  
 DRÛ'LY, *ad.* without moisture, coldly—*Khushkī se, rukhāwat se<sup>h</sup>*—Sushkatā se,  
 DRÛ'NESS, *n.* want of moisture, barrenness—*Khushkī, rukhāwat<sup>h</sup>, bad-mazagi, be-namakī,*  
*sādagi, phikāwat<sup>h</sup>*—Sukhāwat, sushkatā, śosh, rukhāī, arasikatwa, aruntudatwa,  
 arasutwa, nirasatā.  
 DRÛ'NURSE, *n.* a woman who brings up and feeds a child without the breast—*Dāi-*  
*khlāī, āyā*—Jo stri bālakoṅ ko khlāī pīlātī aur pītī hai parantu uskā kām  
 dūdh pilāne kā nahīn hotā, śiśupālīkā.  
 DRÛ'SALT-ER, *n.* a dealer in dried meats, &c.—*Sukhlāye hue gosht waqire kā pesha k. w.,*  
*—Sushkamāṅsavikretā, sukhāye hue māṅs ādī kā vyapar k. w.*  
 DRÛ'SHOD, *a.* without wet feet—*Sukhe pānw<sup>h</sup>, sūkhe jātoṅ*—Jhūre pānw, sushkapād,  
 sushkacharṇ.  
 DRÛ'AD, *n.* (Gr. *drus*) a wood-nymph—*Jangal kī devī<sup>h</sup>.*  
 DŪ'AL, *a.* (L. *duo*) expressing the number two—*Musannā, tasniya, do ko zāhir k. w.*  
*—Dwivāchak, dwivāchanant, dwisāṅkhyak.*  
 DU'AL'TY, *n.* the state of being two, that which expresses two—*Tasniyat, do ko zāhir*  
*k. w. —Dwitwa dwaita, dwivāchak.*  
 DŪB, *v.* (S. *dubban*) to make a man a knight, to confer any dignity, to make a quick  
 noise; *n.* a blow, a knock—*Muntāz saur kā khitāb d., kisi ko koi martabā yā khit-*  
*tāb d., ek jald āwāz k.; n. ghūṅsā<sup>h</sup>, mukkā<sup>h</sup>, thokar<sup>h</sup>, thappa<sup>h</sup>*—Pratishthit ghurchaphē  
 kī padavī d., kisi ko koi navinapad wā nūtanapadavī d., ek śighra sabd k.  
 DŪ'BI-OUS, *a.* (L. *dubius*) doubtful, uncertain, not plain—*Mashkūk mushtabih,*  
*gair-muqarrar, saf nahīn*—Sandigdḥ, saṅśayasth, saṅkāniy, anīśchit, aspasht, avyakt,  
 aprakās, apratyaksh.  
 DŪ'BI-OUS-LY, *ad.* uncertainly, doubtfully—*Shubhe se, bā-shakk*—Saṅśay se, sandeh se.  
 DŪ'BI-OUS-NESS, *n.* uncertainty, doubtfulness—*Shakk, shubha*—Saṅkā, saṅśay, sandeh.  
 DŪ'BI-TA-BLE, *a.* doubtful, uncertain—*Mashkūk, mushtabih, gair-muqarrar*—Sandigdḥ,  
 saṅkāniy, anīśchit.  
 DŪ'BI-TAN-CTY, *n.* doubt, uncertainty—*Shubha shakk*—Sandeh, saṅśay.  
 DŪ'BI-TA'TION, *n.* the act of doubting—*Shubha k., ishtibāh*—Saṅśay k., sandeh.  
 DŪ'CAL. See under DUKE.  
 DŪCK, *n.* (Ger. *ducken*) a water-fowl, a declination of the head, a dip under water; *v.*  
 to dive or put under water, to drop down the head, to cringe—*Bat, sir jhukānā<sup>h</sup>,*  
*dhukī<sup>h</sup>; v. dubānā<sup>h</sup>, dhukī mārānā<sup>h</sup>, gota lagānā, sir jhukānā<sup>h</sup>, khāya-bardāri k., khush-*  
*āmad k., chāplūs k.* Battak, kalahāns, hāns, hāns mastak nihurānā, mastak jhukānā,  
 dūb, burkī; *v. boṛnā, burkī mārānā, mastak akasmāt nawānā wā jhukānā, jigjigī k.,*  
*lallopatto k.* [Burūī, burkī mārne w., jigjigī k. w., lallopatto k. w.  
 DŪCK'ER, *n.* a diver, a cringer—*Ghota-khor, dhukī mārne w.<sup>h</sup>, khush-āmadī, chāplūs*—  
 DŪCK'LING, *n.* a young duck—*Bat kā bachcha*—Haṅsāsavak.  
 DŪCK'ING-STOOL, *n.* a stool to duck scolds—*Sazā ke liye jhagrālū auraton ko bāndh kar*  
*pānt meḥ ghota dene kī ek chaukī*—Dand ke nimitta jhagrālū striyon ko bāndhkar  
 pānt meḥ dhukī dene kī ek chaukī.  
 DŪCK'LEGGED, *a.* short-legged—*Kotāh-sāg, chhoti lāṅgon kā<sup>h</sup>.*  
 DŪCT, *n.* (L. *ductum*) guidance, a passage, a canal, a tube—*Rāh-barī, rah-barī, rāh*  
*—Pathadarūn, nirdoš, mārg, bāt, prapālā, nālī, choṅgi, pongī, śirā.*

- DŪC'TILE, *a.* easily drawn out, pliable—*Jo khinchne se bā-āsānt bāh sake, chīmā<sup>h</sup>, mulāim yā mulāyam, dam-dār*—Sukhakarshapīy, khinchne se bāhne wā phailne ke yogya, mridu, komal.
- DŪC'TILE-NESS, *n.* flexibility, ductility—*Dam-dārī, mulāyamat yā mulāimat, chīmā<sup>h</sup>, khinchne jāne s' phailne kī liyāgat*—Mridutā, komalatā, namanīyatwa, sukarshapiyatā, khinchne jāne se phailne kī yogyatā.
- DUC-TILITY, *n.* capacity of being drawn out without breaking, compliance—*Khinchne jāne se phailne kī liyāgat, dam-dārī<sup>h</sup>, mulāimat*—Sukarshapiyatā, khinchne jāne se phailne kī yogyatā, nama iyatwa, mridutā, komalatā.
- DŪD'GEON, *n.* (Ger. *degen*) a small dagger, anger, sullenness, ill-will—*Ek chhoṣī kaṭārī<sup>h</sup>, khaṭgi, nā-khushi, ranjish, bad-khwāhī, bad-andeshī*—Kaṭār, krodh, rosh, kop, dwesh.
- DŪE, *a.* (L. *debeo*) owed, that ought to be paid or donē, proper, exact; *ad.* directly, exactly; *n.* that which belongs to one, a debt, right, just title, custom, tribute—*Dādānī, haqq-dān, wājib, mā'qūl, lāiq, ṭhik<sup>h</sup>; ad. rāst, ṭhik<sup>h</sup>; n. haqq, qarṣ, istiḥqāq, haqq-i-wājib, maḥsūl, lastūr rusūm, marsūm, zābitāna*—Dānīy, pratidey, śodhaniy, pariśodhaniy, saṁśodhya, kartavya, ucht, yogya, yathāyogya, yathochit; *ad. sīdha, sūdh; n. swārth, deya, rin, adhikār, yathārthaswattwa, lagat, kar, śulḥ.*
- DŪ'LY, *ad.* in due manner, properly, fitly—*Jaiśā chāhiye<sup>h</sup>, achekhi tarāh se, wājibī se, kamā-haqqu-hu*—Thik thik, yathānyāy, yathochit, yathāyogya.
- DŪ'RY, *n.* what one is bound to perform, obedience, service, tax, impost, custom—*Kām jo kisi ko karnā lāzim aur nā-guzir hai, farz, tābī<sup>h</sup>-dārī, id'at, khidmat, maḥsūl, lāgat<sup>h</sup>, rusūm*—Kartavya, swakartavya, swadharma, kritya, vaśibhūtātā, vaśātā, sevā, kar, lagān, śulḥ.
- DŪ'TE-ous, *a.* obedient, respectful—*Mutī<sup>h</sup>, tābī<sup>h</sup>-dār, farmān-bardār, muaddab*—Ājñā-pālak, ājñānyāyī, ājñākārī, ādarakārī, ādaraśīl, sanmānī, mānakārī.
- DŪ'TI-FŪL, *a.* obedient, submissive—*Farmān-bardār, tābī<sup>h</sup>-dār, mutī<sup>h</sup>*—Ājñākārī, bhakt, bhaktāmīn, ājñāpālak, vaśya, vaśānug, vaśavartī, vaśyātmā.
- DŪ'TI-FŪL-LY, *ad.* obediently, respectfully—*Farmān-bardārī se, itā<sup>h</sup> se, muaddabāna*—Ājñāpālakatā se, ājñākārītāpūrvak, bhaktī se.
- DŪ'TI-FŪL-NESS, *n.* obedience, submission—*Farmān-bardārī, itā<sup>h</sup> at, tābī<sup>h</sup>-dārī*—Ājñā-nuvartan, ājñānusaṛaṇ, ājñāpālan, bhaktī, vaśyatā, adhinātā.
- DŪ'EL, *n.* (L. *duellum*) a combat between two; *v.* to fight a single combat—*Do ki larāī<sup>h</sup>; v. akelī-akelā larnā<sup>h</sup>*—Dwandwayuddha; *v.* dwandwayuddha k.
- DŪ'EL-LEr, *n.* a single combatant—*Akelī-akelā larnē-wālā<sup>h</sup>*—Dwandwayoddhā.
- DŪ'EL-LING, *n.* the custom of fighting duels—*Akelī-akelā kī larāī kī chāl*—Dwandwayuddha kā prachār.
- DŪ'EL-LIST, *n.* one who fights in single combat—*Akelī-akelā larnē w<sup>h</sup>.*—Dwandwayoddhā.
- DŪ'EL-LO, *n.* (It.) the rule of duelling—*Akelī-akelā larāī kā qā'idā*—Akelī akelā larāī kā niyati, dwandwayuddhaniyam.
- DŪ'EN'NA, *n.* (Sp.) an old woman who guards a younger, a governess—*Wah burhiyā jo ek jawān 'aurat kī pās-bānī kartī hai, ustānī*—Wah burhiyā jo ek yuvatī kī rakhā kartī hai, guruāin. [—Ek rāg jisko do jan milke gāweh.]
- DŪ'ET', *n.* (L. *duo*) an air for two performers—*Ek rāg jise do shakhs mil-kar gāweh*
- DŪG, *n.* (It. *deggia*) the pap of a beast—*Than<sup>h</sup>, chūnchī<sup>h</sup>.*
- DŪG, *p. t. and p. p. of dig*—*Dig kā māzi-mutluq aur māzi-ma'tūf-alai-kī yā f'l-i-ma'tūf*—Dig kā sāmānyabhūt aur purṇakriyā wā pūrvakālikakriyā.
- DŪKE, *n.* (L. *duco*) one of the highest order of nobility, a prince, a chief—*Sab se bare martabe kā amir, salātin, pādshāh, sar-dār*—Kulīnavargon meṁ sab se pradhān varg kā kulīn, rājā, adhipati.
- DŪ'CAL, *a.* pertaining to a duke—*Sab se bare martabe ke amir se nisbat-dār*—Kulīnavargon meṁ sab se pradhān varg ke kulīn kā sambandhī, pradhānakulīnapada-sambandhī.
- DŪC'AT, *n.* a coin struck by dukes—*Ek qism kā sikkā jise sab se bare martabe kā amir zarb dilwātā hai*—Ek prakār kā mudrā jisko sab se pradhān kulīn jan thapwātā hai.
- DŪC'NESS, *n.* the lady of a duke—*Sab se bare martabe ke amir kī begam yā bibī*—Sab se pradhān kulīn jan kī patnī.
- DŪC'RY, *n.* the territory of a duke—*Sab se bare martabe ke amir kī mamlukāt yā milḥ*—Sab se pradhān kulīn jan kā rājya wā bhūmī.
- DŪKE'DOM, *n.* the possessions title or quality of a duke—*Sab se bare martabe ke amir kī amlik yā martaba*—Sab se pradhān kulīn jan kā rājya ādhipatyā adhikār wā pad.
- DŪL'CET, *a.* (L. *dulcis*) sweet, melodious—*Shirīn, khush-āwāz, khush-ilhān*—Mithā madhur, suswādu, suswar.\*
- DŪL'CIFY, *v.* to make sweet—*Shirīn k.*—Mithā k., madhur k.
- DŪL'CIFY-ING, *n.* the act of sweetening—*Mithā k<sup>h</sup>.*
- DŪL'CIMER, *n.* a musical instrument—*Ek qism kā bājā*—Ek prakār kā bājā.

DUL'CO-RATE, *v.* to sweeten—*Shirīn k.*—*Mithā k.*, *madhur k.*

DULCO-RATION, *n.* the act of sweetening—*Mithā k<sup>h</sup>.*

DULL, *a.* (S. *dol*) stupid, sluggish, blunt, awkward, not quick, sad, gross, not bright, drowsy; *v.* to stupify, to blunt, to sadden, to damp, to make heavy, to sully—*Ahmaq, sust, kund, be-wuqūf, majhūl, kūhil, afsurda, nā-shād, be-hiss, chima<sup>h</sup>, tez roshan nahīn, dhuṇḍhlā<sup>h</sup>, andhlā<sup>h</sup>, khwāb-ilūda, khwāb-nāk, uighāsā<sup>h</sup>; v. ahmaq k., be-wuqūf k., kund k., afsurda k., nā-shād k., pazh-murda k., mānda k., sust k., dagilā k., mailā k<sup>h</sup>, dhuṇḍhlā k<sup>h</sup>, andhlā k<sup>h</sup>.*—*Mandabuddhi, mū<sup>h</sup>, mand, maudagati, bhoṇthra, bhoṇtā, kunthit, mandamati, jar, dhilā, udās, v. shādi, sun, achetan, malin, dhumlā, mandakānt, mandatej, mandalyuti, nidrālu, niṇḍāsā, alsāyā; v. jar wā mūrḥ k., bhoṇthra bhoṇtā wā kunthit k., udās k., vishādī k., man tornā, mand wā maudagati k., dhilā k., malin k., mandakānt k., dhappa dālā, malin k., dhumlā k.*

DUL'LARD, *n.* a blockhead; *a.* stupid—*Ahmaq; a. be-wuqūf—Mūrḥ, jar; a. maudamati, mandabuddhi.*

DUL'LER, *n.* that which makes dull—*Sust kund afsurda be-hiss dhimā yā uighāsā kar-ne-wālī chiz—Mūrḥ maudagati bhoṇthra jar udās achetan malin wā niṇḍāsā kar-ne-wālī vastu.*

DUL'LY, *ad.* stupidly, slowly, sluggishly—*Be-wuqūfi se, hamāqat se, susti se, kāhili se—Mandamati se, jaratā wā mūrḥatā se, dhil se, askat se, maudagati se.*

DUL'NESS, *n.* stupidity, heaviness, bluntness—*Hamāqat, be-wuqūfi, kaudani, susti, kāhili, majhūli, kundi—Jaratā, mūrḥatā, alsāyā, gatimandata, askat, dhilāpan, dhil, atikshpatā, ativratā, muthrāi, bhoṇtāpan.*

DUL'BRAINED, *a.* stupid, doltish—*Be-wuqūf, ahmaq—Jar, mūrḥ.*

DUL'BRÖWED, *a.* having a gloomy look—*Be-wuqūf, ahmaq—Jar, mūrḥ.*

DUL'EYED, *a.* having a downcast look—*Dil-gir, sir niche jhukāye hue<sup>h</sup>—Dukhit, vishādī, muṇḥ niche latkāye hue.*

DUL'HEAD, *n.* a blockhead, a dolt—*Kaudan, gūwādi<sup>h</sup>, ahmaq—Mūrḥ, mūrḥ.*

DUL'EIGHT-ED, *a.* having weak eight—*Kund-nigāh, kotāh-nigāh—Chundhlā, dhuṇḍhlā, mandadrishti. [gup-chup<sup>h</sup>, gūngā<sup>h</sup>, guṅg<sup>h</sup>, chupkū<sup>h</sup>; v. chup k<sup>h</sup>, gup-chup k<sup>h</sup>.*

DUMB, dūm, *a.* (S.) mute, not able to speak, silent; *v.* to silence—*Chup<sup>h</sup>, an-bol<sup>h</sup>, DUMB'LY, ad.* mutely, silently—*Chup-chāp<sup>h</sup>, gup-chup<sup>h</sup>, chup-chip se<sup>h</sup>.*

DUMB'NESS, *n.* incapacity to speak, silence—*Be-zabāni, gūngā-pan<sup>h</sup>, khāmoshī—Guṅgāi, mūkātā, vākstabdhatā, vākstambh, maun, guṅgi, chuppi, chup.*

DUM'FOUND, *v.* to make dumb, to confuse—*Guṅgā k., ghubrā-d<sup>h</sup>.*

DUMP, *n.* (Ger. *dumm*) sadness, melancholy, sorrow, a melancholy tune—*Malāl, malolā, gam, gam-anges rāg, ranj paidā k. w. rāg—Udāsī, vishād, khed, mlāni, kheda. janak rāg, udāsī kā rāg. [dukhkit, khedit.*

DUMP'ISH, *a.* sad, melancholy, dull—*Gam-gin, ranjida, afsurda, dil-gir—Udās, vishādī,*

DUMP'ISH-LY, *ad.* in a moping manner—*Afsurdagi ke taur se, afsurdāna—Udāsī se, šok se.*

DUMP'ISH-NESS, *n.* sadness, melancholy—*Afsurdagi, gam, ranj—Udāsī, khed, šok.*

DUMP'LING, *n.* a sort of pudding—*Ek gism kā gulgulā yā puā—Ek prakār kā gulgulā wā puā.*

DUMP'Y, *a.* short and thick—*Chhotā aur motā<sup>h</sup>, nātā aur motā<sup>h</sup>.*

DUN, *a.* (S.) a colour partaking of brown and black, dark, gloomy—*Mis-rang, ashhab, bhūrā aur kālā milā huā<sup>h</sup>, tira, kālā<sup>h</sup>—Kapiē, piṅgal, tāmrakrishnavarn, krishṇa, śyām. [chit tāmrakrishnavarn, kuchh kuchh krishṇa.*

DUN'NISH, *a.* inclining to a dun colour—*Bhūrā-kālā mail, tira-mail, kālā mail—Kin-*

DUN, *v.* (S. *dynan*) to claim a debt importunately; *n.* an importunate creditor—*Muhassili k., kārā taqāzā k.; n. sukht mutaqāzi, kārā taqāzā k. w., qar-z-khuāh, muhassil—Bār bār pāwnā māngnā, dharnā d., dhannā d., bār bār pāwnā māngne w., dharnā d. w., dhannā d. w., dharnait.*

DUN'NER, *n.* one employed in soliciting the payment of debts—*Taqāzā k. w., saziwāl, jo shakhs qar-z tahsilne ke liye muqarrar rahit hai, muhassil—Rip wā pāwnā ugāhne w., jo jan pāwnā ugāhne men lagayā jātā hai.*

DUN'CE, *n.* (Ger. *duns*) a dolt, a dullard—*Ahmaq, gāwādi<sup>h</sup>, kaudan—Mūrḥ, mūrḥ, jar.*

DUN'QER-Y, *n.* stupidity, dulness—*Hamāqat, be-wuqūfi, kund-zihni, kaudani—Mūrḥatā, mūrḥatā, jaratā.*

DUNG, *n.* (S.) the excrement of animals; *v.* to void excrement, to manure—*Gūh<sup>h</sup>, lid<sup>h</sup>, gobar<sup>h</sup>, leṅri<sup>h</sup>, mengni<sup>h</sup>, bikh<sup>h</sup>, v. lid gobar yā bikh k<sup>h</sup>, leṅri yā mengni hugnā<sup>h</sup>, lid gobar yā leṅri kī khād dālā<sup>h</sup>, khād dālā<sup>h</sup>, pāns dālā<sup>h</sup>, pānsā<sup>h</sup>.*

DUN'EY, *a.* full of dung, mean, worthless—*Mailā<sup>h</sup>, dūn, kamina, be-qadr—Lid gobar ādi se bharā huā, nich, ādham, nihsār, nikammā.*

DUNGA'HILL, *n.* a heap or accretion of dung; *a.* sprung from the dunghill, mean—*Gobār<sup>h</sup>, gāndaur<sup>h</sup>, ghūr<sup>h</sup>, gobar kī dher<sup>h</sup>; a. gobār yā ghūr se upjā huā<sup>h</sup>, nich<sup>h</sup>.*

DUNGA'YARD, *n.* the place of a dunghill—*Ghūr yā gāndaur kī jagah<sup>h</sup>.*

- DÜN'GEON**, *n.* (Fr. *donjon*) a close dark prison; *v.* to shut up as in a dungeon—*Siyaḥ-chāh, zindān, qaid-khānā*; *v.* *siyāh-chāh yā qaid-khāne meṇ band k.*—Andhakūp, karāgar; *v.* andhakup wā karāgar meṇ dāl d.
- DŪ'O**, *n.* (L.) a song in two parts—*Ek gīt jiske do hisse hoṅ*—Ek gīt jiske do bhāg hoṅ.
- DŪ-O-DEG'IMO**, *n.* a book in which a sheet is folded into twelve leaves; *a.* having twelve leaves to a sheet—*Ek ek taḥṭte ke bārah bārah waraq ki banī hut kitāb*; *a.* *jismeṇ ek ek taḥṭte ke bārah bārah waraq hoṅ*—Ek ek tāw ke bārah bārah patrōṅ kī banī hui pustak; *a.* *jismeṇ ek ek tāw ke bārah bārah patra hoṅ*.
- DŪ-O-DEG'U-PLA**, *a.* consisting of twelves—*Bārah bārah kā banā huā<sup>h</sup>*. [do kā rājya.
- DŪ-ŪM'VI-RATE**, *n.* government by two—*Do ki hūkumat*—Do kā āsan, do ki prabbutā.
- DŪPE**, *n.* (Fr.) a credulous person, one easily tricked; *v.* to trick, to deceive—*Za'ifu-l-i-tiqād shakhs, sarī'u-l-i-tiqād shakhs, sāda-dil, jo shakhs āsānī se fareb meṇ ā jāta hai*; *v.* *fareb d., dagā d.*—Viśvāsīl jan, jo jan kīśī bāt ko sīghra mān letā hai, modhū, sidhā jan, jo jan anāyās dhokhe meṇ atā hai, sukhavaṇchaniy; *v.* ṭhagnā, dhokā d.
- DŪ'PLE**, *a.* (L. *duo, plico*) double—*Dohrā<sup>h</sup>, dugnā<sup>h</sup>, dūnā<sup>h</sup>*.
- DŪ'PLI-CATE**, *v.* to double, to fold; *a.* double, twofold; *n.* an exact copy, a transcript—*Dohrā k<sup>h</sup>, do-tah k.*; *a.* *dohrā<sup>h</sup>, musannā, do-chand*; *n.* *naql, musannā*—Doh-rānā, dwigun k., dugnānā, dugnā k., dūnā k., dolaṛā k.; *a.* *dūgnā, dūnā, dolaṛā, dwigun*; *n.* *pratilipi, pratirip, utār*. [nāw, dwigunīkarān, parat.
- DŪ-PLI-CĀ'TION**, *n.* the act of doubling, a fold—*Dohrāw<sup>h</sup>, dohrās<sup>h</sup>, tashdih, tah*—Dug-DŪ'PLI-CA-TŪRE, *n.* a fold any thing doubled—*Tah, koī chiz jo dohrūī yā dugnāt jāy*—Bhāñj, parat, koī vastu jo dugnāī wā dohrāī jāy. [munhāpan, chhal, kapaṭ.
- DŪ-PLIČ'ITY**, *n.* doubleness, deceit—*Do-zabānī, do-rangī, fareb, riya*—Dwiyvāpār, dui-DŪRE, *v.* (L. *duro*) to last, to continue—*Pāe-dār rahnā, qāim rahnā, sābūt rahnā*—Tiknā, ṭhaharnā, banā rahnā. [chirakālīk, akshay.
- DŪ'RA-BLE**, *a.* lasting or continuing long—*Pāe-dār, der-pā, qāim, dāimī*—Chirasthāyī.
- DŪ'RA-BLY**, *n.* the power of lasting—*Pāe-dārī, der-pāī, istiḡāmat, dawām*—Chirasthāyitwa, sthīratā, sthāyitwa, akshyatā. [sthīratā.
- DŪ'RA-BLE-NESS**, *n.* the power of lasting—*Pāe-dārī, der-pāī*—Chirasthāyitwa, sthāyitwa, DŪ'RA-BLY, *ad.* in a lasting manner—*Pāe-dārī se, der-pāī se, usturwār se, istiḡāmat se*—Chirasthāyī rūp se, sthīratāpūrvak. [khatāw, atkāw, kāragārabandhan, baṇdhuai.
- DŪ'RAŪCE**, *n.* continuance, imprisonment—*Pāe-dārī, qaid*—Chirasthāyitwa, tikāw, DŪ'RAŪTION, *n.* continuance, length of time—*Pāe-dārī, qiyām, istimār, istiḡāmat, mī ād*—Tikāw, khatāw, sthāyitwa, sthīratā, chirasthāyita, kālaparimān.
- DŪ'RESSE**, *n.* imprisonment, constraint—*Qaid, habs, asirī, zabar-dastī, jabr*—Atkāw, kā-rāgirābandhan, baṇdhuai, balāṭkār, bal.
- DŪ'RING**, *prep.* for the time of continuance—*Meṇ<sup>h</sup>, bich<sup>h</sup>, hote<sup>h</sup>, rahte<sup>h</sup>, ḍhar<sup>h</sup>*.
- DŪ'RYST**, *p. t. of dare*—*Dare kā māzi-mutlaq*—Dare kā sāmānyabhūt.
- DŪSK**, *a.* (Ger. *duster*) tending to darkness, dark-coloured; *n.* tendency to darkness, darkness of colour—*Kuchh kuchh andherā<sup>h</sup>, kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhuṇdhilā<sup>h</sup>*; *n.* *go-dhūr<sup>h</sup>, muṇh-andherā<sup>h</sup>, go-dhūlī<sup>h</sup>, kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhuṇdhilā<sup>h</sup>*.
- DŪS'KI-NESS**, *n.* incipient darkness—*Dhūmlā<sup>h</sup>, dhuṇdhilā<sup>h</sup>, kuchh andherā yā kālā<sup>h</sup>*.
- DŪS'KISH**, *a.* inclining to darkness—*Kuchh kālā yā dhūmlā<sup>h</sup>*. [pan se<sup>h</sup>.
- DŪS'KISH-LY**, *ad.* darkly, cloudily—*Go-dhūr sā<sup>h</sup>, go-dhūlī sā<sup>h</sup>, dhūmlāī se<sup>h</sup>, dhuṇdhilē*.
- DŪS'KISH-NESS**, *n.* approach to darkness—*Kuchh kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhuṇdhilā<sup>h</sup>*.
- DŪS'KY**, *a.* tending to darkness, gloomy—*Kuchh kālā<sup>h</sup>, dhūmlā<sup>h</sup>, dhuṇdhilā<sup>h</sup>*.
- DŪST**, *n.* (S.) earth or other matter reduced to powder, earth, the grave; *v.* to free from dust, to sprinkle with dust—*Khāk, gubār, mittī<sup>h</sup>, qabr, mazār*; *v.* *dhūlī jhārnā<sup>h</sup>, phatakānā<sup>h</sup>, jhārnā<sup>h</sup>, dhūlī bhurbhurānā<sup>h</sup>, dhuriyānā<sup>h</sup>*—Dhūl wā dhūr, raj, maṭṭī, maṭī, sāvagart, sāvaṛas, mritāsārīrasthān, loth ke gārne kā garhā.
- DŪST'ER**, *n.* that which frees from dust—*Jhārū<sup>h</sup>, jhāyan<sup>h</sup>, jhōrne kā kaprā<sup>h</sup>*.
- DŪST'Y**, *a.* filled or covered with dust—*Khāk-ālūda, gubār-ālūda, gard-ālūda, khākī, pur-dhūl*—Dhūlimay, dhūr se bhārā huā, pāṇsūr, pāṇsūl.
- DŪST'Y-NESS**, *n.* state of being covered with dust—*Khāk-ālūdagi*—Dhūl se bhārāw, dhūliprachurātā, dhūliyuktatā. [le-jāne w<sup>h</sup>.
- DŪST'MAN**, *n.* one who carries away dust—*Jhārū d. w<sup>h</sup>, buhārū<sup>h</sup>, dhūl mittī jhār-kar*.
- DŪTCH**, *n.* the people and language of Holland; *a.* belonging to Holland—*Hāland ke bāshande aur wahān kī zabān*; *a.* *Hāland ke mulk se nisbat-dār*—Hāland deś ke log.
- DŪT'CHESS**. See DUCHESS. [aur wahān kī bhāshā; *a.* Hālanddeśsambandhī.
- DŪ'TY**. See under DUE.
- DWĀRF**, *n.* (S. *dwerg*) a person below the usual size; *a.* below the usual size; *v.* to hinder from full growth—*Bāwnā<sup>h</sup>, banthū<sup>h</sup>, baunā<sup>h</sup>*; *a.* *nāṭā<sup>h</sup>, ṭhīngnā<sup>h</sup>, ṭhumkā<sup>h</sup>*; *v.* *nāṭā yā ṭhīngnā k. yā rakhnā<sup>h</sup>, barhne na d<sup>h</sup>*.
- DWĀRF'ISH**, *a.* below the natural size—*Nāṭā<sup>h</sup>, ṭhumkā<sup>h</sup>, ṭhīngnā<sup>h</sup>, bāwnā<sup>h</sup>*.

- DWÁRFISH-NESS, *n.* littleness of stature—*Nátá-pan<sup>h</sup>, thumkái<sup>h</sup>, thingná-pan<sup>h</sup>.*
- DWÉLL, *v.* (*Dan. dwaler*) to live in a place, to reside, to remain: *p. t.* and *p. p.* DWÉLT or DWÉLLED—*Tikná<sup>h</sup>, basná<sup>h</sup>, rahná<sup>h</sup>.* [*w., rahanhá.*]
- DWÉLL'ER, *n.* one who lives in a place—*Báshanda, áákin, muqim*—*Vási, nivási, rahne*
- DWÉLL'ING, *n.* place of residence, habitation—*Maskan, khána, makár, maqám*—*Vás, vásasthán, ghar.*
- DWÉLL'ING-HÖUSE, *n.* the house where one lives—*Haweli*—*Kothí, ghar, grih, bhavan.*
- DWÉLL'ING-PLÁCE, *n.* a place of residence—*Maskan, makár*—*Vásasthán, nivásasthán.*
- DWIN'DLE, *v.* (*S. dwinan*) to shrink, to grow less, to fall away, to make less—*Súkh-janá<sup>h</sup>, súkhná<sup>h</sup>, sukarná<sup>h</sup>, simatná<sup>h</sup>, ghatná<sup>h</sup>, galná<sup>h</sup>, utarná<sup>h</sup>, ghatáná<sup>h</sup>.*
- DYE, *v.* (*S. deagan*) to tinge, to colour, to stain; *n.* hue, colouring matter—*Raṅgná<sup>h</sup>, raṅg chaphaná<sup>h</sup>, raṅg d<sup>h</sup>, bhar-dálná<sup>h</sup>; n. raṅg<sup>h</sup>.*
- DYE'ING, *n.* the art of colouring cloth—*Raṅgái<sup>h</sup>.*
- DY'ER, *n.* one who colourg cloth—*Raṅg-rez, sabbág*—*Raṅgwaiyá, rañjak.*
- DY'ING. See under DYE.
- DYKE. See DIKE.
- DY-NÁM'ICS, *n.* (*Gr. dunamis*) the science of mechanical powers—*'Ilm-i-jarr-i-saql* *ká wah hissa jismeh quwwat-i-ajsám-i-rawán ká bayán hai, 'ilm-i-quwwat-i-ajsám-i-rawán*—*Gatividyá.*
- DY'N-AS'TY, *n.* (*Gr. dunastes*) government, a race or succession of rulers—*Hukumat, saltanat, sháhi khándán yá nasab, nasl-i-malikán*—*Ádhipatya, rájya, rájaván, rája-kul, rájávali.* [*khilt, khilt ki buri hálat*—*Raktádi ká dusht bháv.*]
- DY'S-CRA-SY, *n.* (*Gr. dus, krasie*) an ill habit or state of the humours—*Kasrat-i-*
- DY'S-EN-TER-Y, *n.* (*Gr. dus, enteron*) looseness, bloody flux—*Is-hál, jaryán-i-shikam, jiriyán-i-shikam, ánw ki bimári*—*Ámátisár, ámarakt, ánw ká rog.*
- DY'S-EN-TÉR'IO, *a.* relating to dysentery—*Is-hál yá jiriyán-i-shikam ke muta'allig, ánw ke marz ke muta'allig*—*Ámaraktasambandhi, ánw ke rog ká sambandhi.*
- DY'S-PEP-SY, *n.* (*Gr. dus, pepto*) difficulty of digestion, indigestion—*Bad-hazmí, be-haz-mí, kam-hazmí, sigl*—*Ajurnatá, apák, mandapak, mandagni.*
- DY'S-U-RY, *n.* (*Gr. dus, ouron*) difficulty in voiding urine—*'Asaru-l-baul, habsu-l-baul, taqtir*—*Mútrarodh, mútrakrichhra, mütne meñ karkari.*

## E.

- EACH, *a.* (*S. cec*) either of the two, every one of any number—*Do meñ se koi<sup>h</sup>, har ek*—*Ubhay meñ se koi, pratyek, ek ek.*
- EA'GER, *a.* (*L. acer*) ardently desirous, vehement, impetuous, sharp, keen—*Mushtág, árzú-mand, shauqin, sar-garm, shadúl, jald, tez, saḥt, tund*—*Laulín, atyákáñkshí, atyabhlíshí, utsuk, ugra, vyagra, kutúhali, vegawán, tikshn, tikhá, kará, prachand, uchchagd.*
- EA'GER-LY, *ad.* ardently, keenly—*Sar-garmi se, shauq se, tundí se, tezi se*—*Laulínatá se, ugratá se, vyagratá se, prachandatá se, atyabhlíshá se, tikshnatá se, tikháí se.*
- EA'GER-NESS, *n.* ardent desire, impetuosity—*Sar-garmi, niháyat árzú-mandí, shauq, tundí, jaldí*—*Atyabhlíshá, atyákáñkshá, laulínatá, uttáp, tikshnatá, tikháí, ugratá, prachandatá, veg, sighratá, vyagratá, uchchandatá.*
- EA'GLE, *n.* (*L. aquila*) a bird of prey, a military standard—*'Uqáb, humá, jangí nishán yá jhandá*—*Utkroś, gridhra, gid, larái ká jhandá, yuddhapataká.*
- EA'GLET, *n.* a young eagle—*'Uqáb yá humá ká bachcha*—*Utkrośasavak, gridhraśavak, gid ká bachchá.*
- EA'GLE-EYED, *a.* sharp-sighted as an eagle—*'Uqáb yá humá ke mánind tez-nazar yá tez-nigáh*—*Utkrośadrishti, gridhradrishti, gid sarikhá súkshmadarí, tikshpadrishti.*
- EA'GLE-SIGHT-ED, *a.* having quick sight—*Tez-nigáh, tez-nazar, dúr-bín*—*Sighradrishti, tikshpadrishti, súkshmadarí.* [*sarikhi sighragati, gid ki si sighragati.*]
- EA'GLE-SPEED, *n.* swiftness as of an eagle—*'Uqáb ki si tez-rauí*—*Utkroś wá gridhra kí*
- EA'GLE-STÖNE, *n.* a kind of stone—*Ek gism ká pathhar*—*Ek prakár ká pathhar.*
- EA'GRE, *n.* (*S. egor*) a tide swelling above another tide—*Ek bháthá yá jawár jo dūre*
- EAN. See YEAN.
- EAR, *n.* (*S. eare*) the organ of hearing, the power of judging of harmony—*Gosh, kán<sup>h</sup>*—*Karṇ, śrotra, śravaṇapath.* [*bhátke yá jawár ke úpar hotá hui<sup>h</sup>.*]
- EAR'LESS, *a.* without ears, deaf—*Be-gosh, be-kán, búchá<sup>h</sup>, kan-katá<sup>h</sup>, bahirá<sup>h</sup>*—*Karṇahin,*
- EAR'MARK, *n.* a mark on the ear—*Kán par ek nishán*—*Karṇ par ek chihn, kán par ek chinháni.*
- EAR'RING, *n.* an ornament for the ear—*Jhumká<sup>h</sup>, goshwára áweza dur kundaí waḡaira kán ke zavarát*—*Lolac gujiyá karpaphúl bala ó báli ádi kán ke ḡahne.*
- EAR'SHÖT, *n.* reach of the ear—*Kán ki pahunch<sup>h</sup>, jis tafáwut par lafs sun pare, sunte bhar meñ, partáb-i-áwáz, áwáz ká fappá*—*Karṇagochar, śrutiparyant, wah antar jis par sabd sun parai.*

- EAR/WAX**, *n.* cerumen of the ear—*Kán ki mail<sup>h</sup>, khúnt<sup>h</sup>*. [*kan-phusá<sup>h</sup>, kan-lagwá<sup>h</sup>*.  
**EAR/WIG**, *n.* an insect, a whisperer—*Kan-paúhwá kírā<sup>h</sup>, kan-gojar<sup>h</sup>, phusphusahá<sup>h</sup>*.  
**EAR/WIT-NESS**, *n.* one who attests what he has heard—*Sam'i gawáh, suni hui bát ká sháhíd yá gawáh*—*Śrutasákshi*, apne kán se suni hui bát ká sákshi.  
**EAR**, *n.* (S.) that part of corn which contains the seeds; *v.* to shoot into ears—*Kho-sha; v. khosha<sup>h</sup>*.—*Kál, dhányasūśhak, śasymañjari; v. bál phūná, bál h.*  
**EAR**, *v.* (S. *erian*) to till, to plough—*Jotná<sup>h</sup>, chásná<sup>h</sup>, halwáhi k<sup>h</sup>, hal chalaná<sup>h</sup>*.  
**EAR/A-BLE**, *a.* that may be ploughed—*Jotná<sup>h</sup>, jisko jot saken<sup>h</sup>, jo joti jág<sup>h</sup>*.  
**EAR'ING**, *n.* a ploughing of land—*Chás<sup>h</sup>, jot<sup>h</sup>, halwáhi<sup>h</sup>, huláhi<sup>h</sup>, jotái<sup>h</sup>*.  
**EARL**, *n.* (S. *eorl*) a title of nobility—*Inglístán ke tísre darje ká amír*—*Kulínapada-stb, tritíyakulínapadasth*. [*Tritíyakulínapad, tritíyakulínapadasth ká alhikír*.  
**EARL'DOM**, *n.* the dignity of an earl—*Inglístán ke tísre darje ke amír ká martaba*.  
**EARL-MAR'SHAL**, *n.* one of the great officers of state who has the superintendence of military solemnities—*Muhtamim-i-jang*—*Yuddhotsavadhyaksh*.  
**EAR'LY**, *a.* (S. *ær*) soon, being in good time or season; *ad.* soon, betimes—*Jald, shítáb, sav're ká<sup>h</sup>, bar-waqt; ad. jald, sav're<sup>h</sup>, bar-aiyám, bar-mahal*—*Síghra, samayo-chit, uchitakalik, kálinurúp, avasaráprápt; ad. jhat, sakál meñ, samay meñ, avasar meñ*. [twari.  
**EAR'LI NESS**, *n.* the state of being early—*Saverá<sup>h</sup>, shítábi, jándi, zúdi*—*Síghratá, avilamb*,  
**EARN**, *v.* (S. *earnian*) to gain by labour, to obtain, to deserve, to merit—*Hásil k., paidá k., suziwár h., mustahiqq h.*—*Upárjan k., śram se lábh k., kamána, yogya h., upayukt h.*  
**EARN'ING**, *n.* that which is earned—*Kamái<sup>h</sup>, upárjan<sup>h</sup>*.  
**EAR'NEST**, *a.* (S. *earnest*) ardent, zealous, eager; *n.* seriousness, pledge, first fruits, money given in token of a bargain—*Dil-soz, sar-garm, sá't, mustá'idd, shauqin, mush táq; n. sanjídagi, tahammul, kafálat, cháshui, bai-áná*—*Utsuk, kutúhali* vyagra, utsáhi, uchchand, atyanurági, atyabhiláshi, atyákáñkshí; *n.* aparíhás, gaurav, alághav, dhíratwa, upanidhi, upanyás, púrvabhuktí, bángt, púrvadatamúlya, kray arthát kinne meñ jo mudrá wá dhan pahile diyá játa hai jismeñ bát pakki ho jáy.  
**EAR'NEST-LY**, *ad.* warmly, eagerly, zealously—*Sar-garmi se, ishityág se, shauq se, dil-sozi se, tan-dihí se, joah se*—*Uttáp se, atyabhilásh se, atyákáñkshá se, chittasakti se, utsáh se, anurág se*.  
**EAR'NEST-NESS**, *n.* eagerness, seriousness—*Ishtiyág, shauq, dil-sozi, sar-garmi, sanjídagi, tahammul*—*Atyákáñkshá, atyabhiláshá, chittasakti, uchchandátá, utsáh, gaurav, dhíratwa, aparíhás*.  
**EARTH**, *n.* (S. *eorthe*) the matter which composes the globe, soil, the ground, the terraqueous globe, the world; *v.* to hide in the earth, to bury, to cover with earth—*Wah shai jis se dunyá bani hai, mitti<sup>h</sup>, khák, zamin, kura-i-zamin, dunyá, jahán, 'álam; v. zamin meñ chhipná yá chhipaná, dafn k., madfún k., zamin meñ gárná, matti charhána<sup>h</sup>*—*Wah vastu jiski prithwi bani hai, máti, bhúmi, bhúgol, bhúman-dal, prithwi; v. bhúmi meñ chhipná wá chhipná, gárná, máti se topná*.  
**EARTH'EN**, *a.* made of earth or clay—*Mitti ká<sup>h</sup>, matti ká<sup>h</sup>, máti ká<sup>h</sup>, matihá<sup>h</sup>, matiyá<sup>h</sup>*.  
**EARTH'LING**, *n.* an inhabitant of the earth—*Zamin ká bāshanda*—*Prithvivāsi, prithvi-sth, sānsāri*.  
**EARTH'LY**, *a.* belonging to the earth, not spiritual, vile, mean, carnal—*Zamin ke muta'alliq, dunyāwi, khāki, zalil, kamina, dūn, jismani, nafsāni*—*Pārthiv, sānsārik, laukik, aihik, śārīrik, adham, nich, daihik, kāyik, vishayí*.  
**EARTH'Y**, *a.* consisting of earth, resembling earth, relating to the earth, gross—*Mitilá<sup>h</sup>, mitti ke mānind, khāki, zamin ke muta'alliq, zamini, dunyāwi, mojá<sup>h</sup>, bārik nahin*—*Māti ká baná huá, máti ká, matihá, mitti ke sadriá, mitti sá, prithvisambandhi, pārthiv, sānsārik, sthūl, asukshn, kutsit*.  
**EARTH'Y-NESS**, *n.* the state or quality of being earthy, grossness—*Dunyāwi-sifat, khāki-pan, mojá-pan<sup>h</sup>*—*Bhaumatwa, pārthivatwa, máheyatá, sthūlatá*.  
**EARTH'BÖARD**, *n.* the board of a plough that turns over the earth—*Hal ká patará jo mitti ko ulat-detá hai*.  
**EARTH'BÖRN**, *a.* born of the earth—*Zamin ká paidá huá, dunyá ká paidá huá*—*Bhū-misambhav, bhūmij, kshitij, prithivi ká upjá wá utpanna huá*.  
**EARTH'BÖUND**, *a.* fastened by the earth—*Zamin meñ yá zamin se bāndhá huá*—*Prithiví meñ wá prithivi se bāndhá huá, bhūbadhá*.  
**EARTH'BRED**, *a.* low, abject, grovelling—*Past, zalil, dūn, pájí*—*Nich, adham, kshudra*,  
**EARTH'CRÉ-AT-ED**, *a.* formed of earth—*Mitti ká baná huá<sup>h</sup>, matihá<sup>h</sup>*. [tuchchha.  
**EARTH'FÉD**, *a.* low, abject—*Past, zalil, dūn*—*Adham, nich, tuchchha*.  
**EARTH'FLXX**, *n.* a kind of fibrous fossil—*Ek qism ki káni shai jismeñ reehe yá sūt hote haiñ*—*Ek prakár ki ákariy vastu jismeñ sūt hote haiñ*.  
**EARTH'LY-MIND-ED**, *a.* having a mind devoted to earthly objects—*Dunyāwi chāzoñ ki*

- taraf mál, duniyá ki chízoh meñ masráf*—Vishayí, vishayásaktachitta, sañsárásaktaman.
- EARTH-LY-MIND-ED-NESS**, *n.* devotedness to earthly objects, grossness, sensuality—*Duniyá ki chízoh ki taraf málán yá mayalán, nañsáníyat, shahavat parasti, kavas*—*Sañsárásaktatá, sañsárásakti, vishayásakti, bhogásakti, kámásakti.*
- EARTH-NUT**, *n.* a root like a nut—*Supári si ek jar yá kand<sup>h</sup>.*
- EARTH-QUAKE**, *n.* a convulsion of the earth—*Zalzala, zamín ká larra, tazatzul*—*Bhú-chál, bhúnchál, háládolá, bhuiñdol, bhukamp, bhúchal.*
- EARTH-SHAK-ING**, *a.* shaking the earth—*Zamín yá duniyá hiláne w.*—*Prithiví hiláne w.*
- EARTH-WORM**, *n.* a worm bred under ground, a mean scold wretch—*Kharátin, kamína. páji shakhs*—*Keñchuá wá kechuá, nichajan, tuchchhajan.*
- EASE**, *n.* (Fr. *aïse*) quiet, rest, facility; *v.* to free from pain, to relieve—*Áram, ráhat, ásaish, ásúdagí, tafarrukh, farógat, suhúlat, ásání*; *v. ranj-o-dard ko dúr k., áram d., halká k<sup>h</sup>.*—*Chain, kal, sukh, ánand, visráam, santi, swásthya, susthatá, saugamya, saukarya, sukaratwa, anáyás, sugamatá*; *v. vyathá dúr k., dukh ká kles barná, sant k., laghu k.* [nirupadrav, nishkantak.]
- EASEFUL**, *a.* quiet, peaceful—*Ásúda, sákin, pur-sukh, bá-qarár*—*Sánt, prasánt, swasth.*
- EASELESS**, *a.* wanting ease, deprived of rest—*Be kal, be-chain*—*Sukhasúnya, niránand, bin kal, bin chain, visráamarahit.* [sáháyya, sukh, ánand.]
- EASEMENT**, *n.* relief, convenience—*Madad, áram, rifáhiyat, farógat, ásúdagí*—*Upakár,*
- EASY**, *a.* not difficult, quiet, free from pain, complying, free from want, not formal, light—*Ásán, sahl, sahs, khush-kál, bá-áram, kalim, mutahammil, muláim, fariq, murájjah, be-takalluf, halká<sup>h</sup>*—*Sugam, susádhyá, suhasádhyá, akathin, sánt, swasth, nirudveg, anukúl, dukkhahin, sukhi, saral, aguru, sauvah.*
- EASY-LY**, *ad.* without difficulty, readily—*Ásání se, suhúlat se, fauran, dil se, ámádagi se, khushi se*—*Sugamatá se, anáyás, biná dukh ká kles, jhat pat, turant, ichchhá se, prasannatápurvak.*
- EASINESS**, *n.* the quality of being easy—*Ásání, suhúlat, salásat, ásáníyat, áram, ásúdagí, muláimat, hilm, tahammul*—*Susádhyatá, sugamatá, kal, chain, swasthatá, swásthya, anukúlatá, santi, dhíratá.* [*gáne ká qatib*—*Chitrakár ke tát bándhne ká patará.*]
- EAST-EL**, *el*, *n.* the frame on which a painter places his canvass—*Naqqásh ke tát la-*
- EAST**, *n.* (S) the quarter where the sun rises, the eastern parts of the earth; *a.* from or towards the rising sun—*Mashriq, sharq*; *a. sharqi, mashriqi*—*Purab*; *a. purbi.*
- EAST-ER-LING**, *n.* a native of the east—*Mashriqi bāshanda, mashriq ká mutawattin, sharq ká watani*—*Purab ká desijan.*
- EAST-ER-LY**, *a.* coming from the east, lying towards the east, looking eastward—*Pur-wá<sup>h</sup>, sharq, mashriqi, sharqi rukh ká, mashriq-rú*—*Purwaiyá, purbi, pránmukh.*
- EAST-ERN**, *a.* being in the east, oriental—*Mashriqi, sharqi*—*Purbi, purvadesiya.*
- EAST-WARD**, *ad.* towards the east—*Purab-taraf, purab ki taraf, mashriq-rú*—*Purab munh, pránmukh, purab ki or.*
- EAST-ER**, *n.* (S.) the festival which commemorates the resurrection of Jesus Christ—*Hazrat 'Isá ke bār-i-digan zinda hone ki yád-gári ká tevhár*—*Isá ke punarutthán ke smaran ká parv, křišťapunarutthánaparvva.*
- EAT**, *v.* (S. *etan*) to chew and swallow, to take food, to devour, to consume, to corrode: *p. t.* ÁTE or *EAT*, *p. p.* EAT or *EATEN*—*Chálná<sup>h</sup>, chubáná<sup>h</sup>, kháná<sup>h</sup>, bhachhná<sup>h</sup>, bhakosná<sup>h</sup>, bhakosná<sup>h</sup>, khá-jáná<sup>h</sup>, khá-dálná<sup>h</sup>.*
- EAT-ABLE**, *a.* that may be eaten; *n.* any thing that may be eaten—*Kháne-jog<sup>h</sup>, kháye-jáne ke qabil, jise khá sakeñ<sup>h</sup>*; *n. wah chiz jisko khá sakeñ, khurdani*—*Khádyá, khádaniy, bhakshya, bhakshaniy, bhojya, bhojaniy*; *n. khádyadravya, bhakshya-vastu.* [bhakshak, bhokta, marmabhedí.]
- EATER**, *n.* one that eats, a corrosive—*Khuranda, kháne w<sup>h</sup>, khá-jáne w<sup>h</sup>.*—*Khádak,*
- EATING**, *n.* the act of chewing and swallowing—*Khána<sup>h</sup>*—*Khádan, bhakshan, bhojan.*
- EATING-HOUSE**, *n.* a house where provisions are sold ready dressed—*Pake huc kháne ká dukan, dukan jameñ paká huá khána biktá hai, bhathiyar-khána*—*Siddhanna bikne ká sthan, bhojanavikrayasthan.*
- EAVES**, *n. pl.* (S. *efese*) the edges of the roof of a house—*Orá<sup>h</sup>, olti<sup>h</sup>, orauti<sup>h</sup>.*
- EAVE-DROP**, *v.* to listen under windows—*Olti lag ke sunná<sup>h</sup>, dhukká lag ke sunná<sup>h</sup>, khipki ke niche se sunná<sup>h</sup>.*
- EAVE-DROP-PEE**, *n.* an insidious listener—*Olti lag ke sunne w<sup>h</sup>, karule lag ke sunne w<sup>h</sup>.*
- EBB**, *n.* (S. *ebe*) the reflux of the tide, decline, decay; *v.* to flow back towards the sea, to decline, to decay—*Jazr, tanazzul, zawál*; *v. samundar ki taraf phir bah-jána, bháthá lagná<sup>h</sup>, bhathiyáná<sup>h</sup>, tanazzul h., zawál h., kam h.*—*Bháthá, utár, khiskáw, ghatáw*; *v. bháthá h., utarná, dhalná, khisakná, ghatná.*
- EB-BING**, *n.* the reflux or the tide—*Bháthá<sup>h</sup>.*
- EBONY**, *n.* (Gr. *ebenos*) a hard black wood; *a.* made of ebony—*Ábnús*; *a. ábnusi*—*Ek prakár ki kapi káli lakri, kendu, kovidár, kshitisarak, tinduk, kulak*; *a. kenduk, ek prakár ki kapi káli lakri ká baná huá.*

- EB'ON**, *a.* made of ebony, dark, black — *Abnusi, sijah, kálá<sup>b</sup>* — Kendu wá tinduk ká baná huá, ek bháñti kí kapi kadi lakri ká baná huá, syam, krishn.
- E-BRI'E'TY**, *n.* (L. *ebrius*) drunkenness — *Mad-hoshi, sar-shári, sar-masti* — Unmattatá, madlyounattatwa, matawalapan.
- E-BRI'Ó'TY**, *n.* habitual drunkenness — *Sadā ká matawálá-pan<sup>b</sup>*.
- E-BULL'IENT**, *c.* (L. *e bullio*) boiling over — *Ubalne w<sup>b</sup>, ubal-kar utrā jāne w<sup>b</sup>*.
- E-BULL'EN-CT**, *n.* a boiling over — *Ubal<sup>b</sup>*.
- EN-UL'TION**, *n.* the act of boiling — *Ubal<sup>b</sup>, josh, joshish* — Khatlāw.
- EC-CEN'TRIC**, **EC-CEN'TRI-CAL**, *a.* (Gr. *ek, kentron*) deviating from the centre, not having the same centre, irregular, anomalous; *n.* a circle not having the same centre as another, that which is irregular or anomalous — *Tarik-i-markaz, wahi ekhi markaz na rukhne-wile, jinka ek markaz na ho, mukhtalifatu-l-markaz, be-dastir, be-qā'idā; n. ek aisa daira jiska markaz दूसरे daire ká markaz na ho, durāir-i-mukhtalifatu-l-markaz, jo be-dastir yā be-qā'idā ho* — Kendrapagāmi, madhyasthānatyāgi, kendra-prānamukh, āsamakendra, vishamakendra. vipathagāmi, ayyavasthit, anyathachari, niyamavahirgat, niyamavahirbhūt; *n. ek aisa vritta ki jiska kendra दूसरे vritta ká kendra na ho, prativritta, jo ayyavasthit wā niyamavahirgat ho*.
- EC-CEN-TRIC'I-TY**, *n.* deviation from a centre, deviation from what is usual, irregularity — *Markaz se inkirāf, kaj-rari, khabt, khilāf-dastiri, be-ābitagi* — Kendratyag, kendra-parānamukhatā, madhyasthānatyāg, āsamakendratā, lokāchāravirodh, vidhiviruldhātā, lokamaryādāvyabhichār, lokamaryādātikram, vidhivirodh, aniyam, vyatikram.
- EC-CHY-MOSIS**, *n.* (Gr. *ek, chuo*) a livid spot in the skin — *Khāl pur nilā-pilā til<sup>b</sup>*.
- EC-CLE-SI-ASTIC**, **EC-CLE-SI-ASTI-CAL**, *a.* (Gr. *ek klesia*) relating to the church — *Imāmat-mansab, mazhab, dini* — Purohitāsambandhi, pauohit, purohitāyasambandhi, dharmopadesāvishayak. [pādrī — Purohit, dharmadhāpāk, dharmopadesak, āchārya, yājak.
- EC-CLE-SI-ASTIC**, *n.* a clergyman, a priest — *Khādim-i-din, imām, pesh-namāz, farīh*.
- EC-CLE-SI-ASTI-CAL-LY**, *ad.* as to the church — *Darbāh-i-mazhab, mazhab ki tur se* — Purohitakarim ke vishay me, dharmopadesāvishayak iti se.
- EC-CLE-SI-ASTES**, *n.* a book of Holy Scripture — *Kitāb-i-muqaddas ki ek Kitāb, taurek ká ek hissa* — Isāidharmapustak ká ek bhāg wā aūg.
- EC-CLE-SI-ASTI-CUS**, *n.* a book of the Apocrypha — *Un bibōn meñ ek bāb jo kitāb-i-muqaddas ke sāth ham-jild hote haiñ lekin unke musannif ke tā'ayun hone meñ shakk hai* — Un kāñdon meñ se ek kānd jo Isāidharmapustak ke sāth rahte haiñ parantu unke granthakartā ke vishay meñ sandeh hai.
- E-CHI'NUS**, *n.* (L.) a hedgehog, a shell fish set with prickles, a prickly head — *Khār-pusht, sip-dār machhī jo khār-dār bhī ho, khār-dār sar* — Sāhi, sakañtakakambusthāmatāyā, kañtakayuktamastak, kañtailā sir.
- ECH'I-NATE**, **ECH'I-NA-TED**, *a.* set with prickles — *Khār-dār* — Kañtailā, kañtilā, kañtabā.
- ECH'O**, *n.* (Gr.) the reverberation of a sound; *v.* to send back a sound, to respond — *Āwāz-i-bāz-gasht, sadā; v. āwāz-i-bāz-gasht d. āwā yā h., sadā k.* — Gūñj, pratidhwani, pratinād, pratisabd; *v. gūñjnā, pratisabd k., pratidhwani k., pratidhwani h.*
- E-CLAIR'CISSE-MENT**, *e-clār'cis-māng*, *n.* (Fr.) explanation, the act of clearing up an affair — *Bayān, tasfiya* — Vyākhyā, vivaran, pari-odhan.
- E-CLAT**, *e-clā*, *n.* (Fr.) applause, renown, splendour, show, lustre — *Āfrin, tarīf, nām-varī, shuhrat, raunaq, shūno-shaukat, numāish, āb-dāri* — Prasaṅsa, stuti, barāi, sukhyaṭi, nām, kirti, yaś, pratip, śobhā, dikhāw, prabhā, dipti.
- EC-LECTIC**, *a.* (Gr. *ek, lego*) selecting, choosing; *n.* one of the sect of Eclectics — *Intikhāb k. w., pasand k. w.; n. wah shakhs jo khāss kisi mat ke pā-band nahin thā lekin mutafarriq mazhabon meñ jo bātein use durust aur ma'qūl ma'llūm hotiñ unko mintakhab kar letā* — Chhāñt leno w.; chhuno w.; *n. wah jan jo kisi vesesh mat ká anuyāyi na thā parantu bhinna maton se jo bātain usko achchhi jān parññ unko chunkar sañgrah kartā.*
- E-CLIPSE**, *n.* (Gr. *ek, leipo*) the darkening of one heavenly body by the shadow of another, darkness obscuration; *v.* to darken, to obscure — *Guhan<sup>b</sup>, kārīk, andherā<sup>b</sup>; v. gahan lagānā<sup>b</sup>, kārīk k., andherā<sup>b</sup>* — Grahān, andhakār, andhīyārā; *v. grahān lagānā, andhakār k., andhīyārā k.*
- E-CLIP'TIC**, *n.* a circle which marks the sun's path in the heavens; *a.* described by the ecliptic line — *Mintagatu-l-burīj, rāh-i-āstā<sup>b</sup>, tarīqu-sh-shams; a. mintagatu-l-burīj se banā huā, rāh-i-āstāb se banā huā* — Krāntimāṇḍal krānti, krāntikakshā, ravimārg; *a. krāntikakshā se banā huā, krānti wā krāntimāṇḍal se banā huā.*
- EC'LOGUE**, *n.* (Gr. *ek, lego*) a pastoral poem — *Chaupān vugaviron ká git, dihqāni gazal* — Charwāhon ki git, gañwaiyon ki git wā kavita, grāmyakavita.
- E-CÓN'O-MY**, *n.* (Gr. *oikos, nomos*) thrifty management, frugality, arrangement, regulation, system — *Girhasti<sup>b</sup>, grihasti<sup>b</sup>, ju-rasi, kifāyat-shāri, kifāyat, tartīb, band-o-fast, intizām, inaiṛām, qā'idā, āin* — Grihakāryanirvāh, girhasthiya, alpayay, parimitavyay, virāchan, sañvidhān, vinyās, niyām, vyavasthā, vidhi, niti.



**EC-O-NOM'IC**, **EC-O-NOM'IC-AL**, *a.* pertaining to economy, frugal, thrifty—*Girhisti yā grihasti ke muta'alliq, kifāyat, juz ras, kifāyat-shī'ār*—Grihakarmanirvāhasambandhi, grihasthyavishayak, parimitavyayi, alpavyayi.

**EC-O-NOM'IC-AL-LY**, *ad.* with economy—*Juz-rasī se, kifāyat-shī'ārī se*—Parimitavyay se, alpavyay se.

**EC-O-NOM'ICS**, *n. pl.* household management—*Girhisti<sup>h</sup>, grihasti<sup>h</sup>*—Gāhasthya, grihakār-

**EC-ON'O-MIST**, *n.* a good manager of affairs, one who writes on economy—*Achchhā mantazim, juz-ras shaks, mulki yā khānagi inisām yā intizām ke bīb meḥ musannif*

**EC-ON'OMY**, *n.* Nipon kāryanirvāhak, parimitavyayi, nitiñā, utividyākuśal, nitiśāstrachak.

**EC-ON'O-MIZE**, *v.* to use with economy—*Kam-kharck k., 'itidāl se kharch k., kifāyat k.*—Alpavyay k., parimit vyay k., savadhāni se vyay k.

**EC-PHRACTIC**, *a.* (Gr. *ek, phratto*) dissolving, removing obstructions—*Gālāne w<sup>h</sup>.*

**ECSTA-SY**, *n.* (Gr. *ek, stasis*) excessive joy, rapture, enthusiasm, a trance; *v.* to fill with rapture—*Nihāyat khushi wujd, kamāl khushi, be-khudi; v. nihāyat khush k., kamāl khush k., khushi ke mare be-khud k.*—Atyant āhlād, ati ānand, paramānand, hārshanimagnatā, hārshonmattatī, mohāvasthā; *v.* atyant ānand d., hārshonmatta k., hārshanohit k., praharshit k.

**EC-STASTIC**, **EC-STASTIC-AL**, *a.* rapturous—*Wajd-āwar, be-khud k. w., nihāyat khush k. w., khushi ke mare be-khud k. w.*—Atyant āhlādajanak, mohakārī, paramānandāt, mohān, mohak, paramāhlādajanak.

**ECTYPE**, *n.* (Gr. *ek, typos*) a copy—*Naql*—Pratirūp, prati.

**EC'TY-PAL**, *a.* taken from the original—*Naql kigā huā*—'U'tārā huā.

**EC-U-MEN'T-CAL**. See **ECUMENICAL**.

[petūpanā.

**EDAC'ITY**, *n.* (L. *edo*) voracity—*Jū'u-l-baqari, mar bhukhā<sup>h</sup>*—Haukā, atibhojan,

**EDDY**, *n.* (S. *ed, ed*) a contrary current, a whirlpool; *a.* whirling, moving circularly;

*v.* to move as an eddy—*Gird-āb; a. chakkar-dūr, chakkar ke māmūd ghūmtā huā,*

*phirki ke māmūd phirtā huā; v. gird-āb ke māmūd ghūmnā*—Bhāñwar, bhāñri,

bhāñtī; *a.* bhāñratā hui, chakratī, bhāñtā huā, chakāf ke sadris phirtā huā; *v.*

*bhāñwar ke sadris ghūmnā, phirki ke sadris phūmnā.* [dur<sup>h</sup>, mustaqi—Sūjā, jalodari.

**E-DEM'A-TOSE**, **E-DEM'A-TOUS**, *a.* (Gr. *oidro*) swelling, dropsical—*Phulā huā<sup>h</sup>, jala-*

**E'DEN**, *n.* (H.) paradise—*Adn bihišt*—Swarg, vaikunth.

**E'DEN-IZED**, *a.* admitted into p.paradise—*Adn meḥ dākhil, bihišt meḥ dākhil*—Vai-

kunth meḥ pravishit, swarg meḥ patihāyā huā.

**EDGE**, *n.* (S. *cy*) the cutting part of a blade, the border, the brink, keenness; *v.* to

sharpen, to give an edge, to border, to incite, to move sideways—*Hiddat, dhār<sup>h</sup>,*

*kanāra, qor, zih, laḥ, tez, āb-dārī; v. bārrakhnā<sup>h</sup>, tez k., bār d<sup>h</sup>, hāshiya lagānā, kanāra*

*lagānā, tarjīb d., kānūle ke bal sarkānā, katrānā<sup>h</sup>, katrā-kar jānā<sup>h</sup>*—Bār, simā,

kachchha, tīr, tat, kāl, tikshnatī; *v.* painā k., painānā, tikshn k., jhālār wā kor lagānā,

bañhawā d., pravritti jāmnānā, pravartā k., tīrchhāy ke sarkānā, tīrchhiyānā.

**EDGED**, *p. a.* sharp, keen, not blunt—*Burrān, tez, kund nakūn*—Painā, tikshn, tikshna-

dhār, chokhā.

**EDGE'ING**, *n.* a border, a fringe—*Kanāra, qor, hāshiya, jhālār<sup>h</sup>*—Kor, auñth, āñchal.

**EDGE'LESS**, *a.* blunt, obtuse, not sharp—*Kund, be-dhār, nā-tez, nī-dhār<sup>h</sup>*—Bhoñthā,

bhoñthā, kupthit, adhār, atikshn. [painā hāthiyār, tikshnāsāstra.

**EDGE'TOOL**, *n.* a tool with a sharp edge—*Āl-dār yā tez: avzār*—Painā lokhar, chokhā wā

**EDGE'WISE**, *ad.* with the edge forward—*Dhār kī or se kharā<sup>h</sup>, dhār ke bal<sup>h</sup>.*

**ED'I-BLE**, *a.* (L. *edo*) fit to be eaten—*Khurdani, jisko khā saken<sup>h</sup>*—Khādyā, khādanīy,

bhojya, bhakshaniy, bhojanīy.

**EDICT**, *n.* (L. *e, dictum*) a proclamation, a command, a law—*Ishtikār, ishtikār-nāma,*

*hukm, farman, ām*—Vijāpan, vijāpanapatra, ājñā, ādeś, vyavasthā, niyām, vidhi.

**ED'I-FY**, *v.* (L. *eddes, facio*) to build, to instruct, to improve—*Ta'mir k., ta'lim d.,*

*tarbiyat k., durust k.*—Banānā, sikhlanā, śikshā d. wā k., sudhārnā.

**ED'I-FY-CANT**, *a.* building, constructing—*Ta'mir k. w., ta'mir-kununda*—Banāne w.,

ghār usthāne w.

**ED-I-FI-C'ATION**, *n.* instruction, improvement—*Ta'lim, tarbiyat, takzīb, 'ilm-o dawlat kī*

*taragqi, bihtari*—Upadeś, sikhāi, śikshā, vidyā aur dhan kī vridhhi, bhalāi, uday,

vridhhi. [k. w.—Sikhlanē w., śikshak, sudhārne w.

**ED'I-FI-CA-TO-RY**, *a.* tending to edification—*Ta'lim d. w. yā k. w., tarbiyat k. w., durust*

**ED'I-FICE**, *n.* a building, a structure—*Haveli, 'imārat, makān*—Grih, dhām, ghar.

**ED-I-FY-CIAL**, *a.* relating to edifices—*'Imāraton ke muta'alliq, makānoḥ ke muta'alliq*—

Grihādisambandhi, gharoṇ kā sambandhi. [sikhak, sikhlanē w., upadeśak.

**ED'I-FY-ER**, *n.* one who edifies—*Ta'lim k. w., tarbiyat k. w.*—Śikshā k. w. wā d. w.,

**ED'I-FY-ING**, *n.* instruction—*Tarbiyat, ta'lim*—Śikshā, upadeś. [sikhlanē kī riti se.

**ED'I-FY-ING-LY**, *ad.* in an instructive manner—*Ta'lim sāzi se*—Upadeś dene kī riti se,

**ED'ILE**, *n.* (L. *eddes*) a Roman magistrate who had charge of buildings, &c.—*Quādim*

*zamāne meḥ Rom shakr kā ek hākīm jiske iktiyār meḥ sarkārī 'imāraton rakti thīn*

—Práchin kál meñ Rom nagar ká ek adhyaksh jiske adhin grīhādi rahte the.

ED'IT, v. (L. *e, do*) to superintend the publication of a book, to publish — *Kisī kitāb yā nanishā ki chhapāi kī nigāl-bāni k., chhāpmā<sup>h</sup>, muntashar k.* — *Kisī granth wā lekh kī chhapāi dekhñā bhālnā, kisi lekh wā granth ko śodhakar prakās k., prachalit k., prakaṭ k., prakāśit k.*

E-D'ITION, n. publication of a book, the whole impression of a book, republication — *Chhāpā<sup>h</sup>, ek pothī kī jitni pothī ek bār chhāpī jāy<sup>h</sup>, dūsrā chhāpā<sup>h</sup>, dohrā-kar chhāpā<sup>h</sup>.*

ED'ITOR, n. one who superintends the publication of a literary work — *Jo shakhs kitāb yā navishā ko sīkhat se chhāptā hai, wah shakhs jiskī nigāl-bāni se koi kitāb yā navishā chhāpā jātā hai, muallif, jāmi* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai, wah jan jiske adhin koi granth wā lekh chhāpā jātā hai, śodhanapūrvakagranthaprakāśak.*

ED-I-TŪ-RI-AL, a. belonging to an editor — *Jo shakhs kisi kitāb yā navishā ko sīkhat se chhāptā hai uske muta'alliq, jiskī zer-niyāh koi kitāb yā navishā chhāpā jātā hai us se nisbat-dār, muta'alliq-i-jāmi, muallif-mansūb* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai uskā sambandhī, śodhanapūrvakagranthaprakāśakasambandhī.*

ED'ITOR-SHIP, n. the office and duty of an editor — *Jo shakhs kisi kitāb yā navishā ko sīkhat se chhāptā hai uskā 'uhda aur kām, muallif yā jāmi kā 'uhda aur kām* — *Jo jan kisi granth wā lekh ko śodhakar chhāptā hai uskā pad aur kāry, śodhanapūrvakagranthaprakāśakapad, śodhanapūrvakagranthaprakāśan.*

E-DUCE', v. (L. *e, duco*) to bring out — *Nikāl<sup>h</sup>, khīnch<sup>h</sup>, bāhar nikāl<sup>h</sup>, [niksāw<sup>h</sup>. E-DUC'TION, n. the act of bringing out — Nikāl<sup>h</sup>, nikās<sup>h</sup> khīnch<sup>h</sup>, khīnchāw<sup>h</sup>, niklāw<sup>h</sup>.*

ED'U-CATE, v. to bring up, to instruct — *Parwarish k., tā'lim k. yā d., tarbiyat k.* — *Pratipīlan k., pālñā, poshan k., poshnā, sikhāñā, sikhilāñā, śikshā k. wād., upadēs k. wād.*

ED-U-CĀTION, n. the act of bringing up, instruction, formation of manners — *Parwarish, tā'lim, tarbiyat, atwār kī durusti* — *Poshan, pālan, pratipālan, pratipāl, śikshā, upadēs, ācharaṅgasūddhī. [muta'alliq-i-tarbiyat — Śikshāvishayak, upadēsasambandhī.*

ED-U-CĀTION-AL, a. pertaining to education — *Tā'lim se nisbat-dār, tā'lim ke muta'alliq.*

ED'U-CĀTOR, n. one who instructs youth — *Tā'lim-kunanda, tarbiyat k. w., tā'lim k. w. yā d. w.* — *Śikshak, upadēsak.*

E-DULCO-RATE, v. (L. *dulcis*) to sweeten — *Shirīñ k.* — *Mithā k.*

E-DULCO-RĀTION, n. the act of sweetening — *Shirīñ-garī* — *Mithā k.*

ĒĒK. See EKE.

ĒĒL, n. (S. *el*) a serpentine slimy fish — *Bām machhli<sup>h</sup>.*

ĒF'F-A-BLE, a. (L. *ex, fari*) utterable — *Bayāñ kiye jāne ke lāq, jiskā bayāñ ho sake, mumkinu-l-bayāñ* — *Kathaniy, vachaniy, nirvachaniy, vāchya.*

EF-FACE', v. (L. *ex, facio*) to blot out, to erase, to destroy, to wear away — *Kāt-dālñā<sup>h</sup>, uṭhā-dālñā<sup>h</sup>, chhūt-dālñā<sup>h</sup>, dho-dālñā<sup>h</sup>, meṭñā<sup>h</sup>, milā-dālñā<sup>h</sup>, bhulāñā<sup>h</sup>, bhūñā<sup>h</sup>, nikāl-dālñā<sup>h</sup>.*

EF-FECT', n. (L. *ex, factum*) that which is produced by a cause, consequence, event, purpose, completion, reality; pl. goods, moveables — *Asar, tāsir, nāṭiyā, 'amal, samura, wāq'ā, majarā, matlāb, qaraz, irāda, kamāl, tamāmi, haqiqat; pl. māl-o-matā', māl-i-mangūla, māl-o-amcāl* — *Kisī kām kā guṇ, phal, karmaphal, ghaṭañā, vrittānt, manorath, prayojan, abhiprāy, siddhī, nishpatti, vastu, satyavishay, satya; pl. jāñgam padārth wā samagrī, asthāvaradravya, asthāvaradhan.*

EF-FECT, v. to bring to pass, to produce — *'Amal meñ lāñā, ba-jā lāñā, asar k., paidā k.* — *Karnā, ghaṭañā, utpādan k., siddh k., nishpanna k.*

EF-FECTER, EF-FECTOR, n. one who effects — *'Amal meñ lāne w., ba-jā lāne w., asar k. w., paidā k. w.* — *Kartā, karne w., ghaṭāne w., utpādak, siddh k. w., nishpanna k. w.*

EF-FECT-I-BLE, a. practicable, feasible — *Kardani, mumkin, shudani* — *Sādhyā, sādhanīy, karaniy, śakya, sambhāvaniy.*

EF-FECTIVE, a. having power to produce, operative, active, able, useful — *Kār-gar, muassir, qawī, mujarrab, mufid* — *Sādhak, karak, sampādak, karyasādhak, laṛne marmo w., prabāl, balawān, samarth, upayogi, hitakārī, guṇakārī.*

EF-FECTIVE-LY, ad. with effect, powerfully — *Muassirāna, qarār-wāq'i, kamā-yambagī, mazbūtī se* — *Sāphalapūrvak, guṇ sahit, bal se.* [vyarth.

EF-FECTLESS, a. without effect, useless — *Be-asar, be-tāsir, be-fāida* — *Nishphal, nirguṇ.*

EF-FECTU-AL, a. producing effect — *Muassir, kār-gar, hukmī, tūr-bā-hadaf, mujarrab* — *Phalotpādak, sārthak, guṇakārī.* [vak, guṇ se.

EF-FECTU-AL-LY, ad. in an effectual manner — *Muassirāna, qarār-wāq'i* — *Sāphalapūrvak.*

EF-FECTU-ATE, v. to bring to pass, to fulfil — *Ba-jā lāñā, 'amal meñ lāñā, purā k.* — *Karnā, ghaṭañā, siddh k., nishpanna k.*

EF-FEM'I-NATE, a. (L. *ex, femina*) womanish, soft, tender, voluptuous; v. to make or grow womanish or weak — *Zan-sifat, nā-mard, zanāna, nihāyat nāznīn, bahut nā-zuk, āram-talab, 'āyāsh; v. nā-mard zanāna nihāyat-nāzuk yā kam-zor k., nā-mard zanāna nihāyat-nāzuk yā kam-zor k.* — *Strain, stridharmī, strivyavahārī, komal, su-*

- kumār, vilāsi, vishayāsakt; v. strāp k. wā h., nishpurush k. wā h., nirbal k. wā h., rañdī banānā wā h.
- EF-FEM'I-NA-QY, n. softness, unmanly delicacy—*Mulāimat, nā-mardī, zanāna-pan, nāz-ni-pan, nihāyat nazākat*—Komalatā, mridutā, saukumārya, stritwa, stridharmasevā, rañdīpanā.
- EF-FEM'I-NATE-LY, ad. softly, weakly—*Mulāimat se, nazākat se, nā mardī se, kam-zori se*—Mridutā se, komalatā se, saukumārya se, strī rūp se, nirbalatāpūrvak.
- EF-FEM'I-NATE-NESS, n. unmanly softness—*Nihāyat nazākat, nā-mardī, zanāna-pan*—Strī kī si komalatā, strīvyavahāritwa, stritwa.
- EF-FEM-I-N'AT'ION, n. womanish weakness—*Nā-mardī*—Stritwa, rañdīpanā.
- EF-FER-VESCE', v. (L. *ex, ferreo*) to be in commotion, to bubble, to work—*Phalphadānā<sup>h</sup>, khal'khalānā<sup>h</sup>, kha'kha'adānā<sup>h</sup>, phenānā<sup>h</sup>, khalbalānā<sup>h</sup>, ukhnā<sup>h</sup>, ubalnā<sup>h</sup>, usaknā<sup>h</sup>, ubāl-khānā<sup>h</sup>*. [dāhat<sup>h</sup>, ubāl<sup>h</sup>, phenāhat<sup>h</sup>.
- EF-FER-VES'QENCE, n. commotion, bubbling—*Phadphadāhat<sup>h</sup>, khalbalāhat<sup>h</sup>, kha'kha'EF-FER-VES'CENT, a. gently boiling or bubbling—Phadphadātā<sup>h</sup>, khalbalātā<sup>h</sup>, kha'kha'adātā<sup>h</sup>, phenātā<sup>h</sup>, ubāl-khātā<sup>h</sup>.*
- EF-FETE' a. (L. *ex, fetus*) barren, worn out—*Shor, 'aqima, bāñjh<sup>h</sup>, be-jūn, gayī-guzrā, be-hāl, mu'mahill*—Ūsar, blūr, rehar, lonā, bahel, bandhyā, nishphalā, jirn, jarjar. [qaci—Saphal, guṇakārī, sīrti'ak, balawān.
- EF-FI-CÁ'CIOUS, a. (L. *ex, facio*) productive of effects, powerful—*Muassir, kār-gar, EF-FI-CÁ'CIOUS-LY, ad. so as to produce effects—Asar paidā karne ke taur se, muassirāna, qarār-wāq'i*—Phalotpādak bhāv se, phal wā guṇ utpanna karne kī rīti se, saphalapūrvak. [phalotpādak śakti wā sāmarthyā.
- EF-FI-CA-QY, n. power to produce effects—*Quickat-i-asar, asar, tāsir-garī*—Prabhāv, bal.
- EF-FY'QENCE, EF-FY'QEN-QY, n. the act or power of producing effects, agency—*Asar-numā, tāsir-garī, quwat-i-asar, kār-kunī*—Kāryasampādakatwa, karmasāmarthyā, karmakshamatī, kartritwa.
- EF-FY'QENT, a. causing effects, producing; n. an active cause, one who makes—*Muassir, kār-sāz, fā'ilī, fā'ilīya, kārī, qābil*; n. bā'is, sabāb, fā'il, karne w<sup>h</sup>.—Phalotpādak, kāryasādhak, kāryasampādak, kāryaksham, utpādak, sampādak; n. kārīn, balawān hetu, kartā, banāne w. [saphalapūrvak, phal siddha hone kī rīti se.
- EF-FY'QENT-LY, ad. with effect, effectively—*Muassirāna, qarār-wāq'i*—Siddhipūrvak.
- EF-FI-QY, n. (L. *ex, fingō*) an image, a likeness, resemblance, representation—*Mūrat<sup>h</sup>, shakl, sūrat, shabih, taswir*—Mūrti, pratimā, pratirūp, pratikāy, chitravi, chitra.
- EF-FY'CI-AL, a. exhibiting an effigy—*Mūrat-numā, sūrat-numā, taswir-numā*—Mūrti-prakāśak, pratimāprakāśak, chhaviprakāśak.
- EF-FY'GATE, v. to form in semblance, to image—*Mūrat banānā<sup>h</sup>, puttī banānā<sup>h</sup>.*
- EF-FLATE', v. (L. *ex, flatum*) to puff up—*Phulānā<sup>h</sup>, phūnk-kar phulānā<sup>h</sup>.*
- EF-FLA'TION, n. a breath, a small blast—*Sāñs<sup>h</sup>, dhakār<sup>h</sup>, halkāyādhōrā yā dhīmājhakolā<sup>h</sup>.*
- EF-FLO-RESCENCE, EF-FLO-RÉS'QEN-QY, n. (L. *ex, flos*) production of flowers, an effluence, an eruption—*Shigūfta-āwar, pūttī<sup>h</sup>, aubhoriyā-aubhori<sup>h</sup>, ghamaurī<sup>h</sup>, phorā<sup>h</sup>*—Khilāwat, phulāwat, pushpotpādan, dadarā, pirkī, chakotā.
- EF-FLO-RÉS'QENT, a. shooting out like flowers—*Shigūfta*—Phul sū phūltā huā.
- EF-FLO-RENT, a. (L. *ex, fluo*) flowing out—*Bahatā huā<sup>h</sup>, bah-kar nikaltā huā<sup>h</sup>.*
- EF-FLU-FXCE, n. that which flows out—*Khurūj, rawānī, dāsī shui se niklī hui chiz*—Nihsār, nihsrāv, nirgam, pravāh, jo vastu dusrī se niklāi.
- EF-FLU'VI-UM, n. a minute particle flying off from a body, vapour: pl. EF-FLU'VI-A—*Chholā zarra yā reza jo kisi jism se nikal-kar uṛtā hai, bukhār*—Paramānu jo kisi vastu se nikaltā hai, bhāph, vāshp, gaudhaparamānu.
- EF-FLUX, n. the act of flowing out, effusion—*Khurūj, bar-āmad, bahāw<sup>h</sup>, phūt-bahnā<sup>h</sup>, rezish*—Nihsrāv, nihsār, prasrāv, sānsrāv, pravāh.
- EF-FLUX'ION, n. the act of flowing out—*Bahāw<sup>h</sup>, phūt-bahnā<sup>h</sup>.*
- EF-FORT, n. (L. *ex, fortis*) a struggle, exertion, strain, endeavour—*Mihnat, jidd-o-jahd, sa'i, koshish*—Daurdhūp, udyog, prayās, atiyatn, atisayayāt, cheshṭi, prayāt, upakram.
- EF-FOS'SION, n. (L. *ex, fossum*) the act of digging up—*Khod-kar nikalnā<sup>h</sup>.*
- EF-FRONT'ER-Y, n. (L. *ex, frons*) impudence, shameless boldness—*Gustākhi, shokhi, be-hayā, be-sharmi*—Auddhatya, dhithāi, dhristatā, pragalbhatā, nirlajjatā.
- EF-FULGE', v. (L. *ex fulgeo*) to send forth lustre, to shine with splendour—*Jhalaknā<sup>h</sup>, chamaknā<sup>h</sup>, damaknā<sup>h</sup>.*
- EF-FUL'QENQ, n. lustre, brightness—*Jhalak<sup>h</sup>, chamak<sup>h</sup>, damak<sup>h</sup>.*
- EF-FUL'QENT, a. shining, bright, luminous—*Tāb-nāk, tābanda, lāmī, munir, nūrānī, jilā-dār, nūrī, tes-raushan*—Chamkilā, dedīpyamān, atidiptimān, tejomay, prabhāwān.
- EF-FUSE', v. (L. *ex, fusum*) to pour out—*Phālnā<sup>h</sup>, ugelnā<sup>h</sup>, dhalknā<sup>h</sup>, dharknā<sup>h</sup>, bahānā<sup>h</sup>.*
- EF-FU'SION, n. the act of pouring out, a shedding, waste, that which is poured out—

- Bahāw<sup>h</sup>, restish, rezi bar-bādī, jo shai dhāli jāti hai, jo ekiz bahāi jāti hai*—Dharkāw, dhalāw, upeliw, nihsāran, srāv, kshay, srāvit vastu, dharkāi bahāi wā dhāli hui vastu.
- EFFUSIVE**, *a.* pouring out, dispersing—*Dharkāw<sup>h</sup> bahāw<sup>h</sup>, dharkāne w<sup>h</sup>, bahāne w<sup>h</sup>, EFT, n.* (S. *efeta*) a newt—*Ek bhānt ki chhīpkati yā tiktiki<sup>h</sup>*. [phailāne w<sup>h</sup>.]
- EGEST**, *v.* (L. *e, gestum*) to throw out—*Bāhar pheiknā<sup>h</sup>*.
- EJECTION**, *n.* the act of throwing out—*Bāhar pheiknāw<sup>h</sup>, bāhar pheiknā<sup>h</sup>*.
- EGG**, *n.* (S. *eg*) that which is laid by feathered and some other animals from which their young is produced, *pawn*—*Andā<sup>h</sup>, machhlī kā andā<sup>h</sup>*.
- EGG, v. (S. *eggian*) to incite—*Turgib d., tahrīk d., tahrī d., tshēlāk k. yā d.*—*Uskā-nā, pravritti jannānā, barhāwā d.***
- EGGING**, *n.* incitement—*Turgib, tahrīk, tahrī*—*Uttejan, prerān, uskāw, barhāwā*.
- EGLAN-TINE**, *n.* (Fr. *eglantier*) a species of rose, sweet-brier—*Nasrīn, sentī<sup>h</sup>*—*Araṇ-yajavā*.
- EGO-IST**, *n.* (L. *ego*) one who doubts every thing but his own existence—*Wah shakhs jo apne veyād ke sicā aur har bāt meñ shakk-o-shubhā kartā hai*—*Aisā jan jo apne jīvan ko chhorkar aur pratyek bāt ke vishay meñ sandeh kartā hai*.
- EGO-TISM**, *n.* talking much of one's self—*Khud-faroshi, anāntiyat, khud-goī, khud-sitāi, khud-sanāi*—*Ātmaslāghā, ātmastuti, apni barāi, ahātā*.
- EGO-TIST**, *n.* one who talks much of himself—*Khud-farosh, khud-sanā*—*Ātmaslāghī, ātmaprāsānsak, apni barāi k. w.* [—*Ātmaprāsānsak, ātmaslāghī, apni barāi k. w.*]
- EGO-TISTICAL**, *a.* praising one's self—*Khud-farosh, apni āfrīn-o-tārīf k. w., khud-sanā*
- EGREGIOUS**, *a.* (L. *e, grece*) remarkable, eminent, extraordinary, enormous—*Mush-hār, nām-war, buzurg, 'ajab, 'ajīb, be andāz, 'azīm, shadīd, saht*—*Prasiddh, nāmi, ut-krisht, khyāt, adbhut, anukhā, anūthā, atyant, bahut hi barā, vrihat*.
- EGREGIOUSLY**, *ad.* remarkably, eminently—*Nihāyat, ba-shiddat, saht, 'ajab taur se*—*Nipāt, atyant, adbhut iti se*.
- EGRESS**, *n.* (L. *e, gressum*) the act or power of going out, departure—*Khurāj, nikāl<sup>h</sup>, bar-ānud, ravānagi*—*Nikās, nihsāran, nisār, bāhargaman, nirgam, prasthān, gaman, chālchalāw, chālānā wā chālāwā*.
- EGRESSION**, *n.* the act of going out—*Khurāj, ravānagi, nikāl<sup>h</sup>*—*Nikās, nisār, nihsāran, prasthān, gaman, chālānā wā chālāwā*. [bagulā.]
- EGRET**, *n.* (Fr. *ayrette*) a kind of heron—*Ek qism kā baglā*—*Ek prakār kā baglā wā*
- EGRIOT**, *n.* (Fr. *aygre*) a sort of cherry—*Ek bhānt kā phal<sup>h</sup>, makoy sā ek phal<sup>h</sup>*.
- EIDER**, *n.* (Sw.) a species of duck—*Ek qism ki bat*—*Ek bhānt kā hāns*.
- EIDER-DOWN**, *n.* the down of the eider duck—*Ek qism ki bat kā narm rohān*—*Ek bhānt ke hāns kā komal romi wī rohān*.
- EIGHT**, *āṭ, a.* (S. *achta*) twice four—*Āth<sup>h</sup>*.
- EIGHTH**, *a.* the ordinal of eight—*Āthvān<sup>h</sup>*.
- EIGHTHLY**, *ad.* in the eighth place—*Āthvān jagah meñ<sup>h</sup>*.
- EIGHTEEN**, *a.* eight and ten—*Ātharūh<sup>h</sup>*.
- EIGHTEENTH**, *a.* the ordinal of eighteen—*Ātharahvān<sup>h</sup>*.
- EIGHTY**, *a.* eight times ten, fourscore—*Assī<sup>h</sup>, chār kori<sup>h</sup>*.
- EIGHTY-ETH**, *a.* the ordinal of eighty—*Assīvān<sup>h</sup> assīvān<sup>h</sup>*.
- EIGHTFOLD**, *a.* eight times the quantity—*Āth-gunā<sup>h</sup>, āth-gunā<sup>h</sup>, āth-gun<sup>h</sup>*.
- EIGHTSCORE**, *a.* eight times twenty—*Āth kori<sup>h</sup>, ek sau sālth<sup>h</sup>*.
- EITHER**, *a.* (S. *argther*) one or the other, one of the two, each; *con. or*—*Do meñ se koī<sup>h</sup>, do meñ kā ek<sup>h</sup>, do meñ kā koī ek<sup>h</sup>; con. yā*—*con. Wā, athawā*.
- EJECTU-LATE**, *v.* (L. *e, jacio*) to throw out, to cast, to shoot, to dart—*Pheiknā<sup>h</sup>, nī-kāl-pheiknā<sup>h</sup>, chhornā<sup>h</sup>, chhitkānā<sup>h</sup>*.
- EJECTU-LATION**, *n.* the act of throwing out, a short occasional prayer—*Pheikāw<sup>h</sup>, pheik<sup>h</sup>, du'ā, gāh-gūhī yā ittīfāqī du'ā*—*Utkshep, ākasmik prārthanā*.
- EJECTU-LATION**, *a.* throwing out, sudden—*Pheikne w<sup>h</sup>, chhornē w<sup>h</sup>, chhitkāne w<sup>h</sup>, ittīfāqī*—*Utkshepak, ākasmik*.
- EJECT**, *v.* (L. *e, jactum*) to throw out, to cast forth, to expel—*Pheiknā<sup>h</sup>, chhārnā<sup>h</sup>, girānā<sup>h</sup>, dār k<sup>h</sup>, nikāl d<sup>h</sup>, bāhar k<sup>h</sup>*. [karān, bāhar k., nishkāsan.]
- EJECTION**, *n.* the act of casting out—*Ikhrāj, nikāl<sup>h</sup>*—*Nikās, nihsāran, nisār, vahish*.
- EJECTION**, *n.* expulsion, a writ commanding an inhabitant or tenant to depart—*Nī-kāl<sup>h</sup>, ikhrāj, ikhrāj-nāma*—*Nikās, nisār, nihsāran, nishkāsan, nishkāsanapatra, nihsāranapatra*. [nauka—*Hābākār, vilāp, ronā, rodān*.]
- EJULATION**, *n.* (L. *ejulo*) outcry, wailing, lamentation—*Wā-wailā<sup>h</sup>, zārī, mātām*.
- EKE**, *v.* (S. *ecan*) to increase, to supply, to protract; *n.* an addition; *con.* also, likewise, moreover—*Ziyāda k., sar-bārāh k., baham pahunchānā, tī<sup>h</sup> d.; n. ziyādātī; con. bhī<sup>h</sup>, usī taur se, 'alāwa*—*Barhānā, vridhī k., jutānā, juhānā, dirgh k.; n. baghtī, barhāw, jor, jortī; con. aur, tadrūp se, usī bhānt se, iske ūpar*.
- ELABORATE**, *v.* (L. *e, labor*) to produce with labour, to improve by successive operations; *a.* finished with great labour—*Mīnat se banānā, mukammāl k., mukal-*

*laf k.*; *a. barī mīhnat se banāyā huā, mukammal, mukallaf*—Bare parīśram se siddh k., mahāyatn se parīśkrit k.; *a. bare śram se parīśkrit kiya gayā, mahāyatn se siddh kiya gayā.*

**E-LAB-O-RATE-LY**, *ad.* with great labour or study—*Barī jāh-shāhī dīqqat mīhnat yā takalluf se, barī guir-o-shugl se*—Bare parīśram se, mahāyatn se, parīśkār se.

**E-LAB-O-RATE-NESS**, *n.* state of being elaborate—*Barī mīhnat se mukammal yā tamāmī*—Mahāyatn se parīśkritatā.

**E-LAB-O-RATION**, *n.* the act of elaborating—*Barī mīhnat se mukammal yā tamām k., mukallaf k.*—Mahāyatn se parīśkār sadhian nishpādan yā niruān.

**E-LANCE**, *v.* (*L. e. lancea*) to throw out—*Phēknā<sup>h</sup>, chulānā<sup>h</sup>, chhōrnā<sup>h</sup>.*

**E-LAPSE**, *v.* (*L. e. lapsum*) to glide away—*Guzarnā, guzar-jānā*—*Jātā rahnā, honā, vyatit h., bitnā.*

**E-LAS-TIC**, **E-LAS-TI-CAL**, *a.* (*Gr. elao*) springing back, returning to the form from which it is bent, pressed or extended—*Dam-dār, lachilā<sup>h</sup>*—*Lachlachā, sthitisthāpaka-vīśisth, chhiprā.* [*Lachak, chhiprāpan, sthitisthāpakandharu.*]

**E-LAS-TIC-ITY**, *n.* the property of springing back to its original form—*Dam, lachilā-pun<sup>h</sup>*

**E-LATE**, *a.* (*L. e. latum*) flushed with success, lofty; *v.* to puff up, to elevate—*Murād ke hūnī hone se phūlā huā, buland, magrār; v. phulānā<sup>h</sup>, buland k., magrār k.*—*Ishāsiddhī se praphullachitta, hrishtachitta, ullāsīt, unnat, praphulla; v. praphulla k., ullāsīt k., unnat k., addhat k.*

**E-LAT-ED-LY**, *ad.* in a proud manner—*Gurūr se*—*Ahañkār se, praphullatā se.*

**E-LATION**, *n.* pride of prosperity—*Kām-yābī kā gurūr, iqbal-mandī kā ghaman*—*Jaya-garv, unnatigarv, chittasamumati.*

**ELBOW**, *n.* (*S. elbow*) the next joint of the arm below the shoulder, an angle; *v.* to push with the elbow, to jut out in angles—*Kuhnā<sup>h</sup>, kohnī<sup>h</sup>, tihunī<sup>h</sup>, konā<sup>h</sup>; v. kuhnī yā kohnī se chhaknā<sup>h</sup>, kuhniyānā<sup>h</sup>, kohniyānā<sup>h</sup>, tihuniyānā<sup>h</sup>, ubhagnā<sup>h</sup>, ubhar-kar nikalnā<sup>h</sup>, konā hokar nikalnā<sup>h</sup>.* [*nī wā ghunī rakhne ke nimitta hāthwālī chauki.*]

**ELBOW-CHAIR**, *n.* a chair with arms—*Phūlā-dār chauki, phūlā-dār kursi*—*Kuhnī koh-*

**ELBOW-ROOM**, *n.* room to extend the elbows—*Kuhnī kohnī yā tihunī phūlāne ko jagah<sup>h</sup>.*

**ELD**, *n.* (*S.*) old age, old people—*Burhāpā<sup>h</sup>, būphe log<sup>h</sup>.*

**ELDER**, *a.* surpassing another in years; *n.* one more advanced in years, an ancestor, an office-bearer in the presbyterian church—*Umīr yā sin meñ dūre se barā; n. jo shakhs dūre se sin meñ barā hotā hai, buzurg, jadd, girjōn meñ ek qism kā 'uhde-dār*—*Jethā, jyesht, v. jyesht, jethā, purkhā, pūrvapurush, īsāibhajanabhawan meñ ek prakār kā adhikārī.*

**ELDER-LY**, *a.* bordering upon old age—*Adhep<sup>h</sup>, adhbūrhā<sup>h</sup>, pīrānā.*

**ELDER-SHIP**, *n.* seniority, office of an elder—*Sin meñ kalānī yā buzurgī, girjōn meñ ek qism kā 'uhde*—*Jethā, jyeshtatā, īsāibhajanabhawan meñ ek prakār ke adhyaksh*

**ELDEST**, *a.* most aged, oldest—*Sab se būrhā<sup>h</sup>, sab se barā<sup>h</sup>.* [*kā pad.*]

**ELDER**, *n.* (*S. ellarn*) a tree—*Ek bhānt kā pep<sup>h</sup>.*

**ELECT**, *v.* (*L. e. lectum*) to choose, to pick out, to prefer; *a.* chosen—*Pasand k., chun-lenā<sup>h</sup>, ikhtiyār k., tarjīh d.; a. pasandida, barguzīda, maqbūl, mujtabā, muntakhab*—*Barāy lenā, bāchh lenā, chhānē lenā, ubeh lenā, ek kī apakhā dūre ko achchhā jān-*

*nī, dūre se uttamatar samajhnā, a. barāyā bāchhā wā chhāntā huā, grahyā.*

**ELECTION**, *n.* the act or power of choosing—*Barguzīdagi, pasandīdagi, maqbūliyat, intikhāb, pasand karne kā ikhtiyār*—*Barāw, bāchh wā bāchhāw, varān, chunaw, barā lenā wā bāchh lenā kā adhikār wā samarthya.*

**ELECTION-EERING**, *n.* arts used at an election—*We tudhānē yā hikmatē jo is murād se kī jāti haiñ kī koi khāss shakhs kisi 'uhde par muqarrar hone ke liye pasand kiya jāve*—*We yatn jo is abhiprāy se kiye jāte haiñ kī jismen koi vīśesh jan kisi pad par niyukt hone ke nimitta barāyā chunā wā bāchhā jāwai.*

**ELECTIVE**, *a.* bestowed by election—*Intikhābī, ikhtiyārī, pasand par maqbūf, pasand kar-ke diya jāne v.*—*Varānadhikāravīśisth, parāśrayadhīn, barāykar wā bāchhkar diya jāne v.* [*unman se, chunāw se, bāchhne se, varān se.*]

**ELECTIVE-LY**, *ad.* by choice—*Pasand se, pasand par, intikhāb se, ikhtiyār se*—*Rīj se.*

**ELECTOR**, *n.* one who has a vote at an election, the title of certain princes in Germany—*Pasand k. w., wāh shakhs jo Jarmanī ke mulk ke bādshāh ko pasand kartā hai, Jarmanī ke chand chhote chhote valātinōn kā khitāb*—*Barānē w., bāchhne w., chhotā rājā jo Jarmanī deś ke mahārāj ke niyukt hone meñ apnī anumati dene kā adhikārī hai kī amuk vyaktī niyukt ho wā nahīn, Jarmanī deś ke chhote chhote rājōn kī upādī wā padavī.*

**ELECTORAL**, *a.* pertaining to an elector—*Mulk-i-Jarmanī ke bādshāh ke pasand karne-wālē ke mutā'aliq, Jarmanī ke ek chhote bādshāh ke mutā'alliq*—*Jarmanī deś ke mahārāj ke barānēwālē wā bāchhēnēwālē jan kā sambandhī, Jarmanī deś ke ek chhote rājā kā sambandhī.* [*salānat*—*Jarmanī deś ke ek chhote rājā kā rājā.*]

**ELECTORATE**, *n.* the territory of an elector—*Mulk-i-Jarmanī ke ek chhote bādshāh kī*

- E-LÉO'TRESS**, *n.* the wife or widow of an elector — *Mulk-i-Jarmani ke ek chhote bādehāk ki begam yā bewa* — Jarmanī deś ke ek chhote rājā ki rānī wā vidhawā rānī.
- E-LÉCTRE**, *n.* (Gr. *elektron*) amber — *Kah-rubā* — Tripamāni, tallospatāk.
- E-LÉO'TRIC**, **E-LÉO'TRI-CAL**, *a.* pertaining to electricity, containing electricity — *Quwat-i-kahrubā 'e nisbat-dār, quwat-i-kahrubā-dār, kah-rubāi, bargi, jāzib* — Tripamāni-śaktisambandhī, tripamāniśaktivishayak, vidyutvishayak, tripamāniśaktivīśiṣṭ, tripamāniśaktimāy, vidyutwān. [rubā kā shvṛt k. w. — Tripamāniśaktivēttā.
- E-LÉO'TRI-CIAN**, *n.* one who studies electricity — *Quwat-i-kah-rubā-dān, quwat-i-kah-*
- E-LÉO'TRI-CI-TY**, *n.* a property of bodies which causes repulsion and attraction — *Quwat-i-kah-rubā, ek aisi khassiyat jiske bā'is se chizn mili hōn to dūr dūr ho jāyā aur agar dūr dūr hōn to mil-jāyā* — Tripamāniśakti, ek aīsā dharm wā gun jiske kāraṇ se vastu to mili hōn to dūr dūr ho jāyā aur jo dūr dūr hōn to mil jāyā.
- E-LÉO'TRI-FY**, *v.* to charge with electricity, to give an electric shock, to excite suddenly — *Quwat-i-kah-rubā d. yā pahunchānā, bargi yā quwat-i-kah-rubāi dhamak d., yak-ā-yak harakat d., yak-bārgi uksānā* — Tripamāniśakti d., tripamāniśaktivishayak dhamkā chatkī wā dhamak d., ekā eki uskānā uksānā wā uttejit k.
- E-LÉO'TRI-FI-CATION**, *n.* the act of electrifying — *Quwat-i-kah-rubā d. yā pahunchānā, bargi yā quwat-i-kah-rubāi dhamak d.* — Tripamāniśakti d., tripamāniśaktivishayak dhamak d. [Avalah, avaleha aushadh.
- E-LÉO'TU-ARY**, *n.* (Gr. *ek, leicho*) a soft compound medicine — *Ma'jūn, nosh-dārū* —
- EL-EE-MOSSY-NARY**, *a.* (Gr. *eleemosune*) given in charity, depending on charity; *n.* one who lives on charity — *Khairāt yā sadage meṇ diyā gayā, khairāt-khor*; *n. khairāt-khor* — Bhikshā meṇ diyā gayā, dān kiyā gayā, bhikshā se jīne w., bhikshopājivī; *n.* jo jan bhikshā wā dān se apnā peṭ jilātā hai, bhikshopājivī.
- EL'E-GANT**, *a.* (L. *e, lego*) choice, pleasing, neat, beautiful — *Nihāyat 'umda, nādīr, dil-pasand, dil-chasp, nufis, latif, khāssa, tukfa, khush-gat, khush, khush-numā, khāb-sawat* — Utkrīṣṭ, baṛe mol kā, manchar, manorañjak, suthrā, suandar, lalit, lāvanya, surūp.
- EL'E-GANCE**, **EL'E-GAN-CY**, *n.* beauty, propriety, grace, neatness, symmetry — *Khūb-sirati, husn, khūbī, durvastagi, zabāish, zabāi, tufagi, lutf, latāfat, nazākat, khush-gat-i, khush-dauli, qarīna* — Saudaryā, lāvanya, yathāyogyatā, upayuktatā, śobhā, lālitya, suthrāi, sughrāi, suddhatā, parishkā, sudauli. [rūp se, uttam rūp se, livanya se.
- EL'E-GANT-LY**, *ad.* with elegance, gracefully — *Latāfat se, nazākat se, khūbī se* — Sundar
- EL'E-GY**, *n.* (Gr. *elegion*) a mournful poem, a funeral song — *Marsiya, sor-gulāz kā qasida, mātāmī git* — Kārūnikagit, śokagān, śokasūchakagit.
- EL'E-GI'AC**, *a.* a pertaining to elegy, mournful; *n.* elegiac verse — *Marsiye se nisbat-dār, mātāmī, gam-nāk*; *n. marsiya* — Kārūnikagitasambandhī, śokasūchakagitavishayak, śokasūchak; *v.* kārūnikagit, śokasūchakagit.
- EL'E-GI'AST**, **EL'E-GIST**, *n.* a writer of elegies — *Marsiya-navis* — Kārūnikagitarachak, śokasūchakagitakartā. [kā ājñāpatra.
- E-LÉGIT**, *n.* (L.) a kind of writ — *Ek qism kā parwāna yā dastak* — Nyāyādhipati
- EL'E-MENT**, *n.* (L. *elementum*) a first or constituent principle, an ingredient, proper state or sphere, rudiments of knowledge; *v.* to compound of elements, to constitute — *'Unsur, astag, juz, munāsib hālat yā jā, 'ilm-i-usul* — Mūlavastu, aṇṣ, bhāg, avayav, bhikāna, uchit bhāv wā ethān, tattwa, mūlasūtra.
- EL'E-MENT'AL**, *a.* pertaining to elements — *'Unsurī* — Maulik, mūlavastusambandhī.
- EL'E-MEN-TAL'I-TY**, *n.* composition — *'Anāsir ki tarkib yā āmezish* — Mūlavastuon kā milāw, bhūtabhāvatā.
- EL'E-MENT'ARY**, *a.* primary, simple, uncompounded, pertaining to elements — *Aṣṭī, muf-rad, basit, gair-murakkab, 'unsurī* — Mūlik, prāthamīk, pahlā, amīśrit, avyākrit, nir-avayav, mūlavastuvishayak.
- EL'E-MEN-TAR'I-TY**, *n.* uncompounded state — *Mufrad hālat* — Amīśritāvasthā, amīśrap.
- E-LÉNCH**, *n.* (Gr. *elenchos*) a sophism — *Jhūṭhī dalīl, bahs-i-be-hagīgat* — Mithyā hetu, vākchhal, hetwābhās.
- E-LÉNCH'I-CAL**, *a.* serving to confute — *Bahs-i-be-hagīgat se nisbat-dār, jhūṭhī dalīl ke muta'allig, qāṭī k. w.* — Mithyāhetusambandhī, vākchhalavishayak, hetwābhāsaasambandhī, jhūṭhāne w. [kari, dantī, kunjar.
- EL'E-PHANT**, *n.* (Gr. *elephas*) the largest of quadrupeds — *Hāthī, fil, pil* — Hasti, guj,
- EL'E-PHANT'INE**, *a.* pertaining to the elephant — *Hāthī ke muta'allig, hāthī se nisbat-dār, fili* — Hasteyak, hāthī kā, hastisambandhī, gajavishayak.
- EL'E-PHAN-TI-A-SIS**, *n.* a species of leprosy — *Ek qism kā korh, fil-pā* — Ek prakār kā korh, duscharamatwa, twagrog.
- EL'E-VATE**, *v.* (L. *e, levio*) to raise up, to exalt; *a.* raised, exalted — *Buland k., sar-farāz k., kurnat d.; a. buland kiyā gayā, mu'allā, sar-farāz, mumtāz, mustafī* — Uthānā, ūnchā k., bāṭhānā, sambhāṛnā k., ūnnat, utkrīṣṭ pad meṇ niyukt k.; *a.* ūthāyā gayā, ūnchā kiyā gayā, baṛhāyā gayā, ūnnat, utkrīṣṭ pad meṇ niyukt kiyā gayā.

- EL-E-VĀ'TION**, *n.* the act of raising up, exaltation, dignity, height, altitude — *Buland k. bulandi, irtifāʿ, taragqi, sar-farāzi, martala, rutba, 'urij, su'ūd* — Uñchá k., utthāpan unnatī, barṭī, sambhram, utkrishṭapad, uñchāf, uchchatā.
- E-LEV'EN**, e-lév'n, *a.* (S. *endufon*) ten and one — *Igarakh<sup>h</sup>, gyarah<sup>h</sup>*.
- E-LEV'ENTH**, *a.* the next in order to the tenth — *Igarahwān<sup>h</sup>, gyarah<sup>h</sup> ān<sup>h</sup>*.
- ELF**, *n.* (S.) a fairy; *v.* to entangle hair — *Parī, bhūtnā<sup>h</sup>, bhūt<sup>h</sup>*; *v. jatā banānā<sup>h</sup>, bāl ko jatiyānā yā latiyānā<sup>h</sup>* — Vidyādhari, apadevatā, vetāl, rākshasi.
- ELF'IN**, *a.* relating to fairies — *Parī se nisbat-dār, pariyoṇ ke muta'alliq* — Vidyādhari-sambandhī, rākshasisambandhī. [Vidyādhari-sambandhī, vetālavishayak.]
- ELF'ISH**, ELF'ISH, *a.* relating to elves — *Parī se nisbat-dār, pariyoṇ ke muta'alliq* — ELF'LOCK, *n.* a knot of hair-twisted — *Jatā<sup>h</sup>, lat<sup>h</sup>*.
- E-LIC'IT**, *v.* (L. *e, lacio*) to draw out, to strike out; *a.* brought into act — *Khinchnā<sup>h</sup>, khinch-nikālnā<sup>h</sup>, nikālnā<sup>h</sup>, Mārnā<sup>h</sup>*; *a. musta'mal, kām meṇ lāyā gayā<sup>h</sup>* — *a. Vya-*
- E-LIC-I-TATION**, *n.* the act of eliciting — *Khinchāw<sup>h</sup>, nikāl<sup>h</sup>, nikās<sup>h</sup>*. [vahrīt.]
- E-LIDE**, *v.* (L. *e, lido*) to cut off — *Haṣṭ k., kāt-dālnā<sup>h</sup>* — Lop k.
- E-LI'SION**, *n.* the act of cutting off — *Haṣṭ, izāla* — Lop, aksharatyāg.
- EL'I-GIBLE**, *a.* (L. *e, lego*) fit to be chosen, worthy of choice, preferable — *Pasand kiye jāne ke qābil, pasand ke lāiq, tarjih ke qābil, bih-tar, aulā, mustahsan* — Barāye jāne ke yogya, varāṇī, grāhya, grahaṇīy, adhikagrahya.
- EL-I-GIBLITY**, *n.* fitness to be chosen — *Pasand kiye jāne ki liyāqat, maqbūl yā man-zūr hone ki qābiliyat* — Varāṇiyatā, grahaṇiyatā, grāhyatā.
- E-LIM'I-NATE**, *v.* (L. *e, limen*) to put out of doors, to expel, to discharge — *Darwās ke bāhar k., dūr k<sup>h</sup>, khārij k.* — Dwār ke bāhar k., nikāl d., chhorā d.
- E-LIM-I-NĀ'TION**, *n.* the act of expelling — *Nikāl d<sup>h</sup>, nikāl<sup>h</sup>*.
- E-LI'SION**. See under ELIDE. [phadphadāhat<sup>h</sup>, khaulāhat<sup>h</sup>, sijhāw<sup>h</sup>, usināw<sup>h</sup>.
- E-LIX-Ā'TION**, *n.* (L. *e, lizo*) the act of boiling or seething — *Ubāl<sup>h</sup>, khadkhadāhat<sup>h</sup>*.
- E-LIX'IR**, *n.* (Ar.) a liquid medicine, refined spirit, a cordial — *Aksir, iksir, 'umda 'arag, āb-i-hayāt, yāqūtī, dawā-i-muqawwī* — Drava aushadh, hir, sāraras, pushṭīkar aushadh, tej barhānewālī aushadh, tejovardhan.
- ELK**, *n.* (S. *elch*) a species of stag — *Ek bhānt kā bārah sīngā<sup>h</sup>*.
- ELL**, *n.* (S. *elne*) a measure — *Ek bhānt kā māp<sup>h</sup>* — Ek viśesh parimān.
- EL-LIP'SIS**, *n.* (Gr. *ek, leipo*) an omission, an oval figure: *pl. EL-LIP'SES* — *Tark, haṣṭ, taqdir-i-kalām, muqaddar-minhu, shakl-i-baizawi* — Tiutī, chhor, tyāg, vyanjanā, vyanṅya, lakṣhanā, padanyūnatā, vākyanyūnatā, padākāṅkshā, padāpekshā, vākyā-kāṅkshā, apdākār, apdākritī.
- EL-LIP'TIC**, EL-LIP'TIC-AL, *a.* defective, having the form of an ellipsis, oval — *Nā-tamām, nāqis, taqdir-i-kalām ke muta'alliq, baizā-shakl, baizawi* — Apūrṇ, padanyūnatā-sambandhī, vākyanyūnatā-vishayak, vākyakāṅkshāsambandhī, apdākār, apdākritī.
- EL-LIP'TIC-ALY**, *ad.* with an ellipsis — *Nā-tamāmī se, nugs se, haṣṭ se, taqdirī kalām ke muta'alliq, baizawi shakl ke muta'alliq* — Apūrṇatapūrvak, truṭī se, vākyanyūnatā se, apdākār ke anusār, apdākritī ke anusār.
- ELM**, *n.* (S. *elm*) a forest tree — *Ek bhānt kā barā jānglī per<sup>h</sup>*.
- EL'MY**, *a.* abounding with elms — *Ek bhānt ke barā jānglī per se dhārā huā<sup>h</sup>*.
- EL-O-CĀ'TION**, *n.* (L. *e, locus*) a removal, a departure — *Intiqāl-i-sukūnat, naql-i-makān, khilāf-i-dastūri* — Nivāsaparivartan, vāsasthānatyāg, ek vāsasthān se dūse ko jānā, vidhichyuti, ritityāg, niyamatyāg, tyāg.
- EL-O-CU'TION**, *n.* (L. *e, locutum*) pronunciation, utterance — *Talaffuz, makhraj, laqāqa, lassānī, fasāhat, zabān-āwari, suṣhan-wari* — Uchchārap, uchchār, vaktritā, vaktritwasakti, vākpatutā.
- EL-O-CŪ-TIVE**, *a.* having eloquent expression — *Pur-zabān-āwari, pur-suṣhan-wari, fasih, shirīn-zabān, lassān* — Vaktritwasaktīwān, vākpatutāvīśiṣṭ. [kānā<sup>h</sup>.
- EL'O-GY**. See EULOGY.
- E-LOIGNE**, e-lōin', *v.* (L. *e, longus*) to remove to a distance — *Dūr hatānā<sup>h</sup>, tāl-d<sup>h</sup>, khas-*
- E-LÖGN'ATE**, *v.* to remove — *Uthānā<sup>h</sup>, dūr hatānā<sup>h</sup>, tāl-d<sup>h</sup>, sarkānā<sup>h</sup>*.
- E-LÖGN'EMENT**, *n.* remoteness, distance — *Fāsila, tafāwut* — Dūri, antar, dūratā.
- E-LON'GATE**, *v.* (L. *e, longus*) to lengthen, to draw out, to protract, to go off to a distance — *Lambānā<sup>h</sup>, lambā k<sup>h</sup>, khinch-kar lambānā<sup>h</sup>, barhānā<sup>h</sup>, tār-kar barhānā<sup>h</sup>, dūr chālā jānā<sup>h</sup>, hatnā<sup>h</sup>*. [kar barhāw<sup>h</sup>, tār-kar lambā k<sup>h</sup>, dūri<sup>h</sup>, hatnā<sup>h</sup>.
- EL-ON-GĀ'TION**, *n.* the act of lengthening out, distance, recession — *Lambāw<sup>h</sup>, khinch-*
- E-LÖPE**, *v.* (S. *hleanpan*) to run away clandestinely, to escape privately — *Chup-chāp bhāgnā<sup>h</sup>, chori se champat ho-jānā<sup>h</sup>, chup-chāp nikāl-jānā<sup>h</sup>*. [chup chāp nikāl jānā.
- E-LÖPEMENT**, *n.* a running away clandestinely — *Firār, gurez, rū-poshī* — Bhāg, bhāgāw,
- E'LOPS**, *n.* (Gr. *ellope*) a sea-serpent — *Samundari sānp<sup>h</sup>* — Samudrī sarp.
- EL'O-QUENCE**, *n.* (L. *e, loquor*) the art of speaking well, fluent and elegant speech — *Fasāhat, khush-baqirī, khush-goī, goyāyī, shirīn-guftāri, balāgat, lassāniyat, laffāsi* — Vaktritwasakti, vākpatutā, sadvaktritā, vāgvidagdhātā.

**ĒT-O-QUENT**, *a.* having the power of speaking with fluency elegance and animation — *Fasāh, khush-go, khush-guftār, khush-tuqrir, lassān, shīrīn-kalam, shīrīn-zabān, rukhan-dān, baṭig, laffāz, lassān* — Vākpaṭu, vākyaviśarad, sadvaktā, vāgyavidagdḥ, mithbolā. [— Vaktṛitwajakti se, vākpatuta se.

**ĒL'O-QUENT-LY**, *a.* in an eloquent manner — *Fasāhat se, khush-goī se, shīrīn-guftārī se*  
**ELSE**, *a.* (S. *elles*) other, one besides; *ad.* otherwise, beside, except — *Dūsrā<sup>b</sup>, aur<sup>b</sup>*;  
*ad. wa-gar-na, illā, siudā* — *ad.* Nahīn to, athawā, anyathā, aur bhī.

**ELSEWHERE**, *ad.* in another place — *Aur kahīn<sup>b</sup>, ante<sup>b</sup>, kahīn aur<sup>b</sup>.*

**E-LŪ'CI-DATE**, *v.* (L. *e. lu* : ) to make clear, to explain, to illustrate — *Sāf k., wāzih k., bayān k., raushan k., tashriḥ k.* — Spasūt k., kholnā, samjhānā, prakās k., drish-tant dekar vyākhyā k. [khyā, vivarān.

**E-LŪ'CI-DĀ-TION**, *n.* explanation, exposition — *Bayān, ta'bir, tashriḥ, tauzih* — **Vyā-E-LŪ'CI-DĀ-TOR**, *n.* one who explains — *Shāriḥ, musharriḥ, ta'bir yā bayān k. w.* — Vyā-khyatā, prakāśak, vivarānakartā.

**EL-UCTĀTION**, *n.* (L. *e. luctor*) a bursting forth, escape — *Phūṭan<sup>b</sup>, bhāgar<sup>b</sup>, bhājar<sup>b</sup>.*

**E-LŪDE'**, *v.* (L. *e. ludo*) to escape by stratagem, to evade — *Hikmat i' amali se gurez k., fareb de-kar bachnā, hile se bachnā* — Dhokhā dekar bhāgnā, nikal bhāgnā; khisaknā, chhal se bhāgnā.

**E-LŪ'DI-BLE**, *a.* that may be eluded — *Jis se fareb de-kar bhāg sakeḥ, jis se hikmat i' amali se gurez kar-sakeḥ yā bach-sakeḥ* — Jis se dhokhā dekar bach sakaiḥ, jis se chhal ke dwārā bhāg sakaiḥ.

**E-LŪ'SION**, *n.* escape by artifice, evasion — *Fareb de-kar firār h., hikmat i' amali se firār yā gurez, mugālatā, hila-sāzi, bahāna* — Dhokhā dekar urān, chhal se nikal jānā, dhokhā, urānjīhā, tālmaṭol. [makr-amez, khāin, daḡā-bāz — Bahkāū, bhulāū, chhalī.

**E-LŪ'SIVE**, *a.* practising elusion, deceptive — *Purebī, hila-sāz, fareb de-kar gurez k. w.*

**E-LŪ'SO-RY**, *a.* tending to elude, deceitful — *Pureb de-kar nikal jāne w., hikmat i' amali se firār h. w., makr-amez, khāin, hila-sāz, daḡā-bāz* — Dhokhā dekar bhāg jāne w., chhalī,

**E-LŪTE'**, *v.* (L. *e. luo*) to wash off — *Dho-dālnā<sup>b</sup>.* [māyi.

**E-LŪ'TRI-ATE**, *v.* to decant, to strain off — *Nītharnā<sup>b</sup>, chhānnā<sup>b</sup>.*

**E-LŪ'TRI-ATION**, *n.* the act of straining off — *Nītharāi<sup>b</sup>, chhānāi<sup>b</sup>.*

**E-LŪST-UM**, *n.* (L.) the place assigned by the heathen to happy souls after death — *Bihisht, jannat* — Vaikunṭh, swarg.

**E-LŪST-AN**, *a.* pertaining to Elysium, exceedingly delightful, deliciously soothing — *Bihishtī, jannatī, nihāyat farah-bukhsh yā dil-pasand, rāhat-āwar, nihāyat āram-dih* — Vaikunṭhī, swargī, paramānandad, paramapriya, atyantasukhad.

**E-MĀ'CI-ATE**, *v.* (L. *e. macco*) to waste, to grow lean, to pine; *a.* wasted — *Dublā k. yā h<sup>b</sup>, lāgar k. yā h., ghulā-dātnā yā ghul-jānā<sup>b</sup>; a. ghulā huā<sup>b</sup>, lāgar, nahif, dublā<sup>b</sup>* — Sukhānā wā sukhnā, kiś k. wā h., māns kshay k., galnā; *a. dāḡar, galā huā, krisāḡ, kshipamāns.* [Śarirakshipatā, krisatā, śarirāśoshān, mānsakshay.

**E-MĀ'CI-ATION**, *n.* the act of making or growing lean — *Dublāi<sup>b</sup>, nahā fat, lāgarī-*

**E-MĀ'CU-LATE**, *v.* (L. *e. macula*) to take out spots, to make clean — *Dāḡ uṭhā lenā, sāf k.* — Dhabbā wā dhappā dūr k., swachchh k.

**ĒM'A-NATE**, *v.* (L. *e. mano*) to flow from — *Nikalnā<sup>b</sup>, nikasnā<sup>b</sup>, nisarnā<sup>b</sup>.*

**ĒM'A-NANT**, *a.* issuing or flowing from — *Nikalne w<sup>b</sup>, nikasne w<sup>b</sup>, nisarne w<sup>b</sup>.* — Nih-srit, nirgat.

**ĒM'A-NĀ-TION**, *n.* the act of issuing from, that which issues; an efflux — *Khurīj, jāri h., wah chiz jo jāri hoti hai, bar-amad* — Nihśār, nihsarān, nisār, nikās, jo vastu nir-gat hotī hai wā nikasī hai, nihsrāv. [— Nihserit, nirgat.

**ĒM'A-NA-TIVE**; **ĒM'A-NA-TO-RY**, *a.* issuing from — *Nikasne w<sup>b</sup>, nikalne w<sup>b</sup>, nisarne w<sup>b</sup>.*

**E-MĀN'CI-PATE**, *v.* (L. *e. manūs, capio*) to set free from servitude — *Gulāmī yā girif-tārī se āzād k., gulāmī se khalās k., āzād k., khalās k.* — Bāndhuai wā dāsātwa se mukt k., bandhan se uddhār k. [ti, mochan, uddhār.

**E-MĀN'CI-PĀ-TION**, *n.* the act of setting free — *Rihāi, āzādī, āzādagi, khalāsī* — Muk-

**E-MĀN'CI-PĀ-TOR**, *n.* one who sets free — *Rihā k. w., āzād k. w., khalās k. w.* — Mukṭ k. w., uddhār k. w., chhoṛ d. w.

**E-MĀS'CU-LATE**, *v.* (L. *e. mas*) to castrate, to deprive of virility; *a.* unmanned — *Ākhta yā ākhta k., nā-mard k., kḥojā banānā; a. ākhta yā ākhta, nā-mardī kiyā gayā* — Āpāchhed k., puñstwanās k., napuñsak k., puñsaktiḥn k.; *a. napuñsak kiya gayā, badhiyā kiya gayā.* [— Āpākosachhedan, badhiyā k., randipan.

**E-MĀS'CU-LATION**, *n.* castration, effeminacy — *Ākhtagi, kḥasī k., nā-mardī, zanāna-pān*

**EM-BALE'**, *v.* (Fr. *en, balle*) to pack, to bind — *Gaiṭhar bāndhnā<sup>b</sup>, gaiṭhārī yā moṭrī*

*-banānā<sup>b</sup>, bāndhnā<sup>b</sup>.*

**EM-BALM'**, *em-bām', v.* (Gr. *en, balsamon*) to impregnate with aromatics to pre-vent putrefaction, to preserve from decay — *Sarne se mahfūz rakhne ke liye khush-bū-dūr chizen bharnā, zawāl se mahfūz rakhnā* — *Sarne se bachāne ke nimitta sugan-dhidravya bharnā, kshay se bachā rakhnā.*



EM-BAL'M'ER, *n.* one who embalms—*Sarne se mahfuz rakhne ke liye khush-bá-dár chízei bharne w., kshay se bachá rakhne w.*

EM-BAR', *v.* (Fr. *en, barre*) to shut, to inclose, to block up—*Band k., gher-lená<sup>h</sup>, muhára k., náka-bandí k.*—Porhe lagá dená, chhenkná, gañsá wá gís lená, ruðhná.

EM-BAR'GO, *n.* (Sp.) a prohibition to sail; *v.* to prohibit from sailing—*Kishtí kholne yá chaláne kí mandáhi; v. kishití kholne yá chaláne ko man' k.*—Náw kholne wá chaláne ká niváran; *v.* náw kholne wá chaláne ko niváran *k. wá árná.*

EM-BARK', *v.* (Fr. *en, barque*) to put or go on shipboard, to engage—*Jaház-nishín k. yá h., jaház par charhána yá charhná, mashgúl k. yá h., sharik k., shámil k., rafiq h., mudákkalut k., qadam márná*—*Nauká par charhána wá charhná, sáthi k. wá h., lagína wá lagná, háth dálná.*

EM-BAR-KÁ'TION, *n.* the act of embarking—*Jaház-nishíni, kishití-nishíni, jaház par charhána yá charhná*—*Naukárohan, nauká par charhná wá charhná.*

EM-BAR'RASS, *v.* (Fr. *embarrass*) to perplex, to distress, to entangle—*Mustarió k., hairán k., tasdi' d., tang k., taklif d., darham-barham k., phasána<sup>h</sup>*—*Vyákul k., pirá d., uljhána.* [ghabráhat, vyákulatá, kles, pirá, kashití]

EM-BAR'RASS-MENT, *n.* perplexity, trouble—*Istiráb, hairáni, taklif, tasdi'*—*Uljherá,*

EM-BAS-SY, *n.* (S. *ambeti*?) the message of an ambassador or a solemn message—*Elchigari, paigám, payám*—*Ditái, rájadit ká sandesá, sandesá.*

EM-BAS'SA-DOR. See AMBASSADOR.

EM-BAT'TLE, *v.* (Fr. *en, bataille*) to range in order of battle—*Saff-arái k., saff-bandi k.*—*Vyúh rachana, yuddh ke nimitta sená ko kram se sajaná.*

EM-BAT'TLED, *a.* furnished with battlements—*Fasil-dár*—*Váyádi chhorne ke nimitta chhidrayutí bhít visisht, randáyukt bhít visisht.*

EM-BAY', *v.* (en, *S. bagan*) to inclose in a bay, to landlock—*Khalij meñ band k., zamín se gher lená*—*Kol meñ atkná, bhúmiveshit k., bhúmi se gher lená.*

EM-BED', *v.* (en, *S. bed*) to lay as in a bed—*Máno bichhane meñ letána yá dálná<sup>h</sup>.*

EM-BEL'LISH, *v.* (L. *in, bellus*) to adorn, to beautify, to decorate—*Árásta k., zeb yá zel'áish d., khúb-súrat k., áráish d., zinat d.*—*Singárná, sañwárná, sóbhit k., alañkrit k., sundar k., bhúshlit k.*

EM-BEL'LISH-ER, *n.* one who embellishes—*Árásta k. w., áráish d. w.*—*Sóbhit k. w.,*

EM-BEL'LISH-MENT, *n.* ornament, decoration—*Zeb, zebáish, zinat, áráish*—*Alañkár, singár, sajawat, sóbhá, bhúshan.*

EMBERS, *n. pl.* (S. *amyrian*) hot cinders or ashes—*Ángárh, angáreh, bhauk<sup>h</sup>.*

EM-BER-WEEK, *n.* a week in which an emberday or day of humiliation falls—*Wah haf-ta jismeh du'á mángne aur istigfár karne ká din partá hai*—*Wah saptáh jismeh lówar kí kripá aur anugrah kí prarthaná karne ká din partá hai.*

EM-BEZZ'LE, *v.* (Fr. *emblem*) to appropriate by breach of trust—*Khiyánat k., gabn k., tasarruf k.*—*Sauñpi hui vastu wá dravya ko viswásaghat karke khá jáná, viswásaghat karke urájána chatjána nigaljáná wá dakárjáná.*

EM-BEZZ'LE-MENT, *n.* the act of embezzling—*Khiyánat, gabn, tagallub, tasarruf, kisi kí zimma kí hui daulat yá mál ká tasarruf*—*Par dhan viswásaghat se urána, sauñpi hui vastu ko chhal se urána.*

EM-BLAZE', *v.* (en, *S. blase*) to adorn with glittering embellishments—*Jhalak-dár shai se árásta k.*—*Jhalkána, chamkána, alañkár se sóbhit k. wá jhalkána.*

EM-BLA'ZON, *v.* to adorn with figures of heraldry, to deck in glaring colours—*Amíri darje ke nishánon se zeb d., chamak-dár rang lagá-kar zeb d.*—*Kulínapad ke chihn likhkar sóbhit chatkile rang se sóbhit k. wá singárná.*

EM-BLA'ZON-ER, *n.* one who emblazons—*Amíri darje ke nishánon se zeb d. w., chamak-dár rang lagá-kar áráish k. w.*—*Kulínapad ke chihn likhkar sóbhit k. w., chatkile rang se singárne w.* [shán]—*Dhalón par chitra wá kulínapad ke chihn.*

EM-BLA'ZON-RY, *n.* pictures on shields—*Dhalón par taswíreh yá amíri darjón ke ní-*

EM-BLEM, *n.* (Gr. *emblem*) enamel, a picture, a figure, a representation; *v.* to represent by similar qualities—*Mínd, jilá, taswír, shakl, sárat, 'alámat, nishán, imá, shabih; v. mushábih khássiyyaton se záhir k.*—*Jaráú kám, chitra, murti, ákar, chihn, lakshan,*

*nidarsán, ádurá; v. sadris dharm wá gun se prakás k.*

EM-BLE-MÁ'TIC, EM-BLE-MÁ'T'ICAL, *a.* comprising an emblem, using emblems, allusive—*'Alámat-dár, nishán-dár, ramz-dár, imá k. w.*—*Chihuakári, nidarsánakári, língi, lákshanik, súchak, uddesak.*

EM-BLE-MÁ'T'ICAL-LY, *ad.* by emblems—*'Alámatán, isháratan*—*Lákshanik prakár se, nidarsánakram se, súchaná karne kí riti se.* [sañket ka nírupak]

EM-BLEM'A-TIST, *n.* an inventor of emblems—*'Alámatón ká m'jid*—*Chihn lakshan wá*

EM-BLEM'A-TIZE, *v.* to represent by an emblem—*'Alámat se záhir k., ramz yá imá se dáyán k.*—*Chihn lakshan wá sañket se prakás k.*

EM-BLE-MENTS, *n. pl.* (Fr. *en, blé*) profits arising from lands sown—*Ábád zamín ká*

- fāida*, *jōti* bōi *hūi āraṣi kā mānāṣi*—Jo arth wā lābh ūṭhī bhūmi se kōṭā hai.
- EM-BOD'Y**, *v.* (en, S. *body*) to form into a body, to incorporate—*Mujassam k.*, *ek saṅg jorṇā yā milānā<sup>b</sup>*—*Ekāṅgi k.*, *ek śarīrī k.*, *saṅgrah k.*, *ekatra k.*, *ek k.*
- EM-BOLD'EN**, *v.* (en, S. *bold*) to make bold, to encourage—*Dīter k.*, *himmāt d.*, *kā-tir-jam' k.*—*Dī'ithā wā dhīth k.*, *dhīṭhas d.*
- EM'BO-LUS**, *n.* (Gr. en, *ballo*) something inserted or acting in another—*Kōi shai jo dūsrī ke andar dālī jāti hai yā kār kartī hai*—*Kōi vastu jo dūsrī ke bhītar paitḥāī jāti hai wā kām kartī hai.*
- EM'BO-LISM**, *n.* insertion of days or years to produce regularity of time, intercalation—*Din yā sūl kā milānā jismēn waqt meṅ darābarī ho jis tarāh se adhik mās yā malmās*—*Din wā baras kā milā denā jismēn samay ke bich meṅ garbar na ho, adhikadivasanivesan, adhikavarshanivesan.*
- EM-BOSOM**, *v.* (en, S. *bosom*) to hold in the bosom, to inclose, to surround—*Chhātī se lagānā<sup>b</sup>*, *god meṅ lenā<sup>b</sup>*, *gale ligānā<sup>b</sup>*, *ghernā<sup>b</sup>*, *gher-lenā<sup>b</sup>*, *garernā<sup>b</sup>*.
- EM-BOSSE'**, *v.* (Fr. en, *bosse*) to form with protuberances, to engrave with relief—*Gul jarnā*, *phūl jarnā<sup>b</sup>*, *munabbat k.*, *khod kar yā kāṭ-kar naqsha banānā*—*Phūlī jarnā*, *khodkar wā kāṭkar ubhṛā huā kām banānā.*
- EM-BOSSEMENT**, *n.* a prominence, raised work—*Gul jarnā*, *naqqāshī kā ūchā kām*, *ubhṛī hūi naqqāshī*—*Phūlī*, *phūl*, *būtā*, *khodkar ubhṛā huā kām jo banāyā jāti hai.*
- EM-BOTTLE**, *v.* (Fr. en, *bouteille*) to put into a bottle, to confine in a bottle—*Ek chhīsi meṅ band k.*—*Ek kachapātr meṅ mūndnā*, *kāñch ki kuppi meṅ mūndnā.*
- EM-BOW'**, *v.* (en, S. *bugan*) to bend, to arch, to vault—*Jhukānā<sup>b</sup>*, *mīhrāb banānā*, *qubba banānā*—*Nawānā*, *dhanurākāī banānā*, *khopre wā hāñrī ke ākār banānā*, *toranā-kār banānā.*
- EM-BOW'EL**, *v.* (Fr. en, *boyau*) to take out the entrails, to sink in another substance—*Antṛī nikālṇā<sup>b</sup>*, *dūsrī shai meṅ dūbānā yā gārnā*—*Ant nikālṇā*, *peṭ chīrnā*, *dūsrī vastu meṅ gārnā wā dhasānā.*
- EM-BOW'EL'ER**, *n.* one who embowels—*Antṛī nikālṇe w.*, *dūsrī chīz meṅ dūbāne yā gārṇe w.*—*Antēn nikālṇe w.*, *dūsrī vastu meṅ gārṇe wā dhasāne w.*
- EM-BOWER**, *v.* (en, S. *bur*) to place in a bower, to lodge, to build—*Ek kunj meṅ basānā yā rakhnā<sup>b</sup>*, *rahnā<sup>b</sup>*, *banānā yā ghar ūṭhānā<sup>b</sup>*.
- EM-BRACE'**, *v.* (Gr. en, *brachion*) to hold fondly in the arms, to seize ardently, to comprehend, to comprise, to take; *n.* fond pressure in the arms, clasp—*Bagal-gīrī k.*, *āgosh k.*, *bare shauq aur sar-garmi se pakarnā*, *shāmīl k. yā h.*, *mushtamīl k. yā h.*, *mundaraj k.*, *lenā<sup>b</sup>*; *n.* *ham-āgoshī*, *bagal-gīrī*—*Kauriyānā*, *chhātī se lagānā*, *gale lagānā*, *god meṅ lenā*, *milānā*, *barī chāh se pakarnā*, *antargat k.*, *samāvishṭ k.*, *grahan k.*; *n.* *ālīngan*, *galbāñh*, *kolā wā kaulā*. [samāves, antargapanā.]
- EM-BRACEMENT**, *n.* clasp, comprehension—*Bagal-gīrī*, *āgosh*, *shumūl*—*Ālīngan*, *galbāñh*.
- EM-BRACER**, *n.* one who embraces—*Bagal-gīrī k. w.*, *āgosh k. w.*, *shāmīl k. w.*, *lene w.<sup>b</sup>*—*Ālīngan k. w.*, *kauriyāne w.*, *antargat wā samāves k. w.*, *grahan k. w.*
- EM-BRACER-Y**, *n.* attempt to corrupt a jury—*Panchōn ko milā lene ki koshish*—*Pañchōn ko milā lene kā udyog.*
- EM-BRĀSURE**, *n.* (Fr.) an aperture for cannon, a battlement—*Top kā jharokhā*, *faṣṭl*—*Agnyastra chhōrne ke liye bhīt meṅ rañḍā*, *rañḍōn se yukt bhīt.*
- EMBRO-CATE**, *v.* (Gr. en, *brecho*) to moisten and rub a diseased part—*Badan ke jis hisse meṅ bimārī ho usko sar kar-ke malnā*, *tatārṇā<sup>b</sup>*, *tilā k.*—*Jis aṅg meṅ rog ho use bhīgākar malnā.*
- EMBRO-CĀTION**, *n.* the act of embrocating, the lotion used for embrocating—*Tilā*, *zamād*, *tatārṇā<sup>b</sup>*, *dāvā yā āraq jis se badan malā jāti hai*—*Jis aṅg meṅ rog ho use aushadhīyājāl se malnā*, *ālēran*, *lep*, *aushadhīyājāl.*
- EM-BROIDER**, *v.* (Fr. en, *broder*) to adorn with figured needle-work—*Kār-chobī k.*, *gul-būtā k.*—*Būtā nikālṇā*, *būtā kārṇā*. [kārṇe wā nikālṇe w.]
- EM-BROIDER-ER**, *n.* one who embroiders—*Gul-kār*, *sar-doz*, *chikan-doz*, *kār-chob*—*Būtā*
- EM-BROIDER-Y**, *n.* ornamented needle-work—*Gul-kārī*, *būṭe-kārī<sup>b</sup>*, *chikan-dozī*, *kār-chobī*, *sar-dozī*—*Būṭe kā kām.*
- EM-BRŌIL'**, *v.* (Fr. en, *brouiller*) to disturb, to confuse, to entangle—*Mustarīb k.*, *darham-barham k.*, *phaṣānā yā phaṣānā<sup>b</sup>*—*Vyākul k.*, *ghabrā d.*, *uljhānā.*
- EM-BRŌILMENT**, *n.* confusion, disturbance—*Istirāb*, *darhamī*, *barhamī*, *faṣād*, *hangāma*—*Ghabrahāt*, *vyākulatā*, *harbarī*, *halchāl*, *dāmāḍol.*
- EM-BRŪE'**. See **LEBRUE**.
- EMBRY-O**, **EMBRY-ON**, *n.* (Gr. en, *bruo*) the offspring yet imperfect in the womb, the rudiments of any thing unformed; *a.* yet imperfect or unfinished—*Janīn*, *paidā h. w.*, *bachche ki pahīl sūrat qabl hone ke*, *kisī chīz ki pahīl hālāt qabl hone ke*; *a.* *nāqis*, *nā-tamām*—*Gābh*, *garbh*, *garbhasthābālāk ke pratham avayav*, *kisī vastu kā ārambh*, *banne ke pahīle kisī vastu ki pratham dasā*, *a.* *khapṭit apūrṇ wā samāpta*, *adhūrā.*

- E-MEND'**, *v.* (L. *e, menda*) to correct—*Durust k., sahīh k., islāh k.*—*Thik k., śodhanā, Ēm-en-dā-tiōn, n.* correction improvement—*Durustī shikhat, islāh, ārastagi, bih-tari*—*Śodhan, suddhi, parishkā, śreyastwa.*
- ĒM'EN-DĀ-TOU**, *n.* a corrector, an improver—*Durust k. w., sahīh k. w., islāh k. w., bih-tar k. w.*—*Śodhak, saśśodhak, uttamatar k. w., sudhārne wā sa'wārne w.*
- E-MĒN'DA-TO-RY**, *a.* contributing correction—*Durust k. w., islāh k. w., sahīh k. w.*—*Śodhak.* [*zabarjad, sabz rang kā jawāhīr*—*Panū, marakat.*]
- ĒM'E-RALD**, *n.* (Fr. *emeraude*) a precious stone of a greer colour—*Zumurrud, sabza.*
- E-MĒRGE'**, *v.* (L. *e, mergo*) to rise out of, to issue, to proceed—*Hālat-i-garqi se ūpar ānā, tulū h., hādīs h., nikūnā, ānā*—*Magnāvasthā se ūpar ūhnā, udit h., nikasnā, ūhnā, nisarpā.*
- E-MĒR'GENGE, E-MĒR'GEN-CY**, *n.* the act of emerging, a sudden occasion—*Hālat-i-garqi se ūpar ūhnā, uehkhā, taqāza i-waqt, zarīrat-i-nāgahānī, āfat, hādīsā*—*Magnāvasthā se ūpar ūhnā, uday, ūthan, āksmik prayojan, āksmik kārya wā ūvasyakatā, ājad, vipad, bhīr, khūnch wā khūnch.*
- E-MĒR'GENT**, *a.* rising out of, sudden, casual—*Ūpar nikaltā huā, nāgāh, itisfāgi*—*Ūpar ūhtā huā, unmajjan, āksināt utpanna, āksmik, daivik* [*Ūpar ūhnā.*]
- E-MĒR'STON**, *n.* the act of rising out of—*Hālat-i-garqi se ūpar ūhnā*—*Magnāvasthā se*
- EMERITED**, *a.* (L. *e, meritum*) having done sufficient service—*Kāfi khidmat-guzārī yā kār-guzārī kar-chukne w.*—*Yathesit sēwā kar chukne w.*
- ĒM'ER-ODS**, *n. pl.* (Gr. *haima, rheo*) hemorrhoids, piles—*Bawāsīr*—*Ar-arog.*
- ĒM'ER-Y**, *n.* (Fr. *emeri*) a mineral used in cutting gems and polishing steel—*Kirānj kūrān, sambādā*—*Maṇi kāṇe aur lohā parishkār karne kā dhātū, mahāloh.*
- E-MĒT'IC, E-MĒT'ICAL**, *a.* (Gr. *emco*) causing to vomit—*Qai-ūwar, muqiyi*—*Vamanakāri, vāntid, chhānt karāne w.*
- E-MĒT'IO**, *n.* a medicine that causes vomiting—*Qai kī dawā, muqiyi dawā*—*Vaman-otpādek aushadh, vaman wā chhānt kī aushadh.* [*ho.*]
- E-MĒT'ICAL-LY**, *ad.* so as to cause vomiting—*Jismēh qai ho*—*Jismēh vaman wā chhānt*
- EM-I-CĀTION**, *n.* (L. *e, mico*) a sparkling, a flying off in particles—*Chamkāv, jhalkā-haṭ, chingārī yā chhote chhote tūk ho-kar urnā.*
- E-MICTION**, *n.* (L. *e, mictum*) urine—*Peshāb, mūt*—*Mūtra.*
- ĒMI-GRATE**, *v.* (L. *e, migro*) to remove from one's native country—*Watan ko chhor-kar dūre mulk meṇ jā rahnā, jilā-watan h.*—*Apne deś ko chhor dūre deś meṇ jā rahnā, swadeś ko chhor-kar deśantar meṇ jā basnā, apnā deś chhornā.*
- ĒMI-GRANT**, *n.* one who emigrates; *a.* removing from one country to another—*Wah-shakhs jo apnā watan chhor-ke dūre mulk meṇ bi-d-o-bāsh kare, shahr-badar; a. be-watan, ek mulk ko chhor-kar dūre mulk meṇ jā-ke rahne w.*—*Swadeś ko chhor-kar deśantar meṇ jā basne w., jo jan apne deś ko chhor paradeś meṇ jā base; a. awa-deśatāgi, ek deś ko chhor dūre meṇ jā basne w., anyadeśavāsi.*
- ĒMI-GRĀTION**, *n.* the act of emigrating—*Naql-i-watan, apnā mulk chhor-ke dūre mulk meṇ jā rahnā, jilā-watan*—*Swadeśatāg, deśantar meṇ basne ke nimitta swadeśatāg.*
- ĒMI-NENT**, *a.* (L. *eminēo*) high, dignified, conspicuous, remarkable—*Buland, ūlā, ālī, mu'allā, mumtāz, nām-war, huzurg, buzurg-wār, murtafi, nām-zād, mashhūr*—*Ūnchī, māni, pratāpi, pramukh, utkrishṭ, vi-śiṭ, samunnat, sukhyaṭ, yaśī, nāmī, prasiddh.*
- ĒMI-NERGE, ĒMI-NEN-CY**, *n.* loftiness, height, summit, fame, distinction, a title of honour—*Bulandī, ūnchāi, qulla, choti, nām-warī, nek-nāmī, manzilāt, qadr, buzurgi, raj'at, izzat kā khitāb, hazrat, huzūr*—*Uchchātā, uchehatwa, phungi, śikhar, chūṇā, sukhyaṭi, yaś, nām, prasiddhī, utkrishṭatā, samunnatī, viśiṭatā, pradhānatwa, sambhram, mār'yādasuchak upādhi wā padavī, mahārāj.*
- ĒMI-NENT-LY**, *ad.* highly, conspicuously—*Ziyāda, bahut, zāhīran, mumtāzī se, nām-warī se*—*Ādhik, atisay rūp se, utkrishṭ rūp se, pratāpi wā nāmī rīti se, sukhyaṭi se.*
- ĒMIR**, *n.* (Ar.) a title of dignity among the Turks—*Amīr*—*Tuk deś ke kulīnō ki*
- E-MIT'**, *v.* (L. *e, mitto*) to send forth—*Bhejā, chhornā, nikālā, denā*—*[padavī.*
- ĒM'IS-SARY**, *n.* one sent on a mission, a spy, a secret agent; *a.* looking about, prying—*Harkāra, koi shakhs jo kisi kām ke liye bhejā jatā hai, jāśis; khufiyā kārandā, poshida gumāshṭa; a. idhar udhar dekhā huā, jāśisi kartā huā*—*Jo jan kisi kārya ke nimitta bhejā jatā hai, sandesahar, dūt, bhediya, guptadūt; a. idhar udhar tāktā huā, bhed lagāū, bhed lagatā huā.* [*nirasan, chhūtnā, srāv, utsārg, utkshep.*]
- E-MIS-SION**, *n.* the act of sending out—*Irāsāt, ikhrāj, khurāj*—*Pāthāw, pāthwanā, nikāl,*
- ĒMMET**, *n.* (S. *emet*) an ant, a pistnire—*Chyūṭā, chyūṭi, mātā.*
- EM-MEW'**, *v.* (Fr. *en, mue*) to coop up—*Piñjre waqaira meṇ band k., qatā k., qafas meṇ band k.*—*Piñjre meṇ dāl d., atkānā.*
- E-MOLL'IENT**, *a.* (L. *e, mollis*) softening; *n.* a medicine which softens—*Mulāiyin, mulāim k. w.; n. mulāiyin dawā; mulāim karne-wālī dawā*—*Komalakāri, snigdha-kāri, mridu; n. komalakāri aushadh, snehan, ālep, abhyānjan.*

- EM-OL-LITION, *n.* the act of softening—*Narm k.*, *mulāim k.*—*Komal k.*, *mridu k.*
- EMOLU-MENT, *n.* (L. *e, mola*) profit, advantage, gain—*Naf'*, *sūd*, *manāf'*, *fāida*, *hāsīl*—*Lāth*, *phal*, *artha*, *labdhi*, *prāpti* [Iābhajanak, phaladāyak, hitakāri.]
- EMOLU-MENTAL, *a.* yielding profit—*Fāida-bakhsh*, *fāida-mand*, *sūd-mand*, *mufid*—
- EMOTION, *n.* (L. *e, motum*) a moving of the feelings, passion, agitation—*Jumbish*, *josh-i dīl*, *josh*, *joshish*, *malola*, *garmi*, *qalaq*, *istirār*, *istihāb*—*Man kā qulāw*, *manovikar*, *chittavritti*, *chittavikār*, *manorāg*, *antahkshobh*, *chittakshobh*, *antarveg*.
- EM PALE, *v.* (L. *in, palus*) to fence with a pale, to put to death by fixing on a stake—*Tatī yā ār se gherāw<sup>h</sup>*, *kuth-ghare se gherāw<sup>h</sup>*, *sūli d<sup>h</sup>*, *sūli chahānā<sup>h</sup>*.
- EM-PALE-MENT, *n.* the act of empaling—*Tatī yā ār se gherāw<sup>h</sup>*, *kuth-ghare se gherāw<sup>h</sup>*.
- EM-PAN'NEL. See IMPAN'NEL.
- EM-PARK, *v.* (en, S. *parroc*) to inclose—*Gherāw<sup>h</sup>*, *gherā banāw<sup>h</sup>*.
- EM-PAS'SION. See IMPASSION.
- EM'PHAS-IS, *n.* (Gr. en, *phasis*) stress of the voice on a word or sentence, force impressed by pronunciation : *pl.* EM'PHAS-ES—*Lafz par zor yā zarb*, *talāfuz meñ lafzōñ par zor*, *tākid*—*Guruchohāran*, *dirghochohāran*, *uchehāran meñ sabdōñ par jhatkā*.
- EM-PHATIC, EM-PHATIC-AL, *a.* uttered with emphasis, forcible, striking—*Zor se talāfuz* *kiyā huā*, *tākidī*, *zor-dār*, *muassir*—*Gaurav se uchcharit*, *jhatke se uchcharit wā uchchāran kiyā gayā*, *tejavān*, *prabāl*, *gaurav se ukt*, *tikshn*, *vismayotpādak*, *visnāpak*, *chittaharī*. [Dirghochohāran se, gaurav se, avadhāran se, veg se.]
- EM-PHATIC-AL-LY, *ad.* with emphasis, forcibly—*Ba-tākid*, *zor se*, *darāz talāfuz se*—
- EM-PHY-SÉ'MA, *n.* (Gr.) a puffy tumour—*Pirk<sup>h</sup>*, *phoṛā<sup>h</sup>*. [rūyā<sup>h</sup>.]
- EM-PHY-SÉ'MA-TOUS, *a.* bloated, puffed—*Phepsahā<sup>h</sup>*, *phaphsā<sup>h</sup>*, *phulā<sup>h</sup>*, *siṛā<sup>h</sup>*, *bhabh*.
- EM'PIRE, *n.* (L. *imperium*) the dominion of an emperor, supreme power—*Mamlakat*, *bādsahālat*, *saltanat*, *shāhan-shāhi*, *sultānī*, *tahakkum*, *nihāyat bāpī hukumat*—*Adhirājya*, *rājya*, *rājadhikār*, *prabhutwa*.
- EM'PER-OR, *n.* a monarch superior to a king—*Shāhan-shāh*, *sultān*—*Mahārāj*, *rājādhirāj*, *mahārājādhirāj*, *mayādhīśwar*, *chakravartī*, *sārvabhaum*.
- EM'PRESS, *n.* the wife of an emperor, a female who governs an empire—*Malika*, *shāhan-shāh ki begam*, *jo 'aurat shāhan-shāhī kare*, *wah 'aurat jo bādsahāt par hukm-rānī kartī hai*—*Rajādhirāj ki patnī*, *mahirājapatnī*, *mahārānī*, *jo strī adhirājya karai*.
- EM-PIRIC, *n.* (Gr. en, *peirao*) a quack—*Nim-hakim*, *kachchā tabīb*—*Kashbaid*, *kachchā baid*, *mithiyā chikitsak*, *chhadmavaidya*.
- EM-PIRIC, EM-PIRIC-AL, *a.* versed in experiments, known only by experience—*Tajriba-kār*, *sirf tajribe se jānā gayā*, *sirf āzmūda-kārī se daryāft huā*—*Parikshak*, *kewal parikshā se jānā gayā*.
- EM-PIRIC-AL-LY, *ad.* by experiment—*Tajribe āzmāish yā āzmūda-kārī se*—*Parikshā se*.
- EM-PIRIC-ISM, *n.* dependence on experience without knowledge or art, quackery—*Bagair 'ilm yā hunar ke sirf tajribe yā āzmūda-kārī par bharosā yā takiya*, *nim-hakimī*, *kach-baidā<sup>h</sup>*—*Binā vidyā wā gun ke kewal parikshā abhyās wā bodh par avāmban*, *kachchī vaidagi*, *mithiyā chikitsā*.
- EM-PLAS'TER, *v.* (Gr. en, *plusso*) to cover with a plaster—*Potnā<sup>h</sup>*, *lep churhānā<sup>h</sup>*, *lep-lagānā<sup>h</sup>*, *chīnā-kārī<sup>h</sup>*, *kīpmā<sup>h</sup>*, *tepnā<sup>h</sup>*, *lśnā<sup>h</sup>*, *thopnā<sup>h</sup>*.
- EM-PLAS'TIC, *a.* viscous, glutinous, adhesive—*Lasasā<sup>h</sup>*, *lasilā<sup>h</sup>*, *chipechipā<sup>h</sup>*.
- EM-PLOY, *v.* (L. in, *plico*) to keep at work, to exercise, to use; *n.* business, occupation, agency—*Mashgūl rakhnā*, *naukarī meñ lagānā*, *khiulmat d.*, *mugarrar k.*, *mas-rūf k.*, *sarf k.*, *shuḡl k.*, *istīmāl k.*, *mustāmāl k.*, *istīmāl meñ lānā*; *n.* *shuḡl*, *kār-bār*, *roz-gīr*, *ishtigāl*, *khiidmat*, *lagāw<sup>h</sup>*, *kār-kunī*, *'uhda*, *mansab*—*Niyukt k.*, *kām meñ lagānā*, *lagānā*, *bajhānā*, *rakhnā*, *pravartta k.*, *vyavahār k.*, *kām meñ lānā*; *n.* *kām*, *kārya*, *vyāpār*, *karm*, *vritti*, *kāryodyog*, *bajhāw*, *abhyās*, *pad*.
- EM-PLOY'ABLE, *a.* that may be employed—*Mashgūl rakhe jāne ke qābil*, *istīmāl meñ laye jāne ke qābil*, *mugarrar kiye jāne ke lāiq*, *kām yā khiidmat ke lāiq*, *masrūf hone ke lāiq*—*Niyukt kiye jāne ke योग्या*, *lagāye jāne ke योग्या*, *kārya wā vyavahār ke योग्या*.
- EM-PLOY'ER, *n.* one who employs—*Kām yā khiidmat meñ mashgūl k. w.*, *kār-farmā*, *āqā*, *munib*, *masrūf k. w.*, *shuḡl k. w.*—*Karmadātā*, *kām d. w.*, *kām meñ niyukt k. w.*, *lagāne w.*, *vyavahār k. w.*, *kām meñ lagāne w.*
- EM-PLOY'MENT, *n.* business, occupation—*Shuḡl*, *kār-bār*, *roz-gīr*, *ishtigāl*, *masrūfī*, *lagāw<sup>h</sup>*—*Kārya*, *kām*, *karm*, *vritti*, *kāryodyog*, *vyāpār*, *vyavasāy*, *bajhāw*.
- EM-POI'SON, em-pō'zn, *v.* (L. in, *potio*) to destroy by poison, to taint with poison—*Zahr de-kar mār-dālnā*, *zahr-ālūda k.*—*Vish dekar prān lenā wā mār dālnā*, *vish milānā*, *māhur milānā*. [Māhur dekar mār dālnē w., māhur milāne w.]
- EM-POI'SON-ER, *n.* one who poisons—*Zahr de-kar mār-dālnē w.*, *zahr-ālūda k. w.*—
- EM-POI'SON-MENT, *n.* the act of poisoning—*Zahr de-kar mār-dālnā*, *zahr-ālūdagī*—*Vish dekar mār dālnā*, *māhur kā milānā*. [Bāpīyasthān, hāth wā hāt, arāṅg.]
- EM-PORI-UM, *n.* (L.) a place of merchandise, a mart—*Saudā-garī ki jagah*, *bāzār*—

EM-PÖVER-ISH. See IMPOVERISH.

EM-PÖW'ER, *v.* (Fr. *en, pouvoir*) to give power to, to authorize—*Ikhtiyār d.*, *mukh-tār k.*—*Adhikār d.*, *sāmarthya wā sakti d.*, *samarth k.*

EM-PRISE', *n.* (Fr. *en, pris*) an attempt of danger, an enterprise—*Khatar-nik kām ki koshish yā sa'i, muhim*—*Sahasā, durgakarm kā udyog, dushkar 'arm ki cheshṭi, jokhim.* [besahanā, besahar, kinnā wā kinab.

EMP'TION, *n.* (L. *emptum*) the act of buying—*Kharid*—*Kray, krayakaraḥ, krayan,*

EMPTY, *a.* (S. *amti*) containing nothing, void, unfurnished, barren, vain; *v.* to exhaust, to become empty—*Khālī, tihī, be-sinnān, be-asbā', w' rān, shor, nā-baromand, lā-hāsil, be-fāidu, mukhūḥ, be-mā'ni*; *v. khālī k. yā h., tamām k. yā h.*—*Śūnya, śūnā, chhūnchhā, binā, asajjit, asajja, rikt, sājyā hui nahin, usar, nishphal, aphaḥ, oehlā, vyarth, anarthak; v. nihaitwa k. wā h., chhūnchhā k. wā h.* [k. w.

EMP'TI-ER, *n.* one who empties—*Khālī k. w., tamām k. w.*—*Śūnya k. w., chhūnchhā*

EMP'TI-NESS, *n.* state of being empty, want of substance, unsatisfactoriness—*Khālī yā tihī hone ki hālat, khulā, khulā, nā-khātir-pasandī, rāzi karne ki nā-tyāgat, be-hudagi*—*Śūnyatā, riktatā, nilsāratā, asāratwa, asantoshakatā, atushṭijanakatā.*

EM-PURPLE, *v.* (L. *in, purpura*) to make of a purple colour—*Argawāni k., bainjani raṅg k.*—*Bainjani raṅg k.* [puñ].

EM-PY-É'MA, *n.* (Gg. *en, puon*) a collection of purulent matter—*Pib kā ijmā'*—*Pib kā*

EM-PY'RE-AL, *a.* (Gr. *en, pur*) formed of pure fire or light—*Khālīs ātush yā roshni kā banā huā*—*Nirmal agni wā prakāś kā banā huā.*

EM-PY-RE'AN, EM-PY'RE-AN, *a.* formed of pure fire; *n.* the highest heaven—*Sāf yā Khālīs āg kā banā huā*; *n. falaku-l-aqlāḥ, 'arsh*—*Swachchha agni kā banā huā*; *n. sūkshmagñisthān, uttamaswarg.* [yā bā—*Jale hue tel ki swād wā gandh.*

EM-PY'RE-UM, EM-PY-RE'UM, *n.* the taste or smell of burnt oils—*Jale hue tel kā zāiga*

EM-PY-REU-MAT'IC, EM-PY-REU-MAT'IC-AL, *a.* having the taste or smell of burning—*Jalne kā zāiga yā bā rakhne w.*—*Jalne kā swād wā gandh rakhne w.*

EM-PY'RICAL, *a.* containing the combustible principle of coal—*Patthar ke koele kā ātash gir juz rakhne w.*—*Patthar ke koele kā jwalamyi sār rakhne w.* [pālay-agni.

EM-PY-R'OSIS, *n.* conflagration, general fire—*Ātash-zalagi*—*Dāh, mahāgni, dāwānāl,*

EM-U-LATE, *v.* (L. *emulus*) to rival, to strive to equal or excel—*Mugābalat k., muqā-bala k., barābari k., ham-sarik., ham-chashmi k., ham-sar yā afzul hone ki koshish k.*—*Sparddhā k., hiskā k., samān hone wā jitne kā udyog k.*

EM-U-LATION, *n.* rivalry, contest—*Ham-sari, barābari yā sabqat ki khwāhish, ham-chashmi, muqābala*—*Sparddhā, āsparddhā, hiskā, dūstre ke samān hone wā use jitne ki ichchhā wā cheshṭā.*

EM-U-LATIVE, *a.* inclined to emulation—*Hiskā k. w.<sup>h</sup>, ham sari ki khwāhish k. w., sabqat-khwāh*—*Sparddhā, dūstre ke samān hone kā udyog k. w., dūstre ke jitne kā udyog k. w.*

EM-U-LA-TOR, *n.* a rival, a competitor—*Mugābalat k. w., mu'ariz, ham-talab, muqābil, sabqat-khwāh, dūstre se barh jāne ki khwāhish yā tadbir k. w.*—*Sparddhākāri, dūstre ke samān hone wā uske jitne kā udyog k. w.*

EM-U-LA-TRISS, *n.* a female rival—*Ek 'aurat jo ham-sari kare, sabqat-khwāh 'aurat*—*Sparddhākāri stri, dūstre ke samān hone wā uske jitne kā udyog karnewāli stri.*

EM-U-LOUS, *a.* desirous to excel, rivalling—*Sabqat-khwāh, dūstre se barh jāne kā khwā-hān, ham-sari yā ham-chashmi k. w.*—*I dūstre ke jitne kā āblilāshī, dūstre se barh jāne kā ākāṅkshī, hiskā k. w., sparddhākāri.*

EM-U-LOUS-LY, *ad.* with desire of excelling—*Sabqat-khwāhī se, dūstre se barh-jāne ki khwāhish se*—*Dūstre ke jitne ki ākāṅkshā se, dūstre se barh jāne ki ichchhā se.*

E-MUL'GENT, *a.* (L. *e, mulgeo*) milking or draining out—*Duhne w.<sup>h</sup>, duh-lene w.<sup>h</sup>, dūchan-hārā<sup>h</sup>.*

E-MU'SION, *n.* a soft liquid medicine—*Ek mulāim raqīq dawā*—*Pine ki aushadh.*

E-MUNC'TO-RY, *n.* (L. *e, muncum*) a secretory gland, a duct—*Badan ki gilāzat ke nikulne ki rāh, nalī*—*Śāriamalapath, śāriramalapadwār, nal, śirā.*

E-MUS-CATION, *n.* (L. *e, muscus*) the act of freeing from moss—*Kāt chhurānā<sup>h</sup>.*

EN-ABLE, *v.* (en, S. *abal*) to make able, to empower—*Quwwat d., taqwiyat d., qudrat d., tāiq k.*—*Samarth k., sakti d., sāmarthya d., kshamatā d.* [Samarthya kā d.

EN-ABLE-MENT, *n.* the act of enabling—*Quwwat-dihī, taqwiyat-dihī, tāqat-bakhshī*—*EN-ACT', v.* (L. *in, acture*) to perform, to establish by law, to decree—*Karnā<sup>h</sup>, bā-taur āin ke hukm k., āin ke rū se muqarrar k., thahrānā<sup>h</sup>, fatwā d., farmānā, amr k.*—*Sādhana, vyavasthā ke dwārā nishpanna k. wā siddh k., vyavasthā k., ājnā k., vidhān k.*

*d.*—*Kisī vyavasthā ke dhāṅche wā kharre ko vyavasthā thahrānā.*

EN-ACT'MENT, *n.* the passing of a bill into a law—*Kisī āin ke musawwade ko āin qarār*

EN-ACT'OR, *n.* one who enacts—*Āin jāri k. w., karne w.<sup>h</sup>, kisī āin ke musawwade ko āin qarār d. w.*—*Sādhak, kartā, vyavasthāpak, kisī vyavasthā ke dhāṅche wā kharre ko vyavasthā thahrākār prachalit k. w.*

- EN-ĀL/LA-GE, *n.* (Gr.) a figure making some change in the mode of speech—*Ek tarīqa jiske rū se roz-marra ki guft-gū meñ kuchh farq par jātā hai—*Alaukār ki ek rīti jiske anusār sādharan bāchit ki dhārā meñ kuchh vikār ho jātā hai.
- EN-ĀM'BUSH, *v.* (Fr. *en, bois*) to hide in ambush—*Ghāt meñ chhip-kar baithnā<sup>b</sup>.*
- EN-ĀM'EL, *v.* (Fr. *en, email*) to inlay, to variegate with colours, to form a glossy surface; *n.* a substance used in enamelling, the smooth hard covering of the teeth—*Minā-kārī k., gūn-ā-gūn k., rang-ā-rang k., jilā yā āb d.; n. minā, āb, jilā, dāntōn ke upar jo chiknī aur sukht shai hoti hai—*Jarāū kām k., rang dekar ohitra-vichitra k., pāni d. wā chārhānā; *n.* jarāū kām ke liye ek kāchavat dravya vīśesh, wah chiknī aur karī vastu jo dāntōn ke upar hoti hai.
- EN-ĀM'EL-LING, *n.* one who enameles—*Minā-kār, kaft-gar—*Jarāū kām k. w.
- EN-ĀM'EL-LER, *n.* the art of inlaying—*Minā-kārī, kaft-garī—*Jarāū kām.
- EN-ĀM'OUR, *v.* (L. *in, amor*) to inflame with love, to charm—*Ashiq k., faresta k., shestu k.—*Kāmasakt k., premāsakt k., mugdh k., mohit k., moh lenā, laṭṭu k.
- EN-AM-O-RĀ'DO, *n.* one deeply in love—*Wah shakhs jo 'ishq meñ guṛq rahātā hai—*Atyant kāmasakt jan.
- E-NĀTE', *a.* (L. *e, natum*) growing out—*Phūṭ kar nikaltā huā<sup>b</sup>.*
- EN-CĀGE', *v.* (Fr. *en, cage*) to shut up, to confine—*Piñjre meñ band k., gafas meñ band k., quid k.—*Piñjre meñ mūnd d., aṭkānā, piñjre meñ dāl d.
- EN-CĀMP', *v.* (L. *in, campus*) to pitch tents, to form an army into a camp—*Khima yā khatmā k. yā dālnā, lashkar ko khime yā khatme meñ mugim k.—*Derā dālnā wā k., senā ko dere meñ basānā.
- EN-CĀMP'MENT, *n.* the pitching of tents, a camp—*Khima kā k. yā dālnā, mukhāiyam, khare hue khime—*Parāw, dere kā dālnā wā k., khare hue dere. [bethan chārhānā.
- EN-CĀSE', *v.* (Fr. *en, caisse*) to inclose or hide as in a case—*Qilāf k., band k.—*Lapetnā,
- EN-CAUSTIC, *a.* (Gr. *en, caio*) burnt in; *n.* the art of enamelling—*Andar jalā huā<sup>a</sup>; n. minā-kārī—*Bhitar jalā huā; *n.* jarāū kām.
- EN CAVE', *v.* (L. *in, cavis*) to hide as in a cave—*Goyā kisī gār meñ band k. yā chhipnā—*Mānōn kisī guphā meñ mūndnā wā lukānā. [a. pet se<sup>b</sup>, lapkorī<sup>b</sup>.
- EN-CEINTE', ang-sānt', *n.* (Fr.) inclosure; *a.* with child, pregnant—*Gherā<sup>b</sup>, bārā<sup>b</sup>.*
- EN-CHAFE', *v.* (Fr. *en, chauffer*) to enrage, to irritate, to provoke—*Khafā k., diqq k., chhernā<sup>b</sup>—*Kruddh k., rusht k., chihānā, khijhānā.
- EN-CHĀIN', *v.* (L. *in, catena*) to fasten with a chain, to bind—*Zanjira-band k., bāndh-nā<sup>b</sup>—*Siklī se bāndhnā, baddh k., aṭkānā.
- EN-CHĀNT', *v.* (L. *in, cantum*) to act upon by sorcery, to charm, to delight—*Afsūn k., jādū k. faresta k., girwida k., nihāyat khush k.—*Tonā k., toṭkā k., mohnā, moh lenā, mohit k., man har lenā, laṭṭu k., prasanna k. [latkā k. w., aindrajālīk, māyākār.
- EN-CHĀNT'ER, *n.* a magician, a sorcerer—*Sāhir, jādū-gar, afsūn-gar—*Tonabā, toṭkā wā
- EN-CHĀNT'ING, *p. a.* charming, delighting—*Faresta k. w., girwida k. w., dil-kash, dil-fareb, dil-rubā, dil-bar, dil-chasp—*Manohar, manoranjak, paramaharshakar, paramānandā mohi. [ke taur se—Mohne ki rīti se, man har lene ki bhāntī se.
- EN-CHĀNT'ING-LY, *ad.* in a charming manner—*Dil-kashānā, dil-ruhānā, girwida kārne*
- EN-CHĀNT'MENT *n.* magical charms, spells, incantation, irresistible influence, delight—*Afsūn-garī, jādū-garī, sihr, dil-farebī, dil-rubāī, dil-bari, khushi—*Tonā, toṭkā, latkā, māyā, indrajālī, mantramohan, mohan, harsh. [māyini, mohini.
- EN-CHĀNT'RESS, *n.* a female who enchants—*Jādū-garī, afsūn garī, sāhira—*Tonabin,
- EN-CHARGE', *v.* (Fr. *en, charger*) to give in charge or trust—*Havāla k., sipurd k.—*Soṅpnā wā sauṅpnā.
- EN-CHĀSE' *v.* (Fr. *en, caille*) to infix, to adorn by embossed work, to engrave—*Jarnā<sup>b</sup>, jar-kar sundar k<sup>b</sup>, jarāū kām se sundar k<sup>b</sup>, lakṛī patthar yā dhāt par rukhānī yā chhenī se khod-kar koī kām banānā<sup>b</sup>.*
- EN-CHI-RID'ON, *n.* (Gr. *en, cheir*) a little book for the hand, a manual—*Ek chhotī kitāb jise hāth meñ bā-āsānī le-chal sakēn—*Ek chhotī pustak jisko hāth meñ le chal sakāin.
- EN-CH'IRCLE, *v.* (L. *in, circus*) to surround, to environ—*Muhāsara k., ihātā k., halqa bāndhnā—*Ghernā wā gher lenā, berhnā, rūndhnā wā rūndh lenā, pariveshtit k.
- EN-CH'IRCLET, *n.* a small circle, a ring—*Ek chhotā dātra yā halqa—*Ek ohotā maṇḍal vartul wā gherā.
- EN-CLIT'IC, *n.* (Gr. *en, klino*) a particle which throws back the accent upon the preceding syllable—*Harf-i-sāid jiske sabāb se talaffuz kārne meñ zor peshin rukn yā hije par partā hai—*Ek šabd wā šabdāvayav jiske kāran se uchchāran kārne meñ jhatkā purv avayav par partā hai.
- EN-CLOISTER, *v.* (L. *in, clausum*) to shut up as in a cloister—*Goyā hujre goshe yā takiye meñ band k.—*Mānōn mānṛhī wā kuṭī meñ mūnd d.
- EN-CLOSE', *v.* (L. *in, clausum*) to shut in, to surround, to encompass—*Band k., gird k., ihātā k., halqa-bandī k., halqa bāndhnā—*Mūndnā, ghernā wā gher lenā, berhnā, lapetnā, rūndhnā, bārā bāndhnā, pariveshtit k.

EN-CLOS'ER, *n.* one who encloses—*Band k. w., gird k. w., ikāta k. w., halqa bāndhne w.*—*Mūndne w., gherne w., berhne w., rūndhne w., pariveshit k. w.*

EN-CLOS'URE, *n.* the act of enclosing, the thing enclosed or which encloses—*Halqa-bandā, gird k., gheri hui shai, malfūf, muhawwata, sahn, raqaba, ikāta, hisār, halqa, chār-diwāri, lifāfa*—*Gheraw, āvaraw, āveshtan, veshtan, bethan, veshit wā gheri hui vastu, barā.*

EN-COFF'IN, *v.* (Gr. *en, kopinos*) to inclose in a coffin—*Tukfin k., sandūq yā tābūt meñ band k.*—*Savādhiar wā savabhājan meñ mūndnā wā dharnā, mritasārirabbājan meñ dharnā.* [sahsā, barāi.]

EN-COM'UM, *n.* (L.) praise, panegyric—*Ta'rif, tahsin, āfrīn, madh*—*Stuti, pra-*  
*EN-COM'AST, n.* a panegyrist, a praiser—*Muddāh, sanā-khwān, mu'arrif, mādih*—*Guna-*  
*prāsānsak, stutikārī, barāi k. w.*

EN-COM'ASTIC, *EN-COM'ASTI-CAL, a.* containing praise, laudatory—*Ta'rif-āmez, tahsin-āmez, āfrīn k. w.*—*Stutinay, ślāghāmāy, prāsānsak, kirtipraksiśak, gunapra-*  
*kāśak.*

EN-COMPASS, *v.* (L. *in, con, passum*) to enclose, to surround, to go round—*Ikāta k., halqa bāndhnā, gher-lenā<sup>h</sup>, gird k. yā jānā, gird-āwarī k.*—*Barā bāndhnā, berhnā, rūndhnā, āvaraw k., pariveshit k., lapetnā, parikramā k., pheri k. wā d.*

EN-COM'PASS-MENT, *n.* act of encompassing—*Gheraw<sup>h</sup>, gherā<sup>h</sup>, pheri<sup>h</sup>.*

EN-CORE', *aug-cōr', ad.* (Fr.) again; *v.* to call for repetition—*Phir<sup>h</sup>, pher<sup>h</sup>, pher-*  
*pher<sup>h</sup>; v. phir māngnā<sup>h</sup>, pher chāhnā<sup>h</sup>.*

EN-COUN'TER, *n.* (L. *in, contra*) a fight, a battle, a contest a meeting; *v.* to attack, to engage, to fight, to meet—*Jang, jadul, qaziya, kharkhashu, muqābala, mulāqāt; v. hamla k., jadul k., jang k., muqābala k., mulāqāt k.*—*Larāi, yuddh, saṅgrām, jhagī, taūtā, batbherā, jhurmut, samagam, samagati; v. chapāi k., yuddh k., lapnā, samar wā saṅgrām k., milnā.*

EN-COUN'TER-ER, *n.* one who encounters—*Hamla k. w., hamla-āwar, muqābala k. w., dushman, mukhālif, harif*—*Charhāi k. w., yuddh wā larāi k. w., śatu, vairi.*

EN-COUR'AGE, *v.* (L. *in, cor*) to give courage to, to animate, to incite—*Himmat d., dil-āwar k., mustaqill k., jurat d., dil-dāri d., tahrīk d., targib d.*—*Phāhas d., dilāsā d., barhāwā d., barh d.*

EN-COUR'AGE-MENT, *n.* incitement, support—*Tahrīk, targib, taqwīyat, hīfāyat, madad*—*Barh, barhāwā, uttejan, tejovardhan, dilāsā, sahāyā, upakār, anugrah.*

EN-COUR'AGER, *n.* one who encourages—*Himmat d. w., jurat d. w., mustaqill k. w., dil-āwar k. w., tahrīk yā targib d. w., muharrik, qudr-dān, khātir-dār*—*Phāhas d. w., dilāsā d. w., barh d. w., barhāwā d. w., gungānhak, gunagrāhak.*

EN-COUR'AGING, *p. a.* giving hope of success—*Kam-yābi ki ummed d. w.*—*Manoratha-*  
*EN-CREASE'. See INCREASE.* [siddhi kī āsā d. w.]

EN-CROACH', *v.* (Fr. *en, croc*) to intrude, to invade, to advance by stealth—*Be-jā mudākhalat k., dūstre kā istihqāq dakhil k., qadam mārṇā, hadd tornā, charhāi k., āhista āhista-nā-haqq āge burhnā*—*Par kā adhikār wā bhūmi dabā lenā, anyāy se glus parṇā wā hāthi dālūa, chapā jānā, kram se apne adhikār kī simā ko nānglikar dūstre ke adhikār par chapā chalnā wā barh chalnā.*

EN-CROACH'ER, *n.* one who encroaches—*Dast-darāz, be-jā mudākhalat k. w., dūstre kā istihqāq dakhil k. w.*—*Kram se parādhikāragrāsak parādhikārakramak wā parādhina-*  
*dravyagrāsak, dūstre kā adhikār wā dravya dāb lene w.*

EN-CROACH'MENT, *n.* unlawful intrusion—*Dūstre ke istihqāq yā māl ko be-jā dakhil k., dast-darāzi, be-jā mudākhalat*—*Anyāy se paith wā dabāw, kram se parādhikārapra-*  
*veś, parādhikārakraman wā parādhinadravyagrasan.*

EN-CUM'BER, *v.* (en, D. *kommeren*) to clog, to load, to impede—*Bojh d<sup>h</sup>, bojhṇā<sup>h</sup>, bhar-mārṇā<sup>h</sup>, lādṇā<sup>h</sup>, bhāri k<sup>h</sup>, phāṣṇānā yā phāṣṇā<sup>h</sup>, utkānā<sup>h</sup>, rokṇā<sup>h</sup>, āṇā<sup>h</sup>.*

EN-CUM'BRANCE, *n.* clog, load, impediment—*Bhār<sup>h</sup>, bojh<sup>h</sup>, aṭkāw<sup>h</sup>, rukāw<sup>h</sup>, rok<sup>h</sup>, bādḥā<sup>h</sup>.* [chakravat.]

EN-CYC'LI-CAL, *a.* (Gr. *en, kuklos*) circular—*Mudawwar, halqe-dār, gher-dār*—*Gol,*

EN-CYC'LO-PÆ'DI-A, *n.* (Gr. *en, kuklos, paidaia*) the circle of the sciences, a dic-  
*tionary of instruction or knowledge*—*Dāira-i-ilm, jāmi'u-l-ulūm, māma'u-l-ulūm,*  
*lugat*—*Vidyāchakra, vidyāmaṇḍal, vidyāvali.*

EN-CYC'LO-PÆ'DI-AN, *a.* embracing the whole circle of learning and science—*Dāira-i-*  
*ilm, jāmi'u-l-ulūm*—*Vidyāchakramay, vidyāchakravishayak.*

EN-CYC'LO-PÆ'DIST, *n.* one who assists in compiling an encyclopædia—*Muallif-i-dāira-*  
*i-ilm, dāira-i-ilm ke tayyār karne meñ madad d. w.*—*Vidyāchakrakarta, vidyācha-*  
*kṛta ke banāne meñ sahāyak.* [dālā huā<sup>h</sup>.]

EN-CYST'ED, *a.* (Gr. *en, kustis*) inclosed in a vesicle or bag—*Thaili meñ lapetā yā*  
*END, n.* (S. *ende*) conclusion, termination, extremity, limit, death, final, doom, pur-  
*pose, design; v.* to terminate, to conclude, to finish, to cease, to die—*Ikhtitām, khāti-*  
*ma, tamāmī, ākhir, kunāra, hadd, mant, rihlat, 'āqibat, maqsad, natīab, qaraz,*

*murād* ; v. *tamām k. yā h.*, *khatm k. yā h.*, *ākhir k. yā h.*, *sar-anjām d.*, *mauqūf k. yā h.*, *nest k. yā h.*, *ma'dūm k. yā h.*, *halāk h.*, *marnā<sup>h</sup>* — *Samāpti*, *nirvritti*, *avasān*, *ant*, *śesh*, *sira*, or *chhor*, *toṅk*, *agra*, *śikhā*, *simā*, *avadhi*, *maran*, *nās*, *vinās*, *dehakhay*, *mrityu*, *pariṇām*, *āsay*, *abhiprāy*, *arth*, *manorath* ; v. *samāpt k. wā h.*, *śesh k. wā h.*, *chukānā wā chuknā*, *pūrā k. wā h.*, *nivritta h.*, *jātā rahnā*, *mrityu pānā*, *śarir tyāg k.*

END'ING, *n.* conclusion, termination — *Khātima*, *tamāmī* — *Śesh*, *ant*, *samāpti*.

END'LESS, *a.* without end, perpetual — *Be-intihā*, *be-hadd*, *nā-mutanāhi*, *mudāmī*, *dāim* — *Anant*, *apār*, *aparyant*, *nirantar*. [tar, nitya.]

END'LESS-LY, *ad.* incessantly, perpetually — *Lagū-tār<sup>h</sup>*, *hamesha*, 'ula-d-dawām — *Niran-*

END'LESS-NESS, *n.* endless extension or duration — *Be-haddī*, *be-intihāi*, *dawām*, *hameshagī* — *Anantatā*, *aparyantatā*, *anant vistar*, *nityatā*.

END'LONG, *ad.* length-ways, in a line — *Lambā-lambā<sup>h</sup>*, *lambān meṅ<sup>h</sup>*.

END'WISE, *ad.* on end, erectly — *Kharā<sup>h</sup>*.

EN-DAM'AGE, *v.* (L. *in, damnum*) to injure, to harm, to prejudice — *Nuqsān k.*, *zarar pakūnichānā*, *khalāl k.* — *Vyāghāt k.*, *kshatī k.*, *hānī k.*, *apakār k.*

EN-DAM'AGE-MENT, *n.* injury, loss — *Nuqsān*, *zarar*, *khalāl* — *Hānī*, *apakār*, *kshatī*.

EN-DAN'GER, *v.* (Fr. *en, danger*) to put into hazard, to bring into peril — *Khatre meṅ dālnā*, *āfat yā khauf meṅ phenknā*, *mukhātara k.* — *Sausayāpanna k.*, *saṁsayasth k.*, *sandehasth k.*, *jokhim meṅ dālnā*.

EN-DAN'GER-MENT, *n.* hazard, peril — *Khatru*, *āfat kā khauf*, *bīm* — *Saṁkaṭ kā bhay*, *vipat kā saṁsay*, *jokhim*. [k., snehapātra k.]

EN-DEAR, *v.* (en, S. *dyre*) to make dear, to make beloved — 'A'iz k., *pyārā k<sup>h</sup>* — *Priya*

EN-DEAR-MENT, *n.* cause of love, affection — *Muhabbat kā najīb*, *ulfat kā sabab*, *ulfat*, *muhabbat* — *Premakāraṇ*, *snehakāraṇ*, *priyatā*, *prein*, *snehī*, *anurāg*.

EN-DEAV'OUR, *n.* (Fr. *en, devoir*) an effort, an attempt ; v. to attempt, to try — *Sa'i*, *juld-o-juhūd*, *qasd*, *koshish* ; v. *sa'i k.*, *qasd k.*, *koshish k.* — *Udyog*, *cheshtā*, *yatn*, *upakram* ; v. *udyog k.*, *cheshtī k.*, *yatn k.* [yati k. w., cheshtī k. w.]

EN-DEAV'OUR-ER, *n.* one who endeavours — *Sa'i*, *koshish k. w.*, *qasd k. w.* — *Udyogi*,

EN-DEM'IC, EN-DEM'IC-AL, EN-DE'MI-AL, *a.* (Gr. *en, demos*) peculiar to a country — *Kisī mulk ke tiye khāss* — *Viśesh deś meṅ vyāpt wā utpanna*, *kisī deś ke nimitta-viśesh*.

EN-DEN'I-ZEN, *v.* (W. *dinasiddyn*) to make free, to naturalize — *Kisī gair mulkī ko apne mulk kī istihgāy bakhshnā*, *kisī gair mulkī ko apne mulkiyoh meṅ dākhil kar lenā sharik k. yā shāmīl k.* — *Kisī videśī ko apne deś kā adhikār d.*, *kisī videśī ko*

EN-DITE. See INDITE. [apnānā arthāt apne deś ke logoh meṅ giṇnā.]

EN-DORSE', *v.* (L. *in, dorsum*) to write on the back of a bill of exchange, to assign by writing on the back, to give sanction or currency to — *Hundī kī pusht par dast-khatt k.*, *pusht par likh-kar mantuqāt yā farokht k.*, *manzūr yā rāj k.* — *Hundī kī pith par likhnā*, *sakārnā*, *huṁlī kī pith par likhkar bechī k.*, *grahan k.* — *Wā prachalit k.*

EN-DORSE'MENT, *n.* the act of endorsing, that which is written on the back of a bill — *Hundī kī pusht par likh-kar farokhtagi*, *hundī kī pusht par jo navishta hotā hai*, 'ibārāt zahri, *tukhrī zahri*, *dast-khatt zahri* — *Hundī kī pith par likhkar bechī*, *huṁlī kī pith par kā lekhi*, *sakār*.

EN-DORSE'ER, *n.* one who endorses — *Hundī sakārne w. yā bechne w<sup>h</sup>*.

EN-DOW', *v.* (L. *in, dos*) to furnish with a portion, to settle upon, to enrich — *Jahez d.*, *waqf k.*, *bakhshnā* — *Yautuk d.*, *stridhan d.*, *vritti d.*, *devaswadān k.*, *denā*, *yukt k.*

EN-DOW'MENT, *n.* the act of settling upon, the fund settled, a gift of nature — *Jahez-dihī*, *jāc-dād-bakhshī*, *waqf*, *niyāz*, *Khudā-dād wasf yā jaukar* — *Yautukadān*, *stridhanadān*, *vritti*, *devaswa*, *nibandh*, *swābhāvīk guṇ wā śakti*.

EN-DUE', *v.* (L. *induo*) to supply with, to invest with, to furnish — *Sar-ba-rāh k.*, *bakhshnā*, 'atā k., 'ināyat k. — *Denā*, *sampanna k.*, *yukt k.*

EN-DURE', *v.* (L. *in, durus*) to bear, to sustain, to last, to remain — *Bar-dāshī k.*, *sabr k.*, *angeznā*, *der-pā rahnā*, *qāim rahnā* — *Titikshā k.*, *sahnā*, *khatānā*, *ṭiknā*, *tishṭhanā*, *chirasthāyī rahnā*, *rahnā*.

EN-DUR'ANCE, *n.* continuance, patience — *Mudāwamat*, *der-pāi*, *qiyām*, *bar-dāshī*, *sabr*, *tāb* — *Khatāw*, *ṭikāw*, *sthiṭi*, *sthāyitwa*, *titikshā*, *sahan*, *sahanasīlatā*.

EN-DUR'ER, *n.* one who endures — *Sābir*, *bar-dāshī k. w.*, *angezne w.*, *der-pā rahne w.*, *qāim rahne w.* — *Sahanhār*, *sahane w.*, *khatāne w.*, *ṭikne w.*, *chirasthāyī*.

EN-E-MY, *n.* (L. *in, amicus*) a foe, an adversary, an opponent — *Dushman*, *mukhālīf*, 'adū, *hurīf*, *mudda's* — *Śatru*, *ripu*, *ari*, *vairī*, *dweshī*, *pratirodhi*.

ENER-GY, *n.* (Gr. *en, ergon*) power, force, vigour, efficacy, spirit — *Quwwat*, *quwat*, *tāqat*, *zor*, *qudrat*, *asār*, *matānat* — *Bal*, *śakti*, *paurush*, *sāmārtiya*, *prabhāw*, *ras*, *tej*.

EN-ER-GET'IC, EN-ER-GET'IC-AL, *a.* forcible, active, vigorous, powerful, efficacious — *Muzbūt*, *chust-o-chālāk*, *quwī*, *zor-āwar*, *qādir*, *musīr*, *matīn* — *Balawān*, *phurtīlā*, *prabal*, *śaktiman*, *tejaswī*, *viryawān*, *gupakārī*.



EN-ER-GÉTICAL LY, *ad.* in an energetic manner—*Quwwat se, qudrat se, asar se, matá-nat se*—*Sakti se, bal se, pauraśh se, tej se.*

EN-ER-GIZE, *v.* to give energy, to excite action—*Táqat bakhshná, mutaharrik k.*—*Saktimán k., śakti d., uksána, kámi meñ pravritta k.*

EN-ER-GIZ-ER, *n.* one that gives energy—*Táqat yá quwat bakhshne w., táqat-bakhsh, mutaharrik k. w.*—*Sakti d. w., śaktidatá, kisi kámi meñ pravartak*

EN-ERVE, *v.* (L. *e, nervus*) to weaken, to make feeble; *a.* weakened—*Kam-zor k., ná-tawáñ k., za'if k., ná-quwat k., ná-mard k.; a. za'if, ná-tawáñ*—*Durbal k., śithil k., kshín k., śaktihín k.; a. kshín, śithil, durbal.*

EN-ER-VATION, *n.* the act of weakening—*Ná-tawáñ k., ná-tawáñ, za'ifi, zu'f, kam-zori, ná-quwatí*—*Śithil k., tejoharan, śaktiháni, viryakshay.*

EN-ERVE, *v.* to weaken, to render feeble—*Kam-zor k., ná-tawáñ k.*—*Śithil k., durbal k. śaktihín k.* [k., nihśakti k., śaktihín k., śithil k.]

EN-FEEBLE, *v.* (Fr. *en, foible*) to weaken—*Kam-zor k., ná-tawáñ k., za'if k.*—*Durbal*

EN-FEOFF, *v.* (L. *in, fides*) to invest with possession, to surrender—*Qabza d., hawála k., jae dúd d.*—*Swatwa d., vittidán k., sauñpná. [twadán, vittidán, sauñp, samarpay.*

EN-FEOFFMENT, *n.* the act of enfeoffing—*Qabza-díhi, hawála k., jae-dúd-bakhshí*—*Swat-*

EN-FI-LÁDE', *n.* (L. *in, filum*) a straight passage; *v.* to pierce in a straight line—*Sidhi ráh; v. sidhe khatt meñ chhedná*—*Sudhá márg bát wá path; v. sudhi lakir meñ chhedná wá bedhna.*

EN-FORCE', *v.* (L. *in, fortis*) to strengthen, to urge with energy, to put in execution—*Mazbút k., qanik, mustahkam k., taqwiyat d., tákid k., 'amal meñ láná, jári k., ta'mil k.*—*Porhá k., pushk k., driph k., ágrah wá driphatá se kahná, chalána, balse chalána.*

EN-FORCED-LY, *ad.* by violence—*Jabran, bu-zor, zabar-dasti se*—*Bal se, balátkár se.*

EN-FORCEMENT, *n.* the act of enforcing, compulsion, sauction, anything which compels—*Quwat-díhi, taqwiyat-díhi, ta'mil, ijrá, zabar-dasti, zor-áwarí, hukm, jo shai majbúr kare, majbúr karne-wálí chíz*—*Driph k., chalána, balátkár, bal se pravartan wá nishpádan, driphapramáp, baddh karnewálí vastu, bal se wá balátkár se praviitta karnewálí vastu.*

EN-FORCER, *n.* one who enforces—*Majbúr k. w., zabar-dasti se k. w., jári k. w., 'amal meñ láne w.*—*Baddh k. w., balátkár se pravritta k. w., bal wá balátkár k. w., chaláne w.*

EN-FRANCHISE, *v.* (Fr. *en, franc*) to make free, to admit to the privileges of a freeman, to liberate, to naturalize—*Rihá k., khalás k., ázúd k., shakri ke huqúq meñ dákhil k., kisi shahr ke khass huqúq yá ikhtiyár d., mal Masi d., kisi gair-mulk ke dáshande ko apne mulk ke istihqáq yá ikhtiyár bakhshná, watani banána, kisi shahr ke logon meñ shámil k., rais banána*—*Mukt k., chhor d., mochan k., kisi videśi ko apne nagar ke adhikár d., swádhín k., swatantra k., uddhá k., berí kátná, kisi videśi ko swadesiyoñ meñ ginná wá antaigat k., swadesi banána.*

EN-FRANCHISEMENT, *n.* the act of making free, admission to the privileges of a freeman—*Riháí, khalási, makhlaśi, kisi gair-mulk ko apne shahr ke ikhtiyár d.*—*Mukti, uddhár, bandhananoksh, paurañádahikáradán, kisi videśi ko swadesiyoñ ke adhikár d.*

EN-GÁGE', *v.* (Fr. *en, gager*) to bind by contract, to enlist, to embark, to gain, to attack, to employ, to encounter—*Shurt k., qaul-qarár k., áhd-o-paimán k., nuwak rakhná, dálná<sup>a</sup>, phaisáná<sup>b</sup>, jhoikná<sup>b</sup>, hásil k., kashish k., chaspída k., hamu k., mashgúl k., masrif k., maidán k., muqábala k., jang k.*—*Hor k., niyam wá prati-jná se baddh k., pan k., bhartí k., rakhná, niyukt k., atkáná, uljháw, dhasáná, laptáná, apne úpar lená, mohaná, ákarshan k., khínchná, charháí k., ákraupan k., lagáná, pravritta k., yuddh k., larná, samághát k.*

EN-GÁGED-LY, *ad.* with attachment—*Chaspúlagi se*—*Anurág se, lagáw se.*

EN-GÁGMENT, *n.* the act of engaging, obligation, employment, fight, conflict—*Pae-ban-dí, muqarrari, ta'ináti, dálná<sup>b</sup>, phaisáw<sup>b</sup>, furz, shurt, qaul-qarár, shugl, mashgála, lafáí<sup>b</sup>, muqábala, jadál, jang*—*Niyukti, atkáw, uljháw, dhasáw, laptáw, prati-jná, niyam, hor, pan avasyakartavya, lagáw, bajháw, pravritti, pravartan, yuddh, sangram, samághát, samar.* [k. w.]

EN-GÁGER, *n.* one who engages—*Qaul-qarár k. w., shurt k. w.*—*Prati-jná k. w., pan*

EN-GÁGING, *p. a.* winning, attractive—*Dil-rubá, dil-chasp*—*Manohar, manoranjak, anuranjak.* [se, manoharatá se.]

EN-GÁGING-LY, *ad.* in a winning manner—*Dil-rubái se, dil-chaspi se*—*Manoranjakatá*

EN-GÁRLAND, *v.* (Fr. *en, guirlande*) to encircle with a garland—*Phúl kí malá se gher lená<sup>b</sup>.*

EN-GÁRRISON, *v.* (Fr. *en, garnison*) to protect by a garrison—*Qal'a kí muháfazat ke liye sipáhi muqarrar ya ta'inát k., qal'a ke sipáhiyoñ se hífazat k.*—*Durg wá koṭ kí rakshá ke nimitta sená niyukt wá sthápít k., durg wá koṭ ke janoñ se bachána.*

EN-GEN'DER, *v.* (L. *in, genus*) to beget, to produce, to cause, to be caused or produced—*Paidá k., janná<sup>b</sup>, lar-pá k., maujúd k., paidá k.*—*Janmáná, utpanna k., upjána, karná, utpanna h.*

- EN-ĠĠEN'DER-ER, *n.* one who engenders—*Paidá k. w., bar-pá k. w.*—Janmáne *w., utpá-dak, upjáne w., karné w.* [maṣak k<sup>h</sup>.]
- EN-ĠĠILD', *v.* (*en, S. gild*) to brighten, to illuminate—*Chamkáná<sup>h</sup>, jhalkáná<sup>h</sup>, chaṣak-EN-ĠĠINE, n.* (*L. ingenium*) a machine—*Kal<sup>h</sup>.*
- EN-ĠĠNEER', *n.* one who constructs or manages engines, one who directs artillery—*Kal-sáz, top-khúne ká kár-kun yá kár-guzár*—Yantrakár, kal banáne *w., kalá<sup>h</sup>ja, agnyastrakaryanirváhak.*
- EN-ĠĠNEER'ING, *n.* the art of an engineer—*Kal-sázi, top-khúne ki kár-guzári yá kár-kuní*—Yantrakár ká vyápá<sup>h</sup> wá karm, kal banáne ki vídyá, agnyastrakaryanirváhak ki vídyá.
- EN-ĠĠNEER-RY, *n.* the act of managing engines, artillery, machination, device—*Kaloñ kú chaliná<sup>h</sup>, top-khána, súzish, bandish, jitrut, tadhir*—Yantroñ ká chaliná, agnyastrádi yuddhasambandhi śastra, bure kárya ke sádhne ke nimitta yatnachintan, drolachintan, yatn, upáy.
- EN-ĠĠIRD', *v.* (*en, S. gyrdan*) to encircle, to encompass, to surround—*Halqa báundhná, muhásara k., gird k., ihata k., gherná<sup>h</sup>*—Maṣṣal báundhná, berhná, chároñ or se ruñdhná, pariveshtit k., gher lená.
- ENGLISH, *English, a.* belonging to England; *n.* the people or language of England—*Inglistáni, Añgrezi; n. aháli-i-Inglistán, Añgrez, Inglistáni zabán, Añgrezi zabán*—Ínglandesáyi, Ínglanddesasambandhi; *n.* Ínglapdesanivási, Íngland ke log, Ínglapdesábhášá, Íngland ki bhášá.
- EN-ĠĠLÚT', *v.* (*L. in, glutio*) to swallow, to fill, to pamper, to glut—*Nigalná<sup>h</sup>, llná<sup>h</sup>, thúsá<sup>h</sup>, phuláná<sup>h</sup>, thánsá<sup>h</sup>, muñhán-muñh bharná<sup>h</sup>, chhak-kar khána yá khiláná<sup>h</sup>.*
- EN-GORGE', *v.* (*Fr. en, gorge*) to swallow, to devour, to gorge—*Nigalná<sup>h</sup>, llná<sup>h</sup>, habak-kar khána<sup>h</sup>, habakná<sup>h</sup>, muñhán-muñh khána<sup>h</sup>, nák-o-nák bharná yá khána<sup>h</sup>.*
- EN-GRAFT'. See INGRAFT.
- EN-GRÁIN', *v.* (*S. gergman*) to dye in grain, to dye deep—*Jigar tuk rañgná, rañg pairasta k.*—Rañg bhimáni wá pachhi k., pakka rang k.
- EN-GRÁVE', *v.* (*Gr. en, grapho*) to cut figures on metals wood or stone, to impress deeply: *p. p.* EN-GRÁVED' or EN-GRÁVEN'—*Dhát lakri yá patthar par kanda kar-ke nírateñ banána, qalam-kári k., naṣṣáki k., naṣṣ k.*—Dhát káth wá patthar par khodkar mürteñ wá chitra banáni, bhali bháñt garoná garáni wá chhápná.
- EN-GRÁVE'MENT, *n.* the work of an engraver, an engraving, the act of engraving—*Kanda-gar ká banáyá huá kám, naṣṣ yá naṣṣa, qalam-kári*—Dhát káth wá patthar par khodkar banáyá huá kám, chitrakhodak ká banáyá huá kám, khodá huá chitra, chitra ká khodná.
- EN-GRÁV'ER, *n.* one who engraves—*Kanda-gar, qalam-kár, muhr-kan*—Dhát káth wá patthar par khodkar mürteñ wá chitra banáne *w., takshak, chitrakhodak.*
- EN-GRÁV'ING, *n.* the art of cutting on metals wood or stone, the picture engraved—*Kandan, kanda-gari, dhāt lakri yá patthar par kanda-gari yá qalam-kári, taswir-i-kanda, naṣṣ, chhápe ki taswir*—Dhát káth wá patthar par khodkar mürteñ banáne ki śilpaividya, chitrakhodak ki vídyá, tal shan, khodá huá chitra, mudrá.
- EN-GRIEVE', *v.* (*L. in, gravis*) to vex—*Ranj d., tussá d., izá d., satáná<sup>h</sup>*—Kurháná, khijhána, duhk wá piṣá d.
- EN-GROSS', *v.* (*L. in, crassus*) to increase in bulk, to seize in the gross, to take the whole, to copy in a large hand—*Motá ya bará k<sup>h</sup>, bi-l-kull pakarná, ek qalam lená, sáf kar ke bare khatt meñ likhná*—Sthul k., parimán meñ barháná, sab ká sab pakarná, sab le lená, spasht rūp se bari lpi meñ likhná.
- EN-GROSS'ER, *n.* one who engrosses—*Bi-l-kull lene w., ek qalam kharid lene w., bare khatt meñ sáf sáf likhne w.*—Sab ká sab lene *w., sab ká sab phile se kray karne w., kune w., spasht rūp se bari lpi meñ likhne w., suvyaktalipikár.*
- EN-GROSS'MENT, *n.* the act of engrossing—*Sab ká sab le lená<sup>h</sup>.*
- EN-GULF', *v.* (*Gr. en, kolpos*) to throw into a gulf, to swallow up, to absorb—*Khalij meñ phenkna, nigalná<sup>h</sup>, jazb k.*—Khál meñ dálná, llná, pí lení wá sokhná.
- EN-HANCE', *v.* (*Fr. en, hausser*?) to raise, to advance, to increase—*Ziyáda k., izád k. yá h., qimat ziyáda k., ziyáda qimat lagána, sangin k., saht k.*—Charháná wá charhná, barháná wá barí ná, mol wá bháw barháná, adhik k., bhári k.
- EN-HANCEMENT, *n.* increase, aggravation—*Ziyádáti, izáfa, beshk, sangini*—Vridhhi, vardhan, barhtí, ádhikya, gurutá.
- EN-HAN'CEER, *n.* one who enhances—*Ziyáda k. w., qimat ziyáda k. w., ziyáda qimat lagána w., sangin k. w.*—Barháne *w., bhaw wá mol barháne w., bhári k. w.*
- EN-HAR-MONIC, *a.* (*Gr. en, harmonia*) that proceeds by very small intervals—*Nsháyat thorá thorá waṣṣa kar-ke chalne w.*—Atyant laghu virám karke chalne *w.*
- EN-IG'MA, *n.* (*Gr. aigma*) a riddle, an obscure question—*Chistán, mu'ammá, luṣz-Paheli, bujhauwal, gūrh prasna, ślesh, dishtkūtak.* [aspashtarth, sandigdiharth.]
- EN-IG M'ATIC, EN-IG-MÁT'ICAL, *a.* obscure—*Qámiz, daṣṣ, nuṣṣlaq, ramz-ámaz*—Gūrh

- EN-IG-MAT-CAL-LY, *ad.* obscurely—*Ramz-ámcezi se, iglág se*—Gúrhata se, aspashtár-thata se. [kahne w., bujhauwal kahne w.]
- E-NIG-MA-TIST, *n.* one who deals in enigmas—*Lug-go, mu'ammá-go, rammáz*—Paheli
- EN-JOIN', *v.* (*L. in, jungo*) to direct, to order, to prescribe—*Kahná<sup>h</sup>, farmáná, hukm k., tákid k.*—Ájñá k., ádes k., vidhán k. [des, vidhán.]
- EN-JOIN'MENT, *n.* direction, command—*Farmán, hukm, tákid, amí*—Ájñá, ádes, nir-
- EN-JOY', *v.* (*Fr. en, joie*) to feel or perceive with pleasure, to delight in—*Khushi ke sáth malám k., páná<sup>h</sup>, kisi shai meñ khushi k.*—Ána:dapúrvak bodh k., bhog k., lahna, bilasna, kisi vastu ki ras lena, kisi vastu meñ ánad k.
- EN-JOY'ABLE, *a.* that may be enjoyed—*Khushi ke sáth kam áne ke láig, jisko bhog sakeñ<sup>h</sup>*—Bhogya, upabhogya, subhogin.
- EN-JOY'ER, *n.* one who enjoys—*Bhog k. w.<sup>h</sup>, páne w.<sup>h</sup>, kisi shai meñ khushi k. w.*—Bhogi, upabhogi, bhokta, lahne w., bilasne w.
- EN-JOY'MENT, *n.* pleasure, happiness, fruition—*'Aish, khushi, árám, ásaish, maza, hazz, bahar, tumattú, nusúl, husúl, fauz, bhog-bilás<sup>h</sup>*—Ánad, hulás, chain, harsh, ámod, suk, bhog, bhukti, sukháswád, sukhábhog. [phúnkna<sup>h</sup>, bharkana<sup>h</sup>.]
- EN-KINDLE, *v.* (*L. in, candeo*?) to set on fire, to inflame—*Jaláná<sup>h</sup>, ág-lagáná<sup>h</sup>, EN-LÁRD', v.* (*L. in, lardum*) to grease, to baste—*Charbi malná, raugan lagá<sup>h</sup>, raugan chupurná*—Med wá teládi malná, ghi wá teládi chuparná.
- EN-LÁRG'E', *v.* (*L. in, largus*) to make greater, to increase, to extend, to amplify, to dilate, to expatiate, to set free—*Kalán k., ziyádu k. yá h., kushádu k. yá h., wási' k. yá h., farák k. yá h., túl-i kalám k., tafsíl-ícar kahná, ázád k., khalás k.*—Bará k., bahána wá baháni, chaklána, chaurána, phailána wá phailná, vágvistár se vyákhyá k., vistár púrvak varpan k., chhor d., mukt k. [Ádhukyapuvak, vistárapuvak.]
- EN-LÁRG'ED-LY, *ad.* in an enlarged manner—*Ziyádoti kushádagi yá túl-i kalámí se*—
- EN-LÁRG'EMENT, *n.* increase, augmentation, expansion, release, copious discourse—*Ziyádoti, afzáish, kushádagi, farákhi, riháí, ázádagi, khalási, túl-i kalámí, muláloga*—Vridhí, barháw, bahití, phailáw, vistár, mukti, chhutí, chhutkárí, vágvistárapuvak vyákhyá, vistár se varpan.
- EN-LÁRG'ER, *n.* one who enlarges—*Ziyádu kalán kushádu yá farák k. w., mulálagan k. w., túl-i kalám k. w.*—Baháne w., adhik k. w., chakláne wá chauráne w., vágvistárapuvak vyákhyáta, vistár se varpan k. w. [munauwar k.—Ujlá k., ujwal k.]
- EN-LIGHT', en-lit', *v.* (*S. on, likhtan*) to supply with light, to illuminate—*Raushan k.*
- EN-LIGHT'EN, *v.* to supply with light, to illuminate, to instruct, to cheer—*Raushan k., munauwar k., núrání k., raushan-tab' k., tarbiyat k., 'aql d., khush k.*—Ujlá k., ujwal k., síkshá k., síkshaná, upadeś d., ánad d., prasanna k., hulsána.
- EN-LIGHT'EN-ER, *n.* one who enlightens—*Raushan k. w., munauwar k. w., raushan-tab' k. w., tarbiyat k. w., 'aql d. w.*—Ujjwal k. w., ujlá k. w., upadeśak, síkshak.
- EN-LINK', *v.* (*Ger. gelenk*) to chain to—*Zanjir se band k., báhum bándhná*—Sikrī se bándhna, kátra jorná wá milána.
- EN-LIST', *v.* (*Fr. en, liste*) to enrol, to register, to engage in public service—*Ísm-narísí k., fihrist yá daftar meñ nim dákhil k., naukár k. yá h., chikra likhná yá likháná*—Nam likhná, nam charhá lená, bharti k. wá h. [bharti.]
- EN-LIST'MENT, *n.* the act of enlisting—*Ísm-narísí, chikre ká likhná*—Nam likhná,
- EN-LI'VEN, en-li yu, *v.* (*en, S. lif*) to make alive, to animate, to excite, to gladden—*Zinda k., himmat d., targib d., uhhárná<sup>h</sup>, chálák k., tez k., khush k., bashshash k.*—Jiláná, sajiv k., sáhas d., dhárhás d., barháwá d., uksána, jagána, satej k., chaták wá phurtílá k., ánad d., ánadit k., prasanna wá tusht k., hulsána.
- EN-LI'VEN-ER, *n.* one that enlivens—*Zinda k. w., himmat d. w., targib d. w., uhhárne w.<sup>h</sup>, chálák k. w., tez k. w., khush k. w.*—Jiláne w., dhárhá d. w., barháwá d. w., nísáne w., jagáne w., satej k. w., ánadit k. w., ánad d. w., hulsáne w.
- EN-MESH', *v.* (*en, Ger. masche*) to entrap, to entangle—*Phande meñ phánsáná<sup>h</sup>, jál meñ pakarná<sup>h</sup>, phánsáná<sup>h</sup>, phánsná<sup>h</sup>.*
- EN-MI-TY, *n.* (*L. in, amicus*) unfriendly disposition, hatred, malice—*Dushmaní, 'adawat, mukhálafat, nafrat, khurimat, bugz, kina, bad-khíráhí*—Virodh, sáturutá, bair, vair, riputá, aritá, ghriná, ghin, dwesil, lág.
- EN-NÓBLE, *v.* (*L. in, nobilis*) to make noble, to dignify, to exalt—*Umráw k., amírí darja d., mu'azzaz k., musharraf k., muhtarim k., sar-faráz k.*—Kulín banána, kulín pad d., sammán k., utkarsh k., unnati k., barháná, utkrishápadasth k.
- EN-NÓBLE-MENT, *n.* the act of ennobling—*Umráw k., amírí-darja-díhí, mi'azzazi, musharrafí, sar-farází*—Kulinapadadan, utkarsh, padavridhí, padasamunati, bharti.
- EN-NUI, án'wó, *n.* (*Fr.*) weariness, lassitude, disgust—*Mándagi, susti, zu'f, nafrat, karáhiyat*—Thakái, gláni, klánti, síthilatá, sránti, ghriná, ghin, aruchi. [kholná.]
- EN-O-DATION, *n.* (*L. e, nodus*) the act of untying a knot—*Gírih-kushái*—Gánth
- EN-NÓRMIOUS, *a.* (*L. e, norma*) beyond rule or measure, excessive, very wicked—*Be-*

- andáz, be-andáza, lá-intihá, 'azim, niháyat, bahut hí ziyáda, shadíd, sakht, niháyat zabún yá kharábi*—Aparimit, atyant, atidusht, atimand, bahut burá, mahápápi.
- E-NÔR'MI-TY**, *n.* depravity, atrocious crime—*Zabáni, khabúsat, kharábi, bad-uslubí, khaláf-dastúri, gunáh-i kultra*—*Atyachár, atidushtatá, aghorata, atiqatak, mahápatak, atipáp, maháp-p.*
- E-NÔR'MOUS-LY**, *ad.* beyond measure—*Be-andáz, lá-intihá*—Aparimit rúp se, atyant.
- E-NÔR'MOUS-NESS**, *n.* the state or quality of being enormous—*Be-andázagi, lá-intihái, bahut hí ziyádati, shiddát, sakhti, niháyat zabúni yá kharábi*—Aparimitatwa, atyantatá, atidushtatá, atimandatá.
- E-NOUGH**, *e-nûf', a.* (S. *genog*) that satisfies desire, sufficient; *ad.* in a sufficient degree; *n.* a sufficiency—*Káfi, wáfi; ad. káfi, az-bas; n. kifáyat, wafá, iktifá, wufúr*—Yatheshit, prachur, bas; *ad.* bas, yatheshit wá prachur rúp se; *n.* ya.
- E-NÔW'**, *a.* the old plural of enough. [cheshtatwa, prachuryya.]
- E-NOUNCE'**, *v.* (L. *e, nuncio*) to declare—*Záhir k.*—Prakásit k., prakat wá pragat k.
- E-NŪN'CI-ATE**, *v.* to declare, to express—*Záhir k., bayán k.*—Prakás k., bolná, kahná.
- E-NŪN'CI-ATION**, *n.* declaration, expression, manner of utterance, intelligence—*Ichár, bayán, talaffuz ká tuwr, talaffuz, 'aql, fahm, fhabar*—Prakášan, varpan, khyápan, uchchará, sanajh, buddhi, juán, medhiá, vijñatá.
- E-NŪN'CI-ATIVE**, *a.* declarative, expressive—*Muqirr, muzhir, ba-khúbi layán k. w.*—Vyaktakári, uchcharák, khyapak, prakásak, ushpathakári.
- EN-QUIRE'**. See **INQUIRE**. [k., prakopit k., bharkáná, jaláná.]
- EN-RAGE**, *v.* (Fr. *en, rage*) to irritate—*Gazab-nák k., barham k., khafo k.*—Kruddh
- EN-RANK**, *v.* (Fr. *en, rang*) to place in ranks or order—*Suf men rakhná yá tartib d.*—Pánti wá pánti meñ rakhná, sanwáná.
- EN-RAP'TURE**, *v.* (L. *in, raptum*) to transport with pleasure, to delight highly—*Khushi ke máre be-khud k., khushi se be-ikhtiyár k., wajd meñ dálná yá k., bag-bág k., niháyat khush k.*—Param harsh se murchchit k., paramánand ke kárap se achet k., nibál k., pulkáná, romáñchit k., paramánandit k.
- EN-RAPT**, *a.* thrown into an ecstasy—*Niháyat khushi se be-khud be-ikhtiyár yá be-hawás*—Harshamohit, harshonmatta.
- EN-RÁV'ISH**, *v.* (Fr. *en, ravir*) to throw into ecstasy, to transport with delight—*Niháyat khushi se be-ikhtiyár be-khud yá be-hawás k., wajd meñ dálná yá k., bag-bág k.*—Paramánand se achet k., harshonmatta k., harshamohit k.
- EN-RÁV'ISH-MENT**, *n.* ecstasy of delight—*Niháyat khushi se be-khud be-ikhtiyári yá be-hawási*—Param harsh se murchchitá, paramabharsh se sudh ká har jáná, harshavés.
- EN-RICH'**, *v.* (en, S. *ric*) to make rich, to fertilize, to store, to supply—*Táli-war yá táli-mund k., tarungar k., daulat-mund k., gani k., pur-zor k., tázu k., jaiyid k., zar-khez k., má'múr k., bakhshná, árásta k., kháb-surat k.*—Dhanádhiya k., dhaní wá dhanawán k., phalavatí k., prabál k., bharná, sobhit k., dená.
- EN-RICH'MENT**, *n.* the act of making rich—*Táli-war k., tarungar k., pur-zor yá jaiyid k., má'múr k., bakhshná*—Dhaní wá dhanawán k., phalavatí wá prabál k., bharná, so-
- EN-RIDGE'**, *v.* (en, S. *rig*) to form into ridges—*Menr yá tilá bananá<sup>h</sup>*. [bhit k.]
- EN-RING'**, *v.* (en, S. *hring*) to bind round—*Gherná<sup>h</sup>, gher-kar bándhná<sup>h</sup>*.
- EN-ROBE'**, *v.* (Fr. *en, robe*) to dress, to clothe—*Libas pahiráná, poshák pahánáná*—Vastra pahanáná, kapre pahánáná.
- EN-RÔL'**, *v.* (Fr. *en, rôle*) to insert in a roll or register, to record—*Daftar yá fihrist meñ mundaraj k., daftar yá fihrist meñ dákhil k., ism-nawisi k.*—Nám likhná, námá-valipatra meñ likhná, námáparisankhyápatra meñ nám chapráná.
- EN-RÔL'MENT**, *n.* the act of enrolling, a register—*Ism-nawisi, daftar, fihrist*—Nám likhná, námáropan, námávalipatra. [tháná<sup>h</sup>.]
- EN-ROOT'**, *v.* (en, Sw. *rot*) to fix by the root—*Jar se lagáná gápná yá ropná<sup>h</sup>, jar bai-*
- EN-ROUND'**, *v.* (L. *in, rotundus*) to environ—*Gherná<sup>h</sup>*.
- EN-SÁM'PLE**, *n.* (L. *exemplum*) a pattern—*Námúna, nazir*—Ádarś, pratimá, upamá.
- EN-SÁN'GUINED**, *p. a.* (L. *in, sanguis*) stained or covered with blood—*Khám-álúda, pur-khám*—Lahu se bhara, lobhlohán, rudhiraunay.
- EN-SCHED'ULE**, *en-shéd'ule, v.* (Gr. *en, schedé*) to insert in a schedule—*Fard yá fihrist meñ mundaraj yá dákhil k.*—Sámagripatra meñ chapráná wá likhná, likh rakhná. [hisár se mahfúz k., mahfúz k.—Mánon kot wá garh se rakshá k., bacháná.]
- EN-SCONCE'**, *v.* (en, Ger. *schanze*) to cover as with a fort, to secure—*Goyá gal'á yá*
- EN-SEAL'**, *v.* (L. *in, sigillum*) to impress—*Nishán k., muhr k.*—Áuk wá chluh k., mudráñkit k., mudráchihnit k., mudrábaddh k.
- EN-SEAM'**, *v.* (en, S. *seam*) to sew up—*Táñkná<sup>h</sup>, síná<sup>h</sup>, si d<sup>h</sup>*. [jaláná.]
- EN-SEAR'**, *v.* (en, S. *searían*) to cauterize—*Dág d., gul d.*—Dagdh k., tapt lohe se
- EN-SEMBLE**, *ang-sám'ble, n.* (Fr.) all the parts taken together—*Mo<sup>h</sup>, gathri<sup>h</sup>, sab mil-kar<sup>h</sup>*. [ármá<sup>h</sup>, bachaná<sup>h</sup>.]
- EN-SHIELD'**, *v.* (en, S. *scylid*) to cover, to protect—*Dhánkná<sup>h</sup>, dhánpmá<sup>h</sup>, dhál se*

EN-SHRINE', *v.* (en, S. *scriu*) to preserve as sacred—*Pák ján-kar mahfúz rakhná*—*Pavitra samajhkar surakshit rakhná wá bachá rakhná*. [*bachaná*<sup>b</sup>]

EN-SHRÓUD', *v.* (en, S. *scrud*) to clothe, to invest, to shelter—*Lapetná<sup>b</sup>, dhāpná<sup>b</sup>*,

EN'SIGN, *én'sin*, *n.* (L. *in*, *signum*) the flag or standard of a regiment, the officer who carries a standard, a badge—*Ek paltan ká nishán, 'alam-bardár, nishán-bardár, 'alámat, patá<sup>b</sup>*—*Sená ká jhānlá wá patáká, patákādhāri, patákāvīhak, dhwajadhāri, chíhn, lakshap*. [*bardāri*—*Patákādhāri ká pad, dhwajadhāri ká pad*.

ÉN'SIGN-QY, *n.* the office of an ensign—*Nishán-bardāri, nishán-bardār ká 'uhda, 'alam-ÉN'SIGN-BEĀR-ER, n.* one who carries a flag—*Nishán-bardār, 'alam-bardār*—*Patákāvā-hak, dhwajadhāri*.

EN-SLĀVE', *v.* (en, Ger. *selure*) to reduce to slavery, to deprive of liberty—*Gulám k., halqa-ba-gosh k., asir k., quid k.*—*Dās banāná, vās k., bañdhua k., swādhinatwa-chyut k., parādhīn k.* [*goshi, asiri*—*Dāsyā, dāsātwa, dāsabhlāw, cherii*].

EN-SLĀVEMENT, *n.* servitude, slavery—*Gulám-sāzi, gulāmi, lawīri-patná<sup>b</sup>, halqa-ba-*

EN-SLĀVER, *n.* one who enslaves—*Gulām k. w., halqa-ba-gosh bunāne w., asir k. w., qaid k. w., giriftār k. w.*—*Dās banāne w., vās k. w., bañdhua k. w., swādhinatwa-chyut k. w., parādhīn k. w.*

EN-SNĀRE', *v.* (en, Dan. *snares*) to entrap, to allure, to take by guile—*Phande se pakarnā, nargalānnā, fureh se giriftār k.*—*Phānsná, phāndná, phuslāná, lubhāná, bahkāná, chíhl kapat wá lobh dikhākar pakarnā*.

EN-SWĀR-ER, *n.* one who ensnares—*Phānsāne w<sup>b</sup>, phānsne w<sup>b</sup>, phānsne w<sup>b</sup>, phuslāne w<sup>b</sup>, lubhāne w<sup>b</sup>, bahkāne w<sup>b</sup>, lālach yā lobh dikhā-kar pakarne w<sup>b</sup>*.

EN-SÓBER, *v.* (L. *in*, *sobrius*) to make sober, to compose—*Parhez gār k., sanjida k.*—*Parimitāchāri k., amatta k., śānt wá dhīr k.* [*rakhnā<sup>b</sup>, gol banāná<sup>b</sup>*].

EN-SPHĒRE', *v.* (Gr. en, *sphaira*) to place in a sphere, to make round—*Gole meñ*

EN-STAMP', *v.* (en, D. *stampen*) to impress as with a stamp—*Thāpnā<sup>b</sup>, chhāpnā<sup>b</sup>*.

EN-SŪE', *v.* (L. *in*, *sequor*) to follow—*Pichhe h<sup>b</sup>, á-jāná<sup>b</sup>, á-parnā<sup>b</sup>, honā<sup>b</sup>*.

EN-SŪRE', *v.* (L. *in*, *securus*) to make certain or secure. See INSURE—*Zimma k., qāim k., yaqīn k., muqarrar k., be-khatar k.*—*Bimā k., sunīshchit k., sthīr k.*

EN-SWĒEP', *v.* (en, S. *swapan*) to pass over rapidly—*Khīnch le-jāná<sup>b</sup>, uñhā le-jāná<sup>b</sup>, jhūr le-jāná<sup>b</sup>*.

EN-TĀB'LA-TURE, *n.* (L. *in*, *tabula*) the architrave frieze and cornice of a pillar—*Sitān ke sir ká nāqsha*—*Ghar ke stambh ká agraabhāg, ghar ke stambh ke mastak ká ābharan ādi*.

EN-TĀIL', *v.* (Fr. en, *tailler*) to settle the succession of an estate so that it cannot be bequeathed at pleasure; *n.* an entailed estate, the rule that limits the succession—*Jāc-dād ki wirāsat ke bād meñ aisā band-o-bast karnā ki jismeñ wah apnī murzi ke mulābhīq hiba na ho-sake*; *n. jāc-dād jo kisi khāss wāris ke tiye muqarrar ho, jāc-dād jo kisi khāss shart-i-wirāsat se chālā átā ho, wirāsat ká muhūd karne-wālā qā'idā, wah qā'idā jis se wirāsat mahūd hotī hai, wirāsat ká qā'idā*—*Sthāwar dhan ko vishay meñ aisā niyam karnā ki jismeñ wah jisko chāheñ usko na de sakeñ, sthāwar dhan ko vishesh kramāgamanūsār se sthīr k.*; *n. kramāgatarikth, sthāwar dhan jo kramāgamanūsār se chālā átā ho, kramāgamanavidhi, uttarādhikāraavidhi, dāyādhikāraavidhi*. [*Paluā k., sidhā k., vās k., vās k., daman k.*]

EN-TĀME', *v.* (en, S. *tamian*) to make tame, to subdue—*Hilāná<sup>b</sup>, rachāná<sup>b</sup>, tābi<sup>b</sup> k.*—

EN-TĀN'GLE, *v.* (en S. *tang*?) to involve, to twist, to confuse, to perplex—*Phāsāná, phānsāná<sup>b</sup>, uljhāná<sup>b</sup>, bhañwar-jāl meñ dālnā<sup>b</sup>, gherná<sup>b</sup>, lapetná<sup>b</sup>, ghabrá d<sup>b</sup>, har-barā d<sup>b</sup>, uljherā dālnā<sup>b</sup>*. [*ghabrāhat<sup>b</sup>, harbarāhat<sup>b</sup>*].

EN-TĀN'GLE-MENT, *n.* involution, perplexity—*Laptāw<sup>b</sup>, uljherā<sup>b</sup>, phānsāw<sup>b</sup>, phānsāwal<sup>b</sup>*,

EN-TĒNDER, *v.* (L. *in*, *tener*) to make tender, to mollify—*Narm k., mulāim k.*—*Komal k., thāndlā k., śānt k.*

ENTER, *v.* (L. *intro*) to go or come into, to initiate, to set down in writing—*Dākhil h., andar jāná yā āná, dākhil k., dar lāná, āgāz karāná, mundaraj k., qalam-band k.*—*Bhitar jāná yā āná, paithná, dhasná, ghusná, praveś k. wā karāná, pravritta k., tānk lenā, likh lenā*.

ENTER-ER, *n.* one who enters—*Andar jāne yā āne w., dākhil h. w., dākhil k. w., dar lāne w., āgāz karāne w., mundaraj k. w., qalam-band k. w.*—*Bhitar jāne wā āne w., paithne w., ghusne w., praveś k. w., praveś karāne w., pravritta k. w., tānk lene w., likhne w.* [*mārg, path, bāt, dwār*].

ENTER-ING, *n.* passage into a place—*Paithne kī rāh, rāsta, darwāza*—*Paithne ká*

EN'TRANCE, *n.* the act of entering, the passage for entering, initiation—*Āmad, dākhil, dar-āmad, rasāi, idkhāl, paithne ká rāsta, darwāza, āgāz, ibtidā*—*Āná, pahuñch, āveś, paith, dwār, praveś, prārambh*.

EN'TRY, *n.* passage, the act of entrance, the act of setting down in writing, beginning—*Rāsta, darwāza, āmad, dar-āmad, rasāi, bāryābī, dākhila, navishāta, āgāz, shurū*—*Mārg, bāt, dwār, gamanāgamanapath, paith, praveś, lekḥ, abhiliḥan, ārambh, prārambh*.

ENT-TER-PÀRLANCE, *n.* (L. *inter*, Fr. *parler*) mutual talk, conference—*Ápas meñ guft-yá, suvál juuáb*—Ápas meñ bāchlit, parāspar sambhāshaṇ, vārtalāp.

ENT-TER-PRĪSE, *n.* (L. *inter*, Fr. *pris*) an undertaking of hazard, an arduous attempt; *v.* to undertake, to attempt—*Muhimm, sakht yá 'azim kām ke liye sa'i, sakht kām, kār-i-'azim; v. zimma lenā, 'azimat k., sa'i k., koshish k.*—Jokhim, durgakarm, kathin karm, kathiu karin ke nimitta cheshṭā wā udyog; *v.* uṭhā lenā, pānw dāhna, ārambh k., udyog wā cheshṭā k.

ENT-TER-PRĪSE-ER, *n.* a man of enterprise—*Muhimm k. w., sakht yá 'azim kām ke liye sa'i k w., sakht kām k. w., kār-i-'azim k. w.*—Kathinakarmavyavasāyī, kathinakarmapravritta. [Jokhimi, kathinakarmavyavasāyī, dīrīh, sāhasī, hiyāi.

ENT-TER-PRĪSE-ING, *p. a.* adventurous, bold—*Jān-bāz, dil-chal, sāhib-i-himmat, diler*—ENT-TER-TAIN', *v.* (L. *inter, teneo*) to treat with hospitality, to keep, to hold in the mind, to amuse, to divert—*Mihmāni k., zigūfat k., rakhnā<sup>h</sup>, naukar rakhnā, dil meñ rakhnā, khash k., dil bahlānā*—Pāhun kā satkār k., sevā meñ rakhnā, man meñ rakhnā, rijhānā, ramānā, man phernā, man bahlānā.

ENT-TER-TAIN'ER, *n.* one who entertains—*Mez-bān, mihmān-dār, naukar rakhne w., dil bahlāne w.*—Satkārī, pāhun kā satkārī, bhṛitya rakhne w., man meñ rakhne w., rijhāne w., prasanna k. w., ramāne w., man pherne w., jī bahlāne w.

ENT-TER-TAIN'ING, *p. a.* amusing, diverting—*Dil-chasp, mufarrih, farhat-angez, dil-bahlānā*—Vinodak, vinodajanak, manoranjak, raṇya, man bhāū, man bhāwana, man bahlāū.

[ne ramāne wā man bahlāne kī rīti se.

ENT-TER-TAIN'ING LY, *ad.* so as to amuse—*Khash karne yā dil bahlāne ke taur se*—Rijhā-ENT-TER-TAIN'MENT, *n.* hospitable treatment, a feast, amusement, diversion—*Mihmānī, mihmān-darī, tuuān, zigūfat, dil-lagī, tafarruz, suvād, dil-bahlāw*—Atithisevā, atithisatkriyā, satkār, utsav, sambhojan, salaabhojan, vinod, vilās, man pher, jī bahlāw.

ENT-THRĀL'. See INTHRĀL.

ENT-THRĀL', *v.* (en, S. *thirliān*) to pierce, to penetrate—*Chhednā<sup>h</sup>, bedhnā<sup>h</sup>, chubhnā<sup>h</sup>*, ENT-THRONE', *v.* (L. *in, thronus*) to place on a throne—*Takht par baithālnā, bād-shāhi darja d.*—Siñhāsan par baithānā, rājā banānā.

ENT-THU'SI-ĀSM, *n.* (Gr. *en, theos*) heat of imagination, ardent zeal—*Sar-garmī, josh, kharosh, tezi, wajd, ta'ussub, shauq*—Uttāp, ugratā, āves, atyutsāh, atyāsakti, paramotsāh.

ENT-THU'SI-AST, *n.* one of a heated imagination elevated fancy or ardent zeal—*Sar-gurm, le-hūla khayāl k. w., pur-shauq yā pur-josh shakhs, muta'ussib, abdāl*—Uttaptabuddhi, vyagrabuddhi, atyutsāhi āvesī atyāsakt wā paramotsāhi jan.

ENT-THU'SI-ĀSTIC, ENT-THU'SI-ĀSTIC-AL, *a.* having enthusiasm, ardently zealous—*Sar-gurm, pur-josh, pur-shauq*—Vyagra, uttapt, āvesī, atyutsāhi, atyāsakt, paramotsāhi. [se, āves se, atyāsakti se, atyutsāh se, paramotsāh se.

ENT-THU'SI-ĀSTIC-AL-LY, *ad.* with enthusiasm—*Sar-gurmī se, josh se, ta'ussub se*—Uttāp ENT-HY-MEME, *n.* (Gr. *en, thumos*) a syllogism of which one of the premises is understood—*Im-i-mantiq nuñ ek dalil jiskā ek qaziya muhtaj yā muqaddar rahtā hai*—Nyāyākār jismeñ ek avayav lupt wā upalakshit rahtā hai, nyūmaikāvayavanāyāvāvesh.

ENT-TICE', *v.* (S. *tihtan* ?) to allure, to attract, to tempt, to incite—*Lubhnā<sup>h</sup>, kashish k., khūchnā<sup>h</sup>, targī d., wargulānnā, tahrīs k. yā d.*—Lobhnā, phuslānā, ākarashān k., bahkānā, lālchānā, puchkārnā, jagānā, uṭhānā, barhāwā d., pravritti janmānā.

ENT-TICE'MENT, *n.* allurement, blandishment—*Igwā, dil-farebī, dil rubāī, nāz, karashma, 'ashwa, nakhra*—Phuslāhāt, ākaishān, pralobhan, lālan, lobhadarsan, chofichlā wā chochlā, hāv, hawbhāv. [ne w<sup>h</sup>.

ENT-TICE'ER, *n.* one who allures to ill—*Phuslāne w<sup>h</sup>, bahlkāne w<sup>h</sup>, bure kām kī or bahlkā-*ENT-TICE'ING-LY, *ad.* in an alluring manner—*Dil-farebī yā dil-rubāī ke taur se, wargulānnē ke taur se*—Phuslāne wā bahlkāne kī rīti se.

ENT-TIRE, *a.* (L. *integer*) whole, undivided, complete, full—*Kullī, musallam, kāmīl, tamām*—Sab, sakal, samagra, akhand, akhil, sampūrp, sārā.

ENT-TIRE'LY, *ad.* in whole, completely, fully—*Bi-l-kull, sar-ba-sar, ek-qalam*—Sarvā, sampūrp rūp se, nihśesh rūp se, sārā, akhil prakār se, samagrātā se.

ENT-TIRE'NESS, *n.* completeness, fulness—*Kulliyat, takmīl, tamām, tamāmī, tamāmīyat*—Sampūrpnatā, samudīy, samastatā, samasti.

ENT-TIRE'TY, *n.* completeness, the whole—*Kulliyat, tamāmīyat, tamāmī*—Sampūrpnatī, akhandatwa, samagrya, samastatā.

ENT-TITLE', *v.* (L. *in, titulus*) to give a title or right to, to dignify with a title—*Zī-haqg k., mustahiqg k., haqq-dāt k., khitāb d.*—Adhikārī k., adukār wā swattwa d., nāmādheya k., padāvī d.

ENT-TI-TY, *n.* (L. *ens*) being, existence—*Hastī, wujūd*—Sattwa, sattā, bhūt, vastu.

ENT-TOIL', *v.* (L. *in, tela*) to ensnare—*Phānsnā<sup>h</sup>, phāndnā<sup>h</sup>, phande yā jāl meñ pakurnā<sup>h</sup>.*

- EN-TOMB', en-tôm', *v.* (Gr. *en, tumbos*) to put into a tomb, to bury—*Gor d., dafn k.*  
—Samādhi meñ dharnā wā gārnā, gārnā. [gār top.]
- EN-TOMB'MENT, *n.* burial—*Dafn, tadfn, gor meñ dafn*—Gār top, garāw, samādhi meñ
- EN-TO-MOL'O-QY, *n.* (Gr. *entoma, logos*) the natural history of insects—*Hasharāt-u-larz-nāma, hasharāt-nāma, kiye-makorōn kā bayān*—Kitāvarṇan, kiye patāṅgōn kā varṇan.
- EN-TÖR-TI-LĀTION, *n.* (L. *in, tortum*) a turning into a circle or round figure—*Ek dāira hulqa yā mudawwar shakl ho-jānā*—Ek vartui wā maḍḍalākār ban jānā.
- EN'TRAILS, *n. pl.* (Gr. *entera*) the bowels—*Añṛiyān<sup>h</sup>, añṛariyān<sup>h</sup>, rode, añṛēn<sup>h</sup>.*
- EN'TRANCE. See under ENTER.
- EN-TRANCE'. *v.* (Fr. *en, transe*) to put into a trance, to put into ecstasy—*Gashī meñ dālnā, sakte yā wajd meñ dālnā, be-khud k.*—Mūrchehāpanna k., mūrchehhit k., achet k., sudh har lenā.
- EN-TRĀP', *v.* (en, S. *trappe*) to catch in a trap, to ensnare—*Phānsnā<sup>h</sup>, phande meñ phānsnā yā bujhānā<sup>h</sup>, phāndnā<sup>h</sup>, phande meñ pakarnā<sup>h</sup>, jāl se pakarnā<sup>h</sup>.*
- EN-TREAT', *v.* (L. *in, tractum*) to beg earnestly, to beseech, to use—*Itlijā k., 'arz k., iltimās k., dar-khwast k., istid'ā k., sulūk k., guft-gū k.*—Ghighiyānā, prārthanā k., girgiranā, savinay prārthanā k., bintī k., chīrauri k., nivedan k., ācharaṇ k., vyavahār k., bātehit k.
- EN-TREAT'ER, *n.* one who entreats—*Itlijā k. w., 'arz k. w., istid'ā k. w., sulūk k. w., guft-gū k. w.*—Prārthak, bintī k. w., chīrauri k. w., nivedan k. w., vyavahār k. w., bātehit k. w.
- EN-TREAT'IVE, *a.* pleading, treating—*Dalil lūne w., 'uzr k. w., 'arz k. w., sulūk k. w., guft-gū k. w.*—Bintī k. w., vinayapūvak prārthanā k. w., ācharaṇ k. w., vyavahār k. w., bātehit k. w. [dar-khwast—Prārthanā, vinati, bintī, yāchanā, chīrauri, nivedan.
- EN-TREAT'Y, *n.* petition, prayer, request—*Itlijā, istid'ā, minnat, guzārish, 'arz, iltimās,*
- EN-TRE-METS, āng'tre-mā, *n.* (Fr.) small dishes set between the principal ones at table—*Chhoti chhoti rikābiyān jo mez par bari bari rikābiyōn ke bich meñ chuni jāti haiñ*—Chhoti chhoti thāliyān jo bhojan ke samay bari bari thāliyōn ke bich meñ dhari jāti haiñ.
- EN-TRE-POT, āng'tre-pō, *n.* (Fr.) a magazine, a warehouse—*Makhzan, ganj, ganjīna, jins-khāna, ashāb-khāna*—Bhāndāgāi, bhāndār, vikreyadravyasālā.
- ĒN'TRY. See under ENTER. [aiñṛthnā<sup>h</sup>, batnā<sup>h</sup>, marornā<sup>h</sup>, lapetnā<sup>h</sup>, lipatnā<sup>h</sup>.
- EN-TWINE', *v.* (en, S. *twinan*) to twine or wreath round—*Bauñriyānā<sup>h</sup>, bhāñjñā<sup>h</sup>,*
- EN-TWIST', *v.* (en, D. *twisten*) to twist or wreath round—*Bauñriyānā<sup>h</sup>, lupetnā<sup>h</sup>, aiñṛthnā<sup>h</sup>, batnā<sup>h</sup>, marornā<sup>h</sup>, lipatnā<sup>h</sup>.*
- E-NŪ'CLE-ATE, *v.* (L. *e, nucleus*) to clear, to explain, to solve—*Sāf k., bayān k., tafsīr k., hall k.*—Spasht k., samjhānā, batānī, bujhānā, kholnā, suljhānā.
- E-NŪ'MER-ATE, *v.* (L. *e, numerus*) to reckon up singly, to number—*Ek ek kar-ke shumār k., hisāb k., shumār k.*—Ek ek karke ginnā, sañkhyā k., ginnā, gapanā k.
- E-NŪ-MER-ĀTION, *n.* the act of numbering—*Shumār, hisāb*—Ginti, gapanā, sañkhyā, parigapanā, parisañkhyā. [gapanā k. w., gapanākāri, ganak.
- E-NŪ-MER-A-TIVE, *a.* reckoning up, counting—*Shumār k. w., hisāb k. w.*—Ginti k. w.,
- E-NŪN'CI-ATE. See under ENOUNCE.
- EN-VĒL'OP, *v.* (Fr. *envelopper*) to inwrap, to cover, to hide, to surround—*Lapetnā<sup>h</sup>, malfūf k., dhāñpnā<sup>h</sup>, dhāñknā<sup>h</sup>, chhipānā<sup>h</sup>, gherñā<sup>h</sup>.*
- EN'VE-LOPE, āng've lōp, *n.* a cover, a wrapper—*Lifāfa, qilāf*—Beṭhan, pariveshtan, āveshtan, ohār, uhār wā uhār, āchchhādān.
- EN-VĒL'OP-MENT, *n.* perplexity, entanglement—*Pech-o-tāb, mūr-peech, iztirār, phānsāw<sup>h</sup>*—Ghabrahāt, laptāw, uljherā, atkāw.
- EN-VĒN'OM, *v.* (L. *in, venenum*) to taint with poison, to poison, to enrage—*Zuhr-āluda k., zahr-dār k., gozab-nāh k., barham k.*—Vishayukt k., vish milānā, bikh milānā, prakopit k., krudh k.
- EN-VĒR'MEIL, *v.* (Fr. *en, vermeil*) to dye red—*Surkh rañgnū*—Raktavarṇ rañgnā.
- EN-VĒRON, *v.* (Fr. *en, virer*) to surround, to encompass, to invest—*Gird k., gherñā<sup>h</sup>, ihāta k., muhāsara k.*—Gher lenā, rūndhnā, pariveshtan k., āveshtan k., āvrit k.
- EN-VĒRON, *n. pl.* places adjacent—*Gird-pek ki jagah, pairāman, gird-narāh, nuwāh, jawāñib, aṭrāf, savād, jawār yā juwār*—Parisar, gweñṛā, paros, neri ki jagah.
- ĒN'VOY, *n.* (Fr. *envoyé*) a public minister sent from one power to another—*Bādshāh kā wakil, elchi, safir*—Rājadūt, rājachār. [Rājadūtāpad.
- ĒN'VŌY-SHIP, *n.* the office of an envoy—*Bādshāh ki wakīlī, elchi-garī, shūhī wakālat*—
- ĒN'VY, *v.* (L. *in, video*) to hate another for excellence happiness or success, to grieve at another's good, to grudge; *n.* pain or vexation at another's good—*Hasad k., rashk k., hasrat k., nā-rāzi se d., be-khushi se d.; n. hasad, rashk, hasrat*—Dāh k., irshā k., dūse ki bhalāi par jalnā, āchchhāpūrvak d., anman d.; *n. dāh, irshyā, irshā, mātārya, parotkarshāsahishnūtā.*

- ĒN'VI-A-BLE, *a.* exciting envy, desirable—*Hasud-paṣṭr*, *hūsidāna*, *raḡibū-l-ḥasad*, *mar-gāb*, *dil-pasand*—*Irshyaniy*, *irshyotpādak*, *dāhi* kiye jāne ke yogya, *ākāṅkshāṇiy*, *abhlilashāṇiy*.
- ĒN'VI-ER, *n.* one who envies—*Hasud yā rashk k. w.*, *kāsīd*—*Dāhi*, *irshyī*
- ĒN'VI-OUS, *a.* full of envy, malicious—*Hāsīd*, *hasūd*, *bad-chashm*, *kīna-e-ar*, *bad-andesh*—*Dāhi*, *matsari*, *irshyī*, *dveshī*, *dūse* kā anishtache-litak, *drohī*
- ĒN'VI-TOUS LY, *ad.* with envy—*Hasud se*, *kāsīdāna*—*Dah se*, *irshyāpūrvak*.
- EN-WHEĒL', *v.* (*en*, *S. wheel*) to encompass—*Ghernā<sup>h</sup>*.
- EN-WOMB', *en-wōm'*, *v.* (*en*, *S. womb*) to make pregnant, to bury, to hide—*Hāmila k.*, *dafn k.*, *poshida k*—*Pet se k.*, *gāpnā*, *luknā*, *chhipānā*.
- EN-WRAP', *en-rāp'*, *v.* (*en*, *wrap*) to involve. See INWRAP—*Lapetnā<sup>h</sup>*.
- EN-WRĀP'MENT, *n.* a covering, a wrapper—*Lifāfa*, *dast-buṅcha*, *gilāf*—*Bethan*, *lapetan*, *pariveshtan*, *uhār wā ohār*
- E-ŌL'IC, *a.* pertaining to *Āolia*—*Iolia mulk ke mutā'alliq*—*Iolialeśasambandhī*.
- E-ŌL'IAN, *a.* pertaining to *Āolus* or the winds—*Iolus yā havā ke mutā'alliq*, *Iolus yā havā se nisbat-dār*—*Pawanadvatāsambandhī*. [*nulī yā toṭī lagī ho<sup>h</sup>*]
- E-ŌL'IP'ILE, *n.* (*L. Āolus, pila*) a hollow ball with a pipe—*Ēk polā golā jis-men*
- E'PACT, *n.* (*Gr. epi, ago*) the excess of the solar month and year above the lunar—*Shamsī mahine aur sāl kī zigābatī gamari mahinōn aur sāl se*—*Saur mās aur vatsar* kā ādhikya chāndrā mās aur vatsar se.
- ĒP-Ā-NĒT'IC, *a.* (*Gr. epi, ainos*) laudatory, bestowing praise—*Sanā-khwān*, *maddāh*, *tahsīn yā tārif k. w.*—*Praśāsakāri*, *stutivādak*, *stutikāri*.
- ĒP'AU-LĒT, *n.* (*Fr. epaule*) a shoulder-knot, an ornament for the shoulder—*Phuṇḍā yā jhabbā jo sipāhīyon ke kamle par rakhtā hai<sup>h</sup>*, *jhabbā<sup>h</sup>*, *phuṇḍnā<sup>h</sup>*.
- Ē'PHA, *n.* (*H.*) a Hebrew measure—*'Ibrānī yā Yahūdī māp*—*Yihūdīya deś kā parimān viśesh*. [*jītā kar<sup>h</sup>*, *uch kīrā jo jis dīn hotā hai usī dīn martā hai<sup>h</sup>*]
- E-PHĒM'ERA, *n.* (*Gr. epi, hemera*) an insect that lives only a day—*Kīrā jo ek hī dīn*
- E-PHĒM'E-RAL, E-PHĒM'E-RIC, *a.* beginning and ending in a day, short-lived—*Jis dīn hone usī dīn marne wā<sup>h</sup>*, *thorē dīn rahne nā jīne wā<sup>h</sup>*, *kum-zīst*, *qalīlū-t-hayāt*—*Aikādhik*, *ekāhamāstrasthāyī*, *alpāyū*, *adīrghajīvi*, *kshāṇajīvi*.
- E-PHĒM'E-RIS, *n.* an account of the daily motions and situations of the heavenly bodies. *pl.* ĒPI-E-MĒR'ID-ĒS—*Saīyārōn kā roz-nāmcha*, *ajām-i-falakī kī roz-roz kī harakat aur maqām kā hīśāb yā baqān*, *taqwīm*—*Nakshatrōn aur grahōn ke pratidīn kī gati aur sthiti kī pustak wā lekḥā*, *wah pustak jis-men nakshatrōn aur grahōn ke pratidīn kī gati aur sthiti likhī jāti hai*, *patrī*.
- E-PHĒM'E-RIST, *n.* one who consults the planets—*Munājim*, *saīyārōn ke bāb men shuql k. w.*—*Nakshatra aur graha ālī ke vishay men abhyās k. w.*, *phalit jāne w.*, *phalitavettī*. [*patābhī jo hunday par hotā hai*, *swapnakalpitamithyāvāsānā*]
- ĒPH I-ĀL'TES, *n.* (*Gr.*) the nightmare—*Kābās*—*Ajānaprayuktaswapna*, *swapnakal-*
- ĒPH'OD, *n.* (*H.*) an ornament worn by the Jewish priests—*Yahūdīyon ke padrī kā zewar*—*Yihūdīyon ke āchārya wā yājak kā bhūshan*
- ĒP'IC, *a.* (*Gr. epos*) narrative, heroic; *n.* an epic poem—*Dāstānī*, *hikāyatī*, *bahādurtāmez*, *bahādūrānā*, *dīlōrānā*. *n.* *masnawī jis-men muntāz aur mushḥār logōn kī bahādurtī kā baqān ho*—*Atithāstik*, *virachantrakathak*, *kāthīk*, *śūravrittāntavishay*, *śūratāsambandhī*, *vīratāvishayak*, *vīryawān*, *vīkrānt*; *n.* *virachantravishayak kāvyā*
- ĒP'I-ŒĒDE, *n.* (*Gr. epi, keolos*) a funeral song or discourse—*Marsiya*, *mātāmī gīt yā qazāl*—*Śokasūchak gīt*, *kārunīk gīt*, *śokagān*
- ĒP'I-ŒĒD'AS, *a.* elegiac, mournful—*Mātāmī*, *marsiye ke mutā'alliq*, *mātām-angez*—*Śokasūchak*, *kārunīk*, *kārunāmāy*, *vilāpī*.
- ĒP'I-CENE, *a.* (*Gr. epi, koenos*) common to both sexes, of both kinds—*Do-jinsā*, *donōn jinsoṅ ke liye 'amm*, *tānis-o-tā-kīr men mushtarak*—*Sāmānyālīng*, *ubhayālīng*.
- ĒP'I-CURE, *n.* (*L. Epicurus*) one given to the luxuries of the table—*Shikam-parwar*, *shikam-banda*, *'aiyāsh*, *tanāsh-bīn*, *shikam-parast*—*Petū*, *chāṭorā*, *jibhulā*, *vishaya-sevī*, *vishayāsakt*, *udārparāyan*.
- ĒP'I-CU-RE'AN, *n.* one of the sect of Epicurus; *a.* pertaining to Epicurus, luxurious—*Epikyuras hakīm ke mat kā pai-rau*; *a.* *Epikyuras hakīm ke mutā'alliq*, *'aiyāsh*, *shah-watī*, *nafsānī*—*Epikyuras pandit kā matānuyāyī*, *Epikyuraspantḥī*, *Epikyuras kā matāvālambi*, *Epikyuras kā mat mānne w. jān*; *a.* *Epikyurassambandhī*, *Epikyuras-vishayak*, *vishayī*, *śūririkasukḥasevī*, *bhogaparāyan*.
- ĒP'I-CU-RE'AN-ISM, *n.* the doctrine of Epicurus—*Epikyuras kā mat<sup>h</sup>*
- ĒP'I-CU-RISM, *n.* luxury, sensual enjoyment, the doctrine of Epicurus—*'Aish*, *'aiyāshī*, *shahwat*, *nafsānī khushī*, *Epikyuras kā mat<sup>h</sup>*—*Vishaya-sevā*, *śūririkasukḥānurāg*, *Epikyuras kā tattva wā panth*.
- ĒP'I-CU-RIZE, *v.* to indulge like an epicure, to profess the doctrines of Epicurus—*Shikam-parwar ke mānūnd khānā pīnā yā 'aish k.*, *Epikyuras ke mat kā pai-rau h.*, *Epikyuras ke mat ke mutābīq chalnā*—*Chāṭorā wā jibhulā ke sadrī khānā pīnā*,



udaraparāyan jan ke sadris vishayasevā k., Epikyuras kā mat mānnā, Epikyuras ke panth meñ chalnā.

ĒPI-ČY-CLE, *n.* (Gr. *epi, kuklos*) a little circle whose centre is in the circumference of a greater—*Ek chhotā dāira jiskā markaz bāre dāire ke muhit meñ hotā hai*—*Ek chhoṭa varttūl jiskā kendra bāre varttūl kī paridhi meñ hotā hai, prāchakra, nīchochhavritta.*

ĒPI-DĒMŌIC, ĒPI-DĒMŌI-CAL, *a.* (Gr. *epi, demos*) affecting great numbers, generally prevailing—*Alam gir, āmm, jahān-gir, bahuteroñ ko girīḍār k. w., aksar kar-ke phail-ne w.*—Bahujanāsamānya, sarvatiag, bahut phailne w., bahuvyāpak, ghar ghar kā.

ĒPI-DĒMŌIC, *n.* a disease generally prevailing—*Jo bimārī bahuteroñ ko hotī hai, mahā-mārī*—Bahujanāsamānya rog, jo rog bahut janon ko hotā hai, marak, mārak.

ĒPI-GRĀM, *n.* (Gr. *epi, gramma*) a short poem ending with a witty thought—*Kot gazal jiske akhīr meñ zarāfat kī bāt rahtī hai, latifa*—*Ek laghu risakakāvya, mukri, sarasalaghubakāvya.*

ĒPI-GRAM-MĀTŌIC, ĒPI-GRAM-MĀTŌI-CAL, *a.* belonging to epigrams, like an epigram, concise, pointed—*Aisi gazal ke mutāʾalliq kī jiske akhīr meñ zarāfat kī bāt rahtī hai, latife se nisbat-dār, latife ke māmūn, mukhtasar, nukta pur, latifa-āmez, noklā*—Laghurasikakāvya-sambandhī, risakakavitā-sambandhī, laghurasikakāvya ke sadris, alp, laghu, usik, rasawān, suās, chokhā, pūmī, tikshṇa.

ĒPI-GRAM-MĀ-TIST, *n.* a writer of epigrams—*Aisi gazal kā musannif, jiske akhīr meñ zarāfat yā latāfat kī bāt rahtī hai, latifa-nāris*—Laghurasikakāvya-rachak, laghurasikakavitākartā. [Bhramar, mūrchohbhāvāyu.

ĒPI-LĒP-SY, *n.* (Gr. *epi, leipsis*) the falling sickness—*Mirgī, mirgī, sar, apasmār*<sup>h</sup>—ĒPI-LĒPŌIC, ĒPI-LĒPŌI-CAL, *a.* affected with epilepsy, pertaining to epilepsy—*Mir-gijā, masrū, mirgī ke mutāʾalliq*—Apasmāragiast, apasmāraprit, apasmārasam-bandhī, apasmārī, bhramārī. [saṅkhyā, ganānā.

E-PILO-GISM, *n.* (Gr. *epi, logos*) computation, enumeration—*Shumār, hisāb*—Gintī.

ĒPI-LŌGUE, *n.* (Gr. *epi, logos*) the poem or speech at the end of a play—*Nuql-bāzī kī akhīr gazal yā tuḡrī, khātīm*—Nāṭk wā jatrā kī antaslok wā samāpakavākya, antavākya. [—Nāṭk wā jatrā ke antaslok wā samāpakavākya ke sadris.

ĒPI-LŌGUE, *a.* of the nature of an epilogue—*Nuql-bāzī kī akhīr gazal yā tuḡrī sā*—E-PILO-GIZE, ĒPI-LO-GUIZE, *r.* to pronounce an epilogue—*Nuql-bāzī kī akhīr gazal yā tuḡrī kahū*—Nāṭk kī antaslok wā samāpakavākya kahū.

E-PIPHĀ-NY, *n.* (Gr. *epi, phanō*) a Christian festival held on the 12th day after Christmas—*Ek ʿIsā tewhār jo Huzrat ʿIsā ke roz ī t uallud se gin-ke bārahvēn roz hotā hai*—Isā mahotsavadin jo Isā ke jaumajavān se pare bārahvēn duṁ paratā hai.

E-PIPH-O-NĒMA, *n.* (Gr. *epi, phanō*) an exclamatory sentence—*Tāʿajjub-o-gum-pur fīqra, aisi fīqra jis se tāʿajjub-o-gum zāhīr hotā hai*—Āsharj aprakāśak vākya, duḥkh wā klesvachak vākya.

E-PIPHY-SIS, *n.* (Gr. *epi, phuo*) accretion, the part added by accretion—*Dūsrī chīz meñ shāmīl ho ke bāgh-jānā, jo hissa dūsrī chīz meñ shāmīl kar diyā jātā hai*—Dūsrī vastu meñ jutne se bāgh-jānā, jo bhag dūsrī vastu meñ joṛ diyā jātā hai.

E-PISCO-PĀ-ČY, *n.* (Gr. *epi, skopos*) government by bishops—*ʿIsāiyōn ke firqe par imām yā sar-dār pādri kī hukūmat*—Isāiyōn par dharmādhyaksh kā adhikār, Isāiyōn meñ dharmādhyakshādhipatya, dharmādhyakshakartrik Isāī samājāniti.

E-PISCO PAL, *a.* belonging to a bishop—*Sar-dār pādri ke mutāʾalliq*—Dharmādhyaksha-sambandhī. [adhyaksha ke adhikār wā sāsan se.

E-PISCO-PAL-LY, *ad.* by episcopal authority—*Sar-dār pādri kī hukūmat se*—Dharm-E-PISCO-PĀ-LĀN, *a.* belonging to episcopacy; *n.* an adherent of episcopacy—*ʿIsāiyōn ke firqe par imām yā sar-dār pādri kī hukūmat ke mutāʾalliq*; *n.* *ʿIsāiyōn ke firqe par imām yā sar-dār pādri kī hukūmat kā pā-rāi yā dost yā tarāf-dār*—Dharmādhyakshādhipatya-sambandhī, dharmādhyakshakartrik Isāī samājānitivishayak; *n.* dharmādhyakshādhipatya kā amnyāyī wā bhakt.

E-PISCO-PATĒ, *n.* the office of a bishop—*Imāmāt, sar-dār pādri kī ʿuhda*—Dharmādhyakshādhiikār, dharmādhyakshādhipatya, dharmādhyakshapad.

E-PISCO-PE, *n.* survey, superintendence—*Niyāh, nazar, niyāh-bānī*—Nirikshān, nirīkshā, ālochan, darsan, kāryadarsan, adhyakshatā, kāryādhisatā, adhikār, adhikarm.

ĒPI-SŌDE, *n.* (Gr. *epi, eis, hodos*) an incidental narrative, digression—*Qissa-dar-qisse, bālāī bayān*—Bāt meñ bāt, upakhyan, upakathā, prasāngavākya, prasāngikavākya, mūlavishayavahirgat kathā, prastutatyāg, vachanakramatyāg, vākya-prasāngatyāg, vākya-kramabhaṅg, vākya-antar, vichalan.

ĒPI-SŌDŌIC, ĒPI-SŌDŌI-CAL, *a.* contained in an episode, pertaining to an episode—*Qisse-dar-qisse meñ shāmīl, bālāī bayān meñ shāmīl, bālāī bayān ke mutāʾalliq, qisse-dar-qisse se nisbat-dār*—Prasāngik, upakhyan meñ antargat, prasāngavākya meñ antargat, upakathā-sambandhī, vākya-antaravishayak.

ĒP-I-SÖD'I-CAL-LY, *ad.* by way of episode—*Qisse-dar-gisse ke taur se, bálár bayán ke taur par*—Upakhyán ki riti se, prásaṅgik bháv se, upakathá ki riti se.

E-PIS'TLE, *c-pl's'sl, n.* (Gr. *epi, stello*) a letter, a writing sent—*Khatt, shugqa, ruq'a, mursala*—Chitthi, patrí, patriká, patra, jo lekḥ bhejá jáy.

E-PIS'TLER, *n.* a writer of letters—*Khatt-navís, shugqa-navís, khatt yá ruq'a likhne-w.*—Patra likhne w., chitthi likhne w. [patravishayak.]

E-PIS'TO-LA-RY, *a* relating to an epistle—*Khatti, maktúbi*—*Patríya, patrasambandhi,*

Ē-P-I-STÖL'I-CAL, *a.* having the form of an epistle—*Khatt-numá, shugqa-numá, shugqe ki surat ká*—Chitthi ke ákár ká, patrí ke rúp ká. [likhná.]

E-PIS'TO-LIZE, *v.* to write letters—*Khatt ruq'a yá shugqa likhná*—Chitthi wá patra

ĒP-I-STYLE, *n.* (Gr. *epi, stulos*) an architrave—*Sitún ká úpari hissa*—Stambh ke úpar ká bhág. [Mritajan ki samádhi ke úpar ki lípi wá lekḥ, chaityoparisthalipi.]

ĒP-I-TAPH, *n.* (Gr. *epi, t:phos*) an inscription on a tomb—*Kitába, kitába-i-qabr*—

ĒP-I-TAPH'I-AN, *a.* pertaining to an epitaph—*Kitábe se nisbat-dár, kitába-i-qabr ke muta'alliq*—Mritajan ki samádhi ke úpar ki lípi ká sambandhi, chaityoparisthalipi-sambandhi.

E-PÍT'A-SIS, *n.* (Gr.) the progress of the plot in a play or poem—*Naql-bázi yá gazal waqaire meñ jauhar yá tautiya ki tarayqi*—Náṭak wá kávyá ki vastu ká agramaman wá agrasaran.

ĒP-I-THA-LÁMI-UM, *n.* (Gr. *epi, thalamos*) a nuptial poem or song—*Shádána-git, jalwe ká git, shádi ká git*—Vaiváḥukagit, viváhasamay meñ máṅgalikagit.

ĒP-I-THEM, *n* (Gr. *epi, titheui*) a fomentation or poultice—*Senk<sup>b</sup>, lep<sup>b</sup>.*

ĒP-I-THET, *n* (Gr. *epi, thetos*) an adjective denoting a quality—*Sifat, wasf, ta'rif, ta'rif, koi lafz jo koi sifat wasf yá ta'rif záhir kartá hai*—Viśeṣaṇ, guṇáguṇaváchakakáśabd. [mújaz, mukhtasar, khulása—Saṅkshép, sárasaṅgrah, sárasaṅgrah, sárasaṅgrah.]

E-PIT'O-ME, *n.* (Gr. *epi, temno*) an abridgment, a compendium—*Iktisár, intikháb,*

E-PIT'O-MIST, E-PIT'O-MIZ-ER, *n.* an abridger—*Iktisár k. w., intikháb yá khulása k. w.*—Saṅkshéptá, sárasaṅgrahakartá, sáralekḥak.

E-PIT'O-MIZE, *v.* to abridge, to reduce—*Muntakháb k., mújaz k., mukhtasar k., kam k.*—Saṅkshép k., saṅkshépt k., saṅkshép karke likhná, sárasaṅgrah k.

ĒP'OCH, E'POCH, *n* (Gr. *epi, echo*) a time or period from which dates are numbered, any fixed time or period—*Ek zamánu jis se tárikh ká shunár hotá hai, san, tárikh, sáká<sup>b</sup>, koi muqarrar waqt yá zamána*—Śák, sák, saṅvat, kálávadhi, nirṇitakál.

ĒP'ODE, *n.* (Gr. *epi, oddē*) the stanza following the strophe and antistrophe—*Qaside ká tisyá yá akhír tukrá*—Ek prakár ke git ká tritíya arthát ant bhág.

ĒP-O-PÉE, *n* (Gr. *epos, poies*) an epic or heroic poem—*Wah masnawi jismeñ muntáz baháduroñ ki baháduri ká bayán rahtá hai*—Viracharitravishayakávyá, máhákávyá. [bhojan]

ĒP-U-LÁTION, *n.* (L. *epulum*) a feast—*Ziyáfat*—Utsav, utsavabhajan, mishṭánná

ĒP-U-LÓT'IC, *a.* (Gr. *epi, outos*) cicatrizing; *n.* a cicatrizing medicament—*Zakhm par gosht láne w., mundamíl; n. durá-i-jáñib, ek qism ki durá jis se zakhm par gosht ho játá hai*—Ghāw chaṅgá k. w. ghāw bharne w. wá purá k. w.; *n.* ghāw chaṅgá karnewáli aushadh, ghāw bharnewáli wá purá karnewáli aushadh.

Ē'QUAL, *a.* (L. *aequus*) having the same extent bulk qualities degree or value, even, uniform, just, adequate; *n.* one of the same age rank or merit; *v.* to make equal, to be equal to—*Ek hi rus'at qudd ausáf darja yá qimat ká, ham-rus'at ham-qudd ham ausáf ham-darja yá ham-qimat, ham-wár, yak-sán, barábar, rást, káfi, láiq, mu-wáfq; n. ham-umr, ham-joli, ham-sinn, ham-darja, ham-sar, ham-tiyáqat; v. barábar k., musáwí k., yak-sán k., musáwí yá yak-sán k., barábar k.*—Ekhi vistár parimán gun pad wá mol ká, chauras, tulya, samán, ekákar, nyayi, thik, yogya, ya-theṣṭ; *n.* samán vay pad wá yogyatá ká jan, samánavayask, samánapadasth, samánagunavisisht; *v.* saman k., tulya k., chauras k., samán tulya wá chauras h.

Ē'QUA-BLE, *a.* equal to itself, even, uniform—*Hamesha yak-sán yá barábar. musáwí, ham-wár*—Sarvadá ek rúp, samán, ekákar. tulya.

E-QUA-BIL'I-TY, *n.* evenness, uniformity—*Ham-wári, musáwát, yak-sáni, barábari*—Samatá, samánatá, tulyatá, ekarúpatá, ekákaratwa, samánarúpatá.

Ē'QUA-BLY, *ad.* uniformly, evenly—*Musáwát se, ham-wár yá musáwí taur se*—Samatá-purvak, ekarúpatápurvak, samánarúpatá se, tulyatá se, samánatá se.

E-QUÁL'I-TY, *n.* likeness, uniformity—*Muwáfqat, barábari, musáwát, ham-wári, yak-sáni*—Samatá, samánatá, ekarúpatá, tulyatá, samánarúpatá.

Ē'QUAL-IZE, *v.* to make equal, to make even—*Ham-wár k., musáwí k., barábar k.*—Tulya k., samán k., sam k. [tá, samánatá.]

Ē'QUAL-I-ZÁ'TION, *n.* state of equality—*Ham-wári, musáwát, barábari*—Tulyatá, sama-

Ē'QUAL-LY, *ad.* in the same degree, uniformly—*Barábar, ham-wári se, yak-sáni se*—Tulyatá se, samánatá se, samánarúpatá se. [Tulyatá, samatá, samánatá.]

Ē'QUAL-NESS, *n.* the state or quality of being equal—*Ham-wári, musáwát, barábari*—

- E-QUA'TION**, *n.* a making equal, the reduction of extremes to a mean proportion—*Ham-wār yā musāwī k.*, *i'tidāl-i-haqqī*, *musāwāt*—Tulyakaraṇ, samānakaraṇ, samikariyā.
- E-QUA'TOR**, *n.* a great circle passing round the middle of the globe at an equal distance from the two poles—*Ḳhatt-i-istiwā*, *ḳhatt-i-i'tidāl*—Nirakṣa, vishuvavritta, vishuvarekhā, bhūmadhyarekhā.
- E-QUA-TÖRI-AL**, *a.* pertaining to the equator—*Muta'alliq-i-ḳhatt-i-istiwā*, *ḳhatt-i-istiwā ke muta'alliq*—Nirakṣasambandhī, nirakṣavishayak, vishuvavrittāsambandhī, bhūmadhyarekhāsambandhī. [Nirakṣi wā vishuvarekhā kī diśā meṇ.]
- E-QUA-TÖRI-AL-LY**, *ad.* in the direction of the equator—*Ḳhatt-i-istiwā ke rukh meṇ*—
- E-QUI-TY**, *n.* justice, right, impartiality—*Insāf*, *'aḍl*, *haqq*, *rāsti*, *be-taraf-dārī*—Nyāy, nyāyātā, dharin, yāthārthya, apakṣapāt.
- E-QUI-TA-BLE**, *a.* just, right, impartial—*'Aḍl*, *haqq*, *rāst*, *munsif*, *be-taraf-dār*—Nyāyī, dhārmik, nyāyakārī, yāthānyay, vipakṣapāt, apakṣapāti, samadarsī.
- E-QUI-TA-BLY**, *ad.* justly, impartially—*Munsifāna*, *insāf se*, *bā-rāsti*, *rāst-bāzī se*, *be-taraf-dārī se*—Nyāya se, yāthānyay, bimā pakṣapāt, apakṣapāt se.
- E-QUA-NIM'I-TY**, *n.* evenness of mind—*Dil kī sanjīdagī yā ham-wāri*, *qarār*—Samachittatwa, samabuddhī, samānaviṛtti.
- E-QUI-ANGU-LAR**, *a.* consisting of equal angles—*Barābar zāniyōṇ kā*, *mutasāwī-l-zāwiya*—Tulyakoṇ, samān koṇ kā, jiske sab koṇ samān hoṇ.
- E-QUI-CRŪ-RAL**, *a.* having legs of equal length—*Barābar ṭāngōṇ kā*, *jiskī ṭāngōṇ barābar lambī hoṇ*<sup>b</sup>—Samān ṭāngōṇ kā.
- E-QUI-DIS'TANT**, *a.* being at the same distance—*Ham-fāsila*, *ham-dūr*, *barābar fāsile kā*—Samāntar, samādūr, tulyāntar, ek hī pallē kā. [antar, samān dūri.]
- E-QUI-DIS'TANCE**, *n.* equal distance—*Barābar fāsila*, *ham-dūri*—Saman antar, tulya
- E-QUI-DIS'TANT-LY**, *ad.* at the same distance—*Barābar fāsile par*, *ham-dūri par*—Samān pallē par, samān antar par, tulya antar par.
- E-QUI-FORM'I-TY**, *n.* uniform equality—*Yak-sān ham-wāri yā musāwāt*, *hamesha yak-sānī yā ham-wāri*—Ekarūp tulyatā, ekākar samatā, sadāsamatā.
- E-QUI-LAT'R-AL**, *a.* having the sides equal—*Mutasāwī-l-aḳlā'*, *har-jānib barābar*, *musāwī-l-aḳlā'*—Samabhuṇ, samānabāhu, samayuswa. [wā sam k.]
- E-QUI-LI-BRATE**, *v.* to balance equally—*Ham-waḳn k.*, *barābar k.*—Tulyabhaḥ k, saman
- E-QUI-LI-BRŪTION**, *n.* even balance, equipoise—*Ham-waḳnī*, *ham-sangī*, *barābar zor*—Bhāratulyatā, tulyabhāratwa, samatolatwa.
- E-QUI-LI-BR'IOUS**, *a.* equally poised—*Ham-waḳn*—Tulyabhaḥ, samabhaḥ, tuḥt, samatol.
- E-QUI-LI-BR'IOUS-LY**, *ad.* in equipoise—*Ham-waḳnī meṇ*, *ham-sangī meṇ*, *barābar zor meṇ*—Tulyabhaḥatwa meṇ, samabhaḥ meṇ, tulya balatwa meṇ. [bhaḥ k. w.]
- E-QUI-LI-BRIST**, *n.* one that balances equally—*Ham-waḳn k. w.*—Tulyabhaḥ wā sama-
- E-QUI-LI-BR'ITM**, *n.* equality of weight—*Ham-waḳnī*, *ham-tāqātī*, *mū'ādatat*, *i'tidāl*—Tulāsamatā, bhāratulyatā, samatolatwa, samānagutwa.
- E-QUI-NŌX**, *n.* the time when the days and nights are equal about the 21st of March and 22nd of September—*I'tidāl-i-lail-o-nahār*, *wah zamāna jab rāt dīn barābar hote haiṇ yū'nī Mārch mahīne kī ekkiswīn tāriḳh aur Septembar mahīne kī bāiswīn tāriḳh ke qarīb*—Vishuv, vishup, wah samay jab rāt dīn tulya hote haiṇ arthāt Mārch mahīne ke ekkiswīn dīn aur Septembar mahīne ke bāiswīn dīn ke lagbhag.
- E-QUI-NŌC'TIAL**, *a.* pertaining to the equinox; *n.* the great circle in the heavens corresponding to the equator on the earth—*I'tidāl-i-lail-o-nahār ke muta'alliq*, *us zamāne ke muta'alliq kī jab rāt dīn barābar huā karte haiṇ*; *n. āsmān kā wah barā dāira jo kura-i-zamīn ke ḳhatt-i-istiwā ke mutābiq hotā hai*, *ḳhatt-i-i'tidāl-i-lail-o-nahār*—Vishuvāsambandhī, vishuvi, us samay kā sambandhī kī jab rāt dīn tulya hote haiṇ; *n. ākāś kā wah chakra wā vartul jo nirakṣ ke anurūp hotā hai*, *vishuvachakra*. [Vishuv kī or, vishup kī diśā meṇ.]
- E-QUI-NŌC'TIAL-LY**, *ad.* in the direction of the equinox—*I'tidāl-i-lail-o-nahār kī taraf*—
- E-QUI-NŪMER-ANT**, *a.* having the same number—*Ham-'aḍad*, *ham-shumār*, *barābar shumār kā*—Samānasāṅkhyā, samasāṅkhyā.
- E-QUI-PEN'DEN-CY**, *n.* a hanging in equipoise—*Ham-waḳnī meṇ latakānā*, *barābar zor meṇ latakānā*—Tulyabhaḥ meṇ latakānā, samabhāratwa wā samatolatwa meṇ latakānā.
- E-QUI-PŌISE**, *n.* equality of weight or force—*Ham-waḳnī*, *ham-sangī*, *barābar zor yā tāqāt*—Bhāratulyatā, tulyabhāratwa, samatolatwa, tulyabalatwa.
- E-QUI-PŌ'LENCE**, **E-QUI-PŌ'LEN-CY**, *n.* equality of force or power—*Tāqāt yā zor kī barā-barī*, *ham-tāqātī*—Samabalatwa, tulyasaktitwa, bal kī samatā.
- E-QUI-PŌ'LENT**, *a.* having equal force or power—*Tāqāt yā zor meṇ barābar*, *ham-tāqāt*, *ham-zor*, *musāwī-l-qiwat*—Tulyabal, tulyasakti, samasakti.
- E-QUI-PŌ'LENT-LY**, *ad.* of the same force—*Barābar yā ek-hī zor se*—Tulyabalatwa se, samasaktitwapūrvak. [samabhāratwa, samatolatwa.]
- E-QUI-PŌN'DER-ANCE**, *n.* equality of weight—*Ham-waḳnī*, *ham-sangī*—Bhāratulyatā,

- E QUI PÖN'DER-ANT**, *a.* equal in weight—*Ham-wazn, wazn yá bár meñ barábar*—Tulyabhár, samatol, samánabhár.
- E QUI PÖN'DER-ATE**, *v.* to be of equal weight—*Ham-wazn h., musáwíw-l-wazn h., bár yá wazn meñ barábar h.*—Tulyabhár *h.*, samatol *h.*, samánabhár *h.*
- E QUIV'A-LENCE**, *n.* equality of power or worth—*Ham-táqutí yá ham-qadrí, quwwat yá táqat meñ barábarí*—Samánaśaktitwa wá samánamúlyatwa, tulyayogyatá.
- E QUIV'A-LENT**, *a.* equal in value merit or power; *n.* a thing of the same value—*Ham-qímat ham-qadr ham-liyáqat yá ham-táqat*; *n.* *ham-qímat shái*—Samánamúlya samánayogyatá samánapátrata wá samánaśakti; *n.* samánamúlya vastu, samán mol kí vastu.
- E QUIV'A-LENT-LY**, *ad.* in an equal manner—*Barábar, barábar taur se*—Samánarúp se.
- E QUIV'O-CAL**, *a.* doubtful, ambiguous—*Mushkák, mushkák, muhham, muzabzab, do-ma'ní-dár, gair-ta'aiyun ma'ni ká*—Sandigdhi, aníśhit, sandigdharth, aspashtarth, dwyarth, vikáñthak.
- E QUIV'O-CAL-LY**, *ad.* doubtfully, ambiguously—*Shakk se, shubhe se, ibhám yá muzabzabí se, gair-ta'aiyun ma'ni se*—Sandeh se, aníśhit rup se, aspashtabháv se, sandigdharth rup se, dwyarth prakár se.
- E QUIV'O-CAL-NESS**, *n.* double meaning—*Do-ma'ni, dohve ma'ni, ibhám*—Dwyarthatá, do arth, aspashtatá, sandigdharth, arthasandeh.
- E QUIV'O-CATE**, *v.* to use words of double meaning, to speak ambiguously—*Do-ma'ni-dár alfáz ká isti'mál k., pech-pách kí bát kahná, uqzish k., muhham yá muzabzab bát bolná*—Dwyarth wá sandigdharth śabdón ká vyavahár k., gol gol hikhná wá bolná, aspashtatá wá arthasandigdhatá se bolná.
- E QUIV'O-CATION**, *n.* ambiguity of speech—*Do-ma'ni kí bát, pech-pách kí bát, muhham-kalámi, muzabzab-kalámi*—Vakrokti, arthavaikalp, vákya kí dwyarthatá, vákya-vakratá, vakchhal.
- E QUIV'O-CATOR**, *n.* one who equivocates—*Muhham-kalám-go, muzabzab-kalám-go, pech-pách yá do-ma'ni kí bát k. w.*—Dwyarthavaktá, dwyarthavádí, vakravákya-vádí, pher phar wá do arth kí bát kahne w.
- E QUI-VÖKE**, **E QUI-VÖQUE**, *n.* a quibble—*Ihám, mugálatá, farfand, ibhám, pech-pách kí bát*—Vakrokti, kútokti, dwyarthavákya.
- E QUER-Y**, **E QUER'RY**, *n.* (Fr. *cuirier*) an officer who has care of horses—*Ghoron ká díroga ná nigáh-ban, nír-istabat, nír-akhor*—Áswapál, ghoron ká rakhwál.
- E-QUESTRI-AN**, *a.* (L. *eques*) pertaining to horses or horsemanship—*Ghoron ke muta'alliq yá ghore kí sawári ke junn ke muta'alliq*—Áśwasambandhí, áświya, áświk, áśwarohanavidyavishayak, ghore parichayine kí vidyá ká sambandhí.
- E-QUIP**, *v.* (Fr. *équiper*) to fit out—*Arasta k., taiyár k., sa-o samán se durust k.*—Sajāná, sāj o sūmagri se plastut k.
- E-QUI-PAGE**, *n.* the furniture of a horseman, furniture, attendance, retinue—*Sawár ká asbáb, sámán, sar-anjám, sáz, síz-sámán, lawázina, sawári, jilau*—Ghurcharhe kí sámagri, upakaran, sāj, sáth ká tháth bát, pariyan, parichar, paricharavag.
- E-QUIP-MENT**, *n.* the act of equipping, furniture, accoutrement—*Taiyári, árastagi, lawázina, sámán, sáz, asbáb, jangi síz-bá, yá lawázina*—Sajāwat, sāj, upakaran, yuddhopakaran, yuddhasajjá, yuddh ká sāj.
- E'RA**, *n.* (L. *era*) a point or period of time, an epoch—*Zamána jis se tárikh ká shumar hotá hai, san, koi muqarrer waqt, síkáb, tárikh*—Śák, śak, sañvat.
- E-RÁDI-ATE**, *v.* (L. *e, radius*) to shoot like a ray, to beam—*Shu'á' d. yá dálná, shu'á' ke mánind nikalná*—Kiran phútná, kīraj ke sadhis nikalná wá chalná, kīraj ke sadhis phút nikalná.
- E-RÁ-DI-ATION**, *n.* emission of radiance—*Khurá-yí-shu'á'*—Kīraj ká phút nikalná.
- E-RÁDI-CATE**, *v.* (L. *e, radex*) to pull up by the root, to extirpate—*Bekh-kani k., isti-sál k., bunyád khod-nikálná, nest k.*—Jar se ukhár dálná, jar se khod dálná, mitáná, mitá d. [samulotpátan, jar se khod dálná, vinás.]
- E-RÁD-I-CATION**, *n.* the act of eradicating—*Istisál, bekh-kani, nesti*—Jar se ukhár.
- E-RÁD-I-CATIVE**, *a.* that eradicates—*Bekh-kani k. w., istisál k. w.*—Jar se khodú, jar se ukhár wá khod dálné w., samulotpátmakári.
- E-RÁSE**, *v.* (L. *e, rasum*) to rub or scrape out, to obliterate, to efface—*Hakk k., mahv k., nikál-dálná*<sup>h</sup>—Chhil dálná, dho dálná, meñ dálná, kát dálná, urá d., poñchh dálná, har lená, malmeñ k. [kát kút, dhoáw, vinás.]
- E-RÁ-SURE**, *n.* the act of erasing—*Nashh, mahv, hakk*—Chhilebhál, mitáw, chhiláw.
- E-RÁ-SION**, *n.* the act of erasing, obliteration—*Hakk, mahv, páe-máli*—Chhiláw, mitáw, kátkút, vinás, vilopan. [Púrv, áge, pahle, prep. pahile, púrv, áge.]
- ÉRL**, *ad.* (S. *er*) before, sooner than; *prep.* before—*Pesh-az-in, pesh-tur*; *prep.* *gabl*—
- ÉRE-LONG**, *ad.* before long—*Thore zamáne meñ, chand muddat meñ, thore 'arse meñ, bahut roz guzarne ke pesh tur hí*—Thore dinon meñ, alp kál meñ, bahut din bitue ke pahile hí.

ĒRE-NŌW', *ad.* before this time—*Pesh-az-în, qabl-az-în, is waqt ke pesh-tar*—Iske áge, is samay ke pahile.

ĒRE-WHILE', *ad.* some time ago—*Thore roz guzre yá áge*—Thore din bíte wá áge.

E-RECT', *v.* (L. *e, rectum*) to place upright, to raise, to build, to exalt; *a.* upright, directed upwards, bold, intent—*Istáda k., qáim k., nash k., 'imárat banána, ta'mir k., faráz k., buland k. : a. istáda, mustaqím, nâsib, mustaqill, be báke, sâ'i, mazbút*—*Khará k., sidhá khará k., uñhâ, gríh banána, unnat k., úñchá k. ; a. sidhá, khará, úrdhwamukh, úpar kí or muñh kiye hue, nidar, sahasi, nivisht, nirat, tatpar, drúh.* [Uthán, pratishthápan, utthápan, gríh.

E-RECT'ION, *n.* the act of raising, a building—*Istádagi, istihkám, ta'mir, 'imárat*—E-RECT'NESS, *n.* uprightness of posture—*Istádagi, sárat yá shakl kí kharái yá úñcháí*—Rúp aur ákár kí kharái, unnatata wá úñcháí.

E-RECT'OR, *n.* one that erects—*Sidhá khará k. w<sup>h</sup>, úñchá k. w<sup>h</sup>, banána w<sup>h</sup>.*

ĒRE-MITE', *n.* (Gr. *ermos*) a hermit—*Gosha nishín, sahrá-nishín, zâhíd*—Vanavási, vánaprasth, udási, tãpas, tapaswí, nirjanasthãnavási.

ĒRE-MIT-AGE, *n.* the residence of a hermit—*Hujra, gosha nishín kú khilwat-khãna*—Aranyavás, áśram, munivás, munisthan.

ĒRE-MÍT'-CAT, *a.* solitary, secluded—*Gosha-nishín, sahrá-nishín, tanháí dost*—Ekánta-vási, nirjanasthãnavási, vijanasth, nirvanasth, jana-samsargnahit, ekánt.

ĒR'(GO), *ad.* (L.) therefore—*Is-wáste, lihâ, is-lye<sup>h</sup>*—Is nímnta, is hetu se, kárap se.

ĒR'-GO-TISM, *n.* a logical inference—*Mantiqí natíya*—Nigaman.

E-RIS'TIC, E-RIS'TI-CAL, *a.* (Gr. *eris*) controversial—*Bahs-dár, bahsí, hujjat-mansúb*—Vitandaniy, vitarkaníy.

ĒRMINE', *n.* (Fr. *hermine*) a species of animal, the fur of the ermine—*Ek chhotá jám-war yá uská bál, qáqum*—Ek prakár ká kshudrajantu, ek játi ke kshudra jantu kí komal lom wá romi.

ĒRMINED, *a.* clothed with ermine—*Qáqum-posh*—Ek játi ke kshudra jantu ke komal E-RÓDID', *v.* (L. *e, rodo*) to eat away—*Khá-janá<sup>h</sup>, kátná<sup>h</sup>, kát-dílná<sup>h</sup>.*

E-RŌ'SION, *n.* the act of eating away, canker—*Khá-janá yá kát-dálná<sup>h</sup>, ek kírá jo jis-men lagtá hai use khá-játá hai<sup>h</sup>.* [—Premasambandhí, kámi, kénivishay.

E-RŌ'TIC, E-RŌ'TI-CAL, *a.* (Gr. *eros*) relating to love—*'Ishqí, muhabbat ke mutá'alliq*

ERR', *v.* (L. *erro*) to wander, to miss the way, to stray, to mistake—*Gum-ráh h., bud-ráh h., rást-ráh bhúl-kar ghúmná, khatá k., galatí k.*—Bhraman k., sidhá path bhúlkar idhar udhar bhraman k., vipathagámi h., bhatakna, bhatakkar dúsi or níkal jáná, bhránt h., chúkná, bhúlná, bhram k., bhránti k. [matwa, bhramádhnatá.

ĒR'-ABLE-NESS, *n.* liability to err—*Khatá-pazí, galatí karne kí imkán*—Bhránti-ĒRRANT, *a.* wandering, roving, vile, bad—*Ghúmtá huá<sup>h</sup>, phirtá huá<sup>h</sup>, áwara, sar-gar-dán, zulil, dón, kharáb, zabán*—Bhramapakárá, bhramí, phurne wá, phirantá, adham, nich, mand, burá, dúst. [man, bhramapávassthá.

ĒRRAN-TRY, *n.* an errant state—*Ghúmné kí hálat, sar-gar-dáni*—Bhraman, paribhram-ĒR-RÁTIC, E-RÁT'-I-CAL, *a.* wandering, irregular, uncertain—*Ghúmantá<sup>h</sup>, ghúmtá huá<sup>h</sup>, sar-gar-dán, chulantá<sup>h</sup>, be-yá'ala, quir-muqarrar*—Bhramapásil, paribhramí, chanehal, ramatá, aniyam, asthir, amischit. [Aniyam, garbar.

ĒR-RÁT'-CAL-LY, *ad.* without rule or order—*Be qá'ida be tartib yá be-band-o-bast*—ĒR-RÁ'TUM, *n.* an error in writing or printing *pl.* ĒR-RÁ'TA—*Likhne yá chhãpe meñ galatí*—Likhne wá chhãpe meñ bhúl, ásuddhí, ásuddh.

ĒR'ROR, *n.* a mistake, a blunder, a sin—*Galatí, khatá, qusúr, gunáh*—Bhúl, chúk, ásuddhí, bhram, bhránti, dosh, aparádh. [ayatháarth, bhramamay, asatya, mithyá.

ĒR-RŌ'NE-OUS, *a.* mistaken, wrong, false—*Galat, ná-sahih, ná-durust, jhúthá<sup>h</sup>*—Ásuddhí,

ĒR-RŌ'NE-OUS-LY, *ad.* by mistake, not rightly—*Galatí se, galatan, khalãan, sahcan, ná-durustí yá ná-rásti se*—Bhúl wá chúk se, bhram se, ayatháarth rúp se.

ĒR-RŌ'NE-OUS-NESS, *n.* state of being erroneous—*Ná-durustí, galat hálat, galatí, darog-iyat*—Ayatháarthya, asatyatá, ayatháarthatá, bhrántimatwa, pramãdlatwa.

ĒRRAND, *n.* (S. *arend*) a message—*Paigám, payám*—Sãndesa, samáchar, sandes wá sandes. [lãne kí sunghatí<sup>h</sup>.

ĒRRHINE', *n.* (Gr. *en, rhin*) a medicine for the nose, medicinal snuff—*Nás<sup>h</sup>, chhínk* ERSE', *n.* the language of the Scotch Highlanders—*Mulk-i-Skátland ke paháriyon yá ní uttar taraf ke bashandon kí zabán*—Skátland des ke paháriyon arthát uttar ke ní-vásiyon kí bháshá. [iske puhile<sup>h</sup>, ab tak<sup>h</sup>.

ĒRST', *ad.* (S. *erest*) first, at first, formerly, till now—*Pahile<sup>h</sup>, áge<sup>h</sup>, agle dinon meñ<sup>h</sup>,*

E-RÚCTATE, *v.* (L. *e, ructo*) to belch—*Dukárná<sup>h</sup>, dhakárná<sup>h</sup>.*

ĒRUC-TATION, *n.* the act of belching—*Dukár<sup>h</sup>, dhakár<sup>h</sup>.* [vyutpanna.

ĒR-U-DÍTE, *a.* (L. *e, rudis*) learned—*'Alim, fázil*—Vidyáwán, vidwán, pandit,

ĒR-U-DÍ'TION, *n.* learning, knowledge—*'Ilm, fázilat, qábiliyat*—Vidyá, vyutpatti, pánditya. [sá<sup>h</sup>, tañbahá<sup>h</sup>.

E-RŪ'GI-NOUS, *a.* (L. *erugo*) of the substance or nature of copper—*Tãnbe ká<sup>h</sup>, tãnbe*

**E-RÚP'TION**, *n.* (L. *e, ruptum*) the act of breaking forth, a violent emission, a sudden excursion, a breaking out of humours, efflorescence or redness of the skin—*Phútan<sup>h</sup>, ubhár<sup>h</sup>, dhadkak<sup>h</sup>, phuphkár<sup>h</sup>, charháw yá charhá<sup>h</sup>, khasrá<sup>h</sup>, khuji<sup>h</sup>, phunsi<sup>h</sup>, dadrá<sup>h</sup>, kháj<sup>h</sup>, phorá<sup>h</sup>, phuriyá<sup>h</sup>, chám yá khál ki siján yá láti.*

**E-RÚP'TIVE**, *a.* bursting forth, having eruption—*Phút-nikalne w<sup>h</sup>, ubhar-nikalne w<sup>h</sup>, khasrah<sup>h</sup>, khor dád phunsi yá phorón se bhari huá<sup>h</sup>.*

**ÉR-Y-SÍP'E-LAS**, *n.* (Gr.) a disease called St. Anthony's fire—*Surkh-báda*—Dadrá.

**ÉR Y SI PÉL'A-TOUS**, *a.* having erysipelas—*Surkh-báda-dár*—Dadrá.

**ÉS-CA-LÁDE'**, *n.* (L. *seala*) the act of sealing the walls of a fortification—*Kamand-andázi, qul'e ki dívar par charháw*—Durgalaighan, koṭ ki blit par charháw.

**ES-CAL'OP**, *scal'lop.* See SCALLOP.

[ki anyam gati.

**ÉS-CA-PÁDE'**, *n.* (Fr) irregular motion of a horse—*Ghore ki be-qá'ida harakat*—(Ghore

**E-SCÁPE'**, *v.* (Fr. *échapper*) to flee from, to avoid, to get out of danger, to pass unobserved, to evade; *n.* flight, a getting out of danger, evasion, sally, mistake—*Bhág-ná<sup>h</sup>, bach nikalná<sup>h</sup>, barhá<sup>h</sup>, dar yá jokhim se nikat janá<sup>h</sup>, ánhk bachaná<sup>h</sup>, ánhk churaná yá chhipáná<sup>h</sup>, bach rukná<sup>h</sup>, bach parná<sup>h</sup>; n. bhágar<sup>h</sup>, bhájar<sup>h</sup>, bhagáv<sup>h</sup>, dar yá jokhim se bacháw<sup>h</sup>, tát-matol<sup>h</sup>, aranjhanín<sup>h</sup>, urún<sup>h</sup>, jhapab<sup>h</sup>, ubhár<sup>h</sup>, bhúl<sup>h</sup>, chúk<sup>h</sup>.*

**E-SCÁ'PING**, *n.* avoidance of danger—*Dar yá jokhim se bacháw yá bhagáv<sup>h</sup>.*

**ES-CÁRP'**, *v.* (Fr. *escarper*) to slope—*Phál banáná<sup>h</sup>, dhúlú jagoh banáná<sup>h</sup>.*

**ES-CHA-LOT'**, *sho-lót n.* (Fr.) a species of small onion or garlic—*Ek qism ki chhoṭi piyáz*—Ek játi ká chhoṭá lahsun.

**ÉS'CHAR**, *n.* (Gr. *eschara*) a crust or scab caused by a caustic application—*Jalne ká dág, gháv ká dág*—Jalne ká chhin, jalne wá gháv ká chhniká.

**ÉS-CHA-RÓ'IC**, *a.* caustic; *n.* a caustic application—*Tez, hánd, gosht jaláne w.*; *n. tez-áb, mugarrih, gosht jaláne-wálé shai*—Mánsadák, jalá qúrne w.; *n. mánsadák pralep, kshár.*

**ES-CHEAT'**, *n.* (Fr. *echoir*) property that falls to the lord of the manor by forfeiture or for want of heirs; *v.* to fall to the lord of the manor, to forfeit—*Lá-wáris mál, baitu-l-mál*; *v. baitu-l-mál h, lá wáris parná, zabt h, yá k.*—Uttarádhi ká ki abháy meñ bhúswámi ke háth meñ bhumi wá khet ki júní; *v. bhúswámi ke háth meñ parná, uttarádhi ká ki abháy meñ bhúswámi ke háth meñ phir parná.*

**ES-CHEAT'OR**, *n.* an officer who observes cheats—*Baitu-l-mál ká 'uhde-dár, lá-wáris mál ká 'uhde-dár*—Uttarádhi ká ki abháy meñ jo bhúmi bhúswámi ke háth meñ phir par játi hai uská adhyaksh [júní, chhor jáni, tyágná.

**ÉS-CHEW'**, *v.* (Ger. *schuen*) to slum—*Báz rukná, kunárá k, tark k*—Bhágá, bachá

**ÉS-CÓRT**, *n.* (Fr. *escort*) a guard—*Badraqa, ráh ká níyáh-bán*—Rakhlwál, rakshak, parichar, rakshárh samyadál rakshárh anuvajan.

**ÉS CÓRT'**, *v.* to attend as a guard—*Ráh par muhájazat ke liye sáth jáná, badraqa jáná*

**ESCOT.** See SCOT. [—Rakshúth sang jáni, rakshá karke palutichúná.

**ES-CRI-TOIRE'**, *ék-cri-twár, n.* (Fr. *ecritoire*) a box with implements for writing—*Qalam-dán, ek qism ká likhne ká sandúqcha*—Lekhasáthanádhar, hpiasjádhar, hkh-ne ki sánagri ká chhoṭá píttra.

**ÉS-CU-AGE**, *n.* (L. *scutum*) a kind of tenure by knight's service—*Ek qism ká pattá jiske ba'is se putte-dár ko apne málík ke sáth lará par jáná partá thá*—Ek prakár ká pattá jiske káran se pattedú ko apne bhúswámi ke sáth lará par júní partá thá.

**ÉS-CÚ-LÁ'PI-AN**, *a.* (L. *Esculapius*) pertaining to the healing art—*Shifá-bá'ish fann ke mutá'alliq*—Rog-sántiká akavidyasambandhi.

**ÉS-CU LENT**, *a.* (L. *cscu*) good for food, eatable, *n.* something fit for food—*Khur-dáni, kháye jáne ke qábil, n. k'urdani shai*—Bhojan ke hye achchhá, bhakshapiy, kháda, khádhiy; *n. khidaniy yastu, khidyavastu.*

**E-SCÚT'CHEON**, *n.* (L. *scutum*) the shield of a family, ensigns armorial—*K'hándáni dhál, bare gharáne ki nishán-dár dhál*—Kisi kul ki dhál, kulachihnapatra, vaishamaryádákshana-patra, kulín gharáne ki chitrayukt dhál.

**E-SCÚT'CHEONED**, *a.* having an escutcheon—*K'hándani dhál rakhne w., bare gharáne ki nishán-dár dhál rakhne w.*—Kul ki dhál rakhne w., kulachihnapatravisishit.

**E-SÓ'PI-AN**, *a.* pertaining to *Æsop*, in the manner of *Æsop*—*Isáp ke mutá'alliq yá taur par*—Isáp sambandhi, Isáp ke anusár.

**ÉS-O-TÉR'IC**, *a.* (Gr. *eso*) secret—*Poshida*—Gupt, gúrh, guptokt, ekántopadishit.

**ÉS-O-TÉR'I-CAL-Y**, *ad.* secretly—*Poshidagi se, ikhjá se*—Gupt rúp se, gúrhata se.

**ÉS-O-TÉR-Y**, *n.* secrecy, mystery—*Poshidagi, ráz, bhed<sup>h</sup>*—Guptatá, gúrhata.

**ES-PÁ'IER**, *n.* (L. *palus*) a tree trained on a frame or stake—*Hawá ke rokne ke wáste koi darakht jo kisi dhánche yá khambh se lagá-kar bándhá r hta hai*—Váyu ke árne ke nimitta kshudrá vriksh jo kisi dhánche wá khambh se lagákar bándhá rahtá hai.

**E-SPÉ'C'IAL**, *a.* (L. *species*) principal, chief, particular—*Sar-dár, af-zal, kháss, makhsús*—Mukhya, pradhán, viśeshya. [se, pradhán rúp se, viśeshatá se, viśesh karke.

**E-SPÉ'C'IAL-LY**, *ad.* principally, chiefly—*Awoolan, qáliban, khusús, khususan*—Mukhyatá

**E-SPI'AL**. See under **ESPR**.

**ES-PLA-NÂDE'**, *n.* (Fr.) an open space before a fortification—*Qa'e ke sâmnê kâ mai-dân*—*Ko't ke sâmnê kâ sam sthal*, *durg ke sanmukh kâ sam sthal*.

**E-SPOÛSE'**, *v.* (L. *e*, *sponsum*) to betroth, to marry, to maintain—*Pyâh ki nisbat yâ mangni k.*, *byâh k.*, *hâmi h.*, *pushki d.*, *tâid k.*—*Vivâhpratiijnâ k.*, *vivâh kâ vâgdân k.*, *vivâh k.*, *ângikâr k.*, *anupâlan k.*, *pakshapât k.*, *pakshapâti h.*

**E-SPOÛS'AL**, *n.* the act of espousing, adoption, protection; *pl.* a contracting of marriage—*Byâh ki mangni<sup>h</sup>*, *ikhtiyâr*, *qabûl*, *hamâyat*, *parvarish*, *pushkê*, *hifâzat*; *pl.* *nikâh*, *shâdî*—*Vivâh kâ vâgdân*, *vivâhpratiijnâ*, *vivâhasambandh*, *grahap*, *swikâr*, *anupâlan*, *rakshâ*, *pakshapât*; *pl.* *vivâh*.

**E-SPOÛS'AL**, *a* relating to the act of espousing—*Nikâhi*, *shâdî-mansûb*, *shâdî ke mut'alliq*—*Byâhi*, *vivâhit*, *vivâhasambandhi*, *vivâhavishtayak*.

**E-SPOÛS'ER**, *n.* one who espouses—*Byâh ki mangni k. w.*, *nikâh k. w.*, *hâmi h. w.*, *pushkê d. w.*, *yâ k. w.*, *tâid k. w.*, *qabûl k. w.*—*Vivâh kâ vâgdân k. w.*, *vivâh ki pratiijnâ k. w.*, *vivâh k. w.*, *rakshak*, *pakshapâti*, *ângikâr k. w.*, *anupâlan k. w.*

**E-SPÛ'**, *v.* (Fr. *espier*) to see at a distance, to discover, to watch—*Tufânuit se dekhnâ*, *zâhir k.*, *nigâhbanî k.*—*Dûr se dekhnâ*, *dhûmih nikâlnâ*, *pragat k.*, *tâknâ*, *chauki d.*

**E-SPI'AL**, *n.* a spy, observation, discovery—*Jûsis*, *nigâh*, *mulâhaza*, *inkishâf*, *ishâh*—*Bhediyâ*, *avalokan*, *âlokan*, *âlochan*, *prakîsan*, *anusandhân*.

**E-SPI'ER**, *n.* one who watches as a spy—*Jûsis*—*Bhediyâ*.

**ES-PI-O-NÂGE**, *n.* the practice of a spy—*Jûsî*—*Bhediyâpan*.

**ES-QUIRE'**, *n.* (L. *scutum*) the attendant on a knight, a title of courtesy—*Mumtâz sawâr kâ ham-rûh yâ mulâzim*, *ek khitûb jo murawwat ke rû se logon ko diyâ jatâ hai*—*Pratishthit ghuçharhe kâ sevak*, *ek padavi jo shistâchar se logon ko di jâti hai*.

**ES-SAY'**, *v.* (Fr. *essayer*) to attempt—*Koshak k.*, *qasd k.*, *âzmânâ*, *kasnâ*<sup>n</sup>—*Udyog k.*, *cheshmâ k.*, *parikshâ k.*, *tâwnâ*.

**ES'SAY**, *n.* an attempt, a short treatise—*Koshish*, *qasd*, *âzmâish*, *risûla*—*Udyog*, *cheshmâ*, *yatn*, *kisî vishay men lekhyabandh*, *lekhyaprasang*

**ES'SAY-ER**, *n.* one who writes essays—*Risûlî-navis*—*Lekhyanibandhâ*, *lekhyakartâ*.

**ES'SAY-IST**, *n.* a writer of essays—*Risûlî-navis*, *ek chhotê risûle kâ musannif*—*Lekhyani-bandhâ*, *lekhyarâchak*.

**ESSENCE'**, *n.* (L. *esse*) the nature substance or being of any thing, existence, perfume, scent; *v.* to perfume, to scent—*Jauhar*, *zât*, *khâssiyat*, *mukiyat*, *wujûd*, *nafs*, *asl*, *atr*, *khush-bû-dâr chûz*, *y mu'attar k.*, *khush-bû-dâr k.*—*Sâr*, *mulavastu*, *bhâw*, *adhbhûtâ*, *sattwa*, *asti*, *vâs*, *sugandhidravya*; *v.* *sugandhi k.*, *sugandhavisisht k.*, *makkânâ*.

**ESSEN'TIAL**, *a*. necessary to existence, very important, pure, highly rectified; *n.* being, a first principle, the chief point—*Jauharî*, *aslî*, *zâtî*, *zarûr*, *bhârî*, *khâlis*, *bahut sâf*, *nikâyat latîf*, *n. wujûd*, *hastî*, *mabûd*, *asl bat*—*Atyâvâsyak*, *atiprayojanârhi*, *âvâsyak*, *barî*, *pradhân*, *swachchh*, *nirmal*, *âtisôdhit*; *n.* *sattwa*, *asti*, *mûl*, *tattwa*, *paramârth*, *pradhânârth*.

**ESSEN-TI-ÂL-TY**, *n.* the state or quality of being essential—*Ashtiyat*, *jauhar*, *zarûrat*, *bhârîpan<sup>h</sup>*, *sujâi*, *nikâyat latâfat*—*Atyâvâsyakatâ*, *âvâsyakatâ*, *barâpan*, *pradhânâtwa*, *swachchhatâ*, *âtisôdhitâvasthâ*. [*âvâsyakarûp se*, *tattwa se*.

**ESSEN'TIAL-LY**, *ad.* in an essential manner—*Zarûratan*, *bî-zâtî-hî*, *aslatan*—*Vastutah*.

**ESSEN'TI-ATE**, *v.* to become of the same essence—*Ek hî jauhar yâ zât kâ h*, *ham-mâ-hiyat ham-asl yâ ham-khâssiyat h.*—*Ek hî sâr kâ h*, *samânâsar yâ samânabhâv h.*

**ES-SOIN'**, *n.* (L. *ex*, *onus*) excuse, exemption; *v.* to excuse, to release—*Uzr*, *mu'âfi*, *rihâi*; *v.* *mu'âf k.*, *khâlâs k.*, *rihâ yu' âzâd k.*—*Kshamâprârthan*, *kshamâ*, *bachâw*, *chhutkârâ*; *v.* *kshamâ k.*, *chhornâ*, *mukt k.*

**E-STÂB'LISH**, *v.* (L. *sto*) to settle firmly, to fix, to ratify, to confirm—*Qâim k.*, *muqarrar k.*, *ta'ayyun k.*, *bar-pâ k.*, *mazbût k.*, *bahâl rakhnâ*, *bar-qarâr rakhnâ*—*Nirdhâran k.*, *kharrâ k.*, *sañsthâpan k.*, *nirpay k.*, *nischay k.*, *thahrânî*, *sthir k.*, *dirîh k.*, *pramâni k.*

**E-STÂB'LISH-ER**, *n.* one who establishes—*Qâim k. w.*, *muqarrar k. w.*, *bar-pâ k. w.*, *mazbût k. w.*, *bahâl rakhne w.*, *bar-qarâr rakhne w.*—*Nirdhâran k. w.*, *sañsthâpan k. w.*, *kharrâ k. w.*, *nirpay k. w.*, *nischay k. w.*, *sthir k. w.*, *dirîh k. w.*, *pramâni k. w.*

**E-STÂB'LISH-MENT**, *n.* that which is established, fixed state, confirmation, settled regulation, foundation, income—*Jo shai muqarrar hoti hai*, *bastî<sup>h</sup>*, *qiyâm*, *taqarrur*, *ta'ayyun*, *bahâli*, *bar-qarârî*, *intizâm*, *band-o-bast*, *binâ*, *bunyâd*, *mushâhara*, *âmad*, *tamkhuwâ*—*Jo vastu sañsthâpit hoti hai*, *sañsthâpan*, *vyavasthâpan*, *sañsthitî*, *stithi*, *dirîhikaran*, *pramânikaran*, *vyavasthâ*, *nischit niyam*, *new*, *vetan*, *mâsik*, *prâpti*.

**ES-TA-FETTE'**, *n.* (Fr.) a military courier—*Pallani harkâra*, *jangi harkâra*—*Yudhavishtayak dhâvak dâurâkâ wâ dût*.

**E-STATE'**, *n.* (L. *statum*) condition, property, rank, the government—*Hâlat*, *hâl*, *mîlk*, *amlâk*, *mîrâs*, *jâe-dâd*, *mîlkîyat*, *haqîyat*, *darja*, *martabâ*, *sarkâr*, *bâdshâhat*—

- Avasthā, daśā, bhāv, rikth, dāy, dhan, adhikār, pad, sthān, padavi, rājatva, rājya.
- E-STĒEM'**, *v.* (L. *estimo*) to value, to prize, to regard, to respect, to think; *n.* value, regard, respect—*Qadr k.*, *besh-qimat jānnā*, *ganimat jānnā*, 'aziz jānnā, muhabbat *k.*, 'izzat *k.*, *khayāl k.*, *qiyās k.*; *n.* *qimat*, *qadr*, *muhabbat*, 'izzat, *hurmat*—*Sreshth samajhnā*, *bahumūlya k.*, *mān k.*, *ādar k.*, *sammān k.*, *vichārnā*, *sochnā*; *n.* *bahumūlya*, *chāh*, *prem*, *ādar*, *mān*, *sammān*.
- E-STĒEM'ABLE**, *a.* that may be esteemed—*Mu'azzaz*, *qadr kiye jāne ke lāiq*, 'aziz *sam-jhe jāne ke qābil*, 'aziz—*Ādarāniy*, *pūjāniy*, *mānya*.
- E-STĒEM'ER**, *n.* one who esteems—*Qadr-dān*, *qadr k. w.*, 'izzat *k. w.*, 'aziz *samajhne w.*—*Bahumūlya k. w.*, *ādar k. w.*, *mān k. w.*
- ĒS-TI-MA-BLE**, *a.* worthy of esteem, valuable—*Mu'azzaz*, *besh-qimat*, *qimātī*, 'aziz—*Pūjya*, *ādarāniy*, *mānya*, *sammānya*, *barē mol kā*, *bahumūlya*.
- ĒS-TI-MATE**, *v.* to rate, to set a value on, to calculate; *n.* computation, value, comparative judgment—*Tashkhis k.*, *andāz k.*, *takdama k.*, *takhmīna k.*, *qimat k. yā lagānā*, *shumār k.*; *n.* *shumār*, *tashkhis*, *takhmīna*, *qimat*, *qiyās*, *andāz*—*Kiṭnā*, *āṅknā*, *mol jānohnā wā lagānā*, *ginnā*, *gapanā k.*, *saṅkhyā k.*; *n.* *ginti*, *gaṇanā*, *parisaṅkhyā*, *mol*, *mūlyanirūp*, *kūt*, *aṅkāv*, *jānch*, *jañchāv*, *aṅkal*, *vichār*, *samajh*.
- ĒS-TI-MĀTION**, *n.* calculation, opinion, regard—*Shumār*, *hisāb*, *andāza*, *tashkhis*, *rāe*, *khayāl*, *nazar*, *qadr*, 'izzat—*Gananā*, *ginti* *parisaṅkhyā*, *aṅkal*, *kūt*, *aṅkāv*, *matī*, *vivechanā*, *pyār*, *prem*, *mān*, *ādar*. [makīlasambandhī, grishmakālīn.]
- ĒS-TI-VAL**, *a.* (L. *estas*) pertaining to the summer—*Garmāi*, *tābitāni*, *saifī*—*Grish-*
- ĒS-TI-VĀTION**, *n.* act of passing the summer—*Garmī kātānā*, *mausim-i-garmā guzārnā*—*Grishmakāl vyatit k.*
- E-STOP'**, *v.* (Fr. *etouper*) to impede—*Roknā*, *ārnā*, *alkānā*<sup>h</sup>.
- ES-TO'VERS**, *n. pl.* (Fr. *etoffer*) necessities allowed by law—*Haqq-i-asāmī*, *āin se jo zarūriyāt jāiz hoñ*—*Khetihārōñ kā adhikār*, *vyavasthānusār jo āvasyak vastu di jiyū*.
- E-STRANGE'**, *v.* (L. *extra*) to keep at a distance, to alienate, to withdraw—*Tafāvut k.*, *begānā k.*, *yā h.*, *muhabbat khinch lenā*, *khīnch-lenā*<sup>h</sup>—*Dūr k.*, *dūr rakhnā*, *parāya k. wā h.*, *prithak k.*, *nyārā k.*, *virakt k.*, *jī khīnch lenā*, *chitta tornā wā phāpnā*, *sneḥ uṭhā lenā*. [Snehanivritti, virakti, snehabhed, virāg, dūribhāv, prithagbhāv.]
- E-STRANGE'MENT**, *n.* alienation, distance—*Muhabbat-kashidāgi*, *begānagi*, *tafāvut*—
- E-STRAY'**, *v.* (S. *stregan*) to wander; *n.* a beast lost or wandering—*Bhatakānā*<sup>h</sup>, *ghūm-nā*<sup>h</sup>, *phīrnā*<sup>h</sup>; *n.* *paluā jānvar jo gum ho jātā hai yā ghūmā kartā hai*—*Paluā paṣu jo hiray jātā hai wā phirā kartā hai*.
- E-STREAT'**, *v.* (L. *ex*, *tractum*) to copy, to extract, to take from; *n.* a true copy—*Naql k.*, *intikhāb k.*, *muntakhab k.*; *n.* *sahih naql*—*Uṭārnā*, *pratirūp k.*, *saṅkshēp k.*, *nikāl lenā*; *n.* *thiik pratilipi*. [nā<sup>h</sup>, phadphadānā<sup>h</sup>, khalbadānā<sup>h</sup>, ubalnā<sup>h</sup>.]
- ĒS-TU-ATE**, *v.* (L. *caustus*) to boil, to be agitated, to rise and fall—*Khaulnā*<sup>h</sup>, *khadbadā-*
- ĒS-TU-ĀTION**, *n.* agitation, commotion—*Khaulāha!*<sup>h</sup>, *khadbadāha!*<sup>h</sup>, *khalbalāhut*<sup>h</sup>, *khal-*  
*bālī*<sup>h</sup>. [kol<sup>h</sup>, muḥkānā<sup>h</sup>.]
- ĒS-TU-A-RY**, *n.* the mouth of a river widened into an arm of the sea—*Samundar kā*
- E-SŪRI-ENT**, *a.* (L. *euriō*) hungry, voracious—*Bhūkhā*<sup>h</sup>, *petū*<sup>h</sup>, *haṅkākā*<sup>h</sup>, *khāū*<sup>h</sup>.
- ĒT-CĀET'E-RA**, *ad.* (L.) and so on, and so forth, contracted etc. and &c.—*Waḡaira*, *gair-zālik*, *aur aur*<sup>h</sup>—*Ityadi*, *ādi*. [hue pattar par chhāpā k<sup>h</sup>.]
- ĒTCH**, *v.* (Ger. *etzen*) to engrave on metal by means of aquafortis—*Tāñbe ke khode*
- ĒTCH'ING**, *n.* a method of engraving—*Tāñbe ke khode hue pattar kā chhāpā*<sup>h</sup>.
- E-TĒR'NAL**, *a.* (L. *aeternus*) without beginning or end, endless, perpetual, everlasting; *n.* an appellation of God—*Azālī-o-abadi*, *lā-ibtidā-o-intihā*, *lā-intihā*, *dāim*, *mudāimī*, *jāvidān*, *qāim*; *n.* *quiyūm*, *qādir-i-lā-yazāl*—*Anādyant*; *anant*, *nitya*, *niran-tar*, *anantakālasthāyī*, *chirasthāyī*; *n.* *anant Parameśwar*.
- E-TĒR'NAL-IST**, *n.* one who holds the past existence of the world to be infinite—*Wah shakhs jiskā yah qaul hai ki zamīn lā-ibtidā zamāne se hai*—*Wah jan jo yah mātā hai ki jagat anādī kāl se hai*.
- E-TĒR'NAL-LY**, *ad.* without beginning or end, endlessly, perpetually, unchangeably—*Lā-ibtidā-o-lā-intihā*, *lā-intihā*, *hamesha*, *mudām*—*Anādyantarūp se*, *anantarūp se*, *nitya*, *sadā*, *sarvadā*.
- E-TĒR'NI-TY**, *n.* duration without beginning or end, duration without end—*Azāl-o-abad*, *mudāvamat*, *hameshaḡ*, *dāim*—*Anādyantatā*, *anantatā*, *nityatā*, *anantya*.
- E-TĒR'NIZE**, *v.* to make eternal or endless—*Dāim k.*, *qāim k.*, *lā-intihā k.*, *abadi k.*, *dāimu-l-hāl k.*—*Anant k.*, *nitya k.*, *anantakālasthāyī k.*
- E-TE'SI-AN**, *a.* (Gr. *etos*) periodical—*Fasli*, *mausimī*, *waqtī*—*Sānvatsarik*, *sāmayik*.
- ĒTHER**, *n.* (Gr. *aither*) a matter supposed to be finer and rarer than air, air refined or sublimed, a volatile fluid—*Ek qism ki shai jo hawā se patlā aur bārik farz ki gai hai*, *hawā-i-khālīs*, *ek qism ki raqiq shai jo nihāyat bārik hoti hai*, *asir*—*Ek prakār kā dravya jo vāyu se adhik patlā aur sūkshṁ anumān kiya gayā hai*, *ākāś*, *śūnya*, *nir-malavāyu*, *sūkshṁavāyu*, *ek prakār kā dravadravya jo khol dene se uṛ jātā hai*.



- E-THE'RE-AL**, *a. formed of ether, celestial*—*Ākālīs hawā kā banā huā, hawā-i-khālīs kā banā huā, āvirī, āsmāni*—Ākāśaj, ākāśasambhav, atisūkshma, bahut śodhā huā, ākāśīy, vāyav. [Ākāśaj, ākāśasambhav, ākāśīy, vāyav.]
- E-THE'RE-ous**, *a. formed of ether, heavenly*—*Hawā-i-khālīs kā banā huā, āsmāni*—
- E-THE'RE-AL-IZE**, *v. to convert into ether*—*Hawā-i-khālīs banānā, nihāyat bārik raqīq shai banānā*—Ākāś banānā, atisūkshma dravadravya banānā.
- ETH'IC**, **ETH'IC-AL**, *a. (Gr. ethos) relating to morals, treating of morality*—*'Ilm-i-akhhlāq ke muta'alliq, akhlāq se mansūb, nasihat-mansūb*—Nivishay, nitividyaavishayak, nitīśāstrasambandhi, nitīśāstriy. [Niti ke anusār, nitividya ke anusār.]
- ETH'IC-CAL-LY**, *ad. according to ethics*—*'Ilm-i-akhhlāq ke mutābiq, akhlāq ke mutābiq*—
- ETH'ICS**, *n. pl. the doctrines of morality, the science of moral philosophy*—*'Ilm-i-akhhlāq, nasihat-nāma, pand-nāma*—Nitividya, nitīśāstra.
- ETHI-OP**, *n. a native of Ethiopia, a blackamoor*—*Ithiopia mulk kā mutawattin, zangī, sidi, habshi*—Ithiopia des kā jan, kālā manushya, śyāmāṅg, śyāmādeh, kṛishpāṅg.
- ETH'NIC**, **ETH'NIC-AL**, *a. (Gr. ethnos) heathen, pagan*—*Shirkī, mushrik, but-parastī-mansūb, but-parast, begāna, gair-mulk ki, gair*—Putalārādhak, mūrtīrādhak, mūrtipūjak, anyadeśīy, bhinnudeśīy, devārchechakasambandhi, devapūjakasambandhi, murtipūjāvisahayak. [devārchechak, devapūjak, videśī.]
- ETH'NIC**, *n. a heathen, a pagan*—*Mushrik, but-parast, gair-mulk kā ādāni*—Mūrtipūjak,
- ETH'NIC-ISM**, *n. heathenism, paganism*—*Shirk, but-parastī*—Mūrtipūjā, devapūjā, devārchechā. [yān—Manushyajātyoṇ kā vīvaran, nrikulavidyā, nrijātividya.]
- ETH'NO'L-O-GY**, *n. treatise on races of men*—*Qaumon kā risāla, insān ki qaumon kā ba-*
- E-TI-OL'O-GY**, *n. (Gr. aitia, logos) an account of the causes of any thing*—*Mujibāt kā bayān, sababon kā bayān*—Kisī padārth kā hetuvivaran, kisī vastu ke kāraṇon ki vyākhyā, kāraṇavād.
- ET-I-QUETTE'**, **ET-I-KET'**, *n. (Fr.) forms of ceremony or decorum*—*Adab, ādāb, takal-luf*—Sajānāchāravidhi, vinayavidhi, śištāchāravidhi, saujanya, suniti, sabhyāchārārīti. [kā kosh.]
- ET-UL'**, *n. (Fr.) a case for tweezers*—*Chimṭā kā gilāf*—Chimṭā rakhne kā ghar, chimṭā
- ET-Y-MOL'O-GY**, *n. (Gr. etymos, logos) the derivation of words*—*Ishtiqāq-i-alfāz, wajh-i-tasmiya*—Śabdāsādhana, śabdāsādhanavidyā, śabdavyutpattividya.
- ET-Y-MO-LŌG'IC-AL**, *a. relating to etymology*—*Ishtiqāqī, alfāz ke tushaqquq ke muta'al-liq*—Śabdāsādhanaavishayak, śabdāsādhanavidyāsambandhi, padabhanjanavishayak.
- ET-Y-MO-LŌG'IC-AL-LY**, *ad. according to etymology*—*Ishtiqāq ke mutābiq, alfāz ke tushaqquq ke mutābiq*—Śabdāsādhanaanusār śabdāsādhanavidyā ke anusār.
- ET-Y-MŌL'O-GIST**, *n. one versed in etymology*—*Ishtiqāq-dān, alfāz kā ishtiqāq-dān*—Śabdāsādhanakušāl, śabdavyutpattikuśāl, śābdik.
- ET-Y-MŌL'O-GIZE**, *v. to derive words from their roots*—*Alfāz ko unke masdaron se nikāl-nā, alfāz kā ishtiqāq k.*—Śabdavyutpatti k., śabdāsādhana k., padabhanjana k.
- ET-Y-MON**, *n. an original or primitive word*—*Aslī lafz, masdar*—Mūlasabd, dhātu.
- EŪ-CHA-RIST**, *n. (Gr. eu, charis) the act of giving thanks, the sacrament of the Lord's Supper*—*Shukr guzārī, adā-i-shukr, Hazrat 'Isā ki wafāt ki yād-gārī ke liye khānā khānā*—Dhanyavād, Isā ki mrityu ke smaran ke nimitta bhojan, Kṛishṭmrityusmaranārthakabhojan.
- EŪ-CHA-RIS'TIC**, **EŪ-CHA-RIS'TI-CAL**, *a. relating to the sacrament of the Lord's Supper*—*Hazrat 'Isā ki wafāt ki yād-gārī ke khāne ke muta'alliq, shukr-guzārī-mansūb*—Isā ki mrityu ke smaran ke nimitta jo bhojan tiskā sambandhi, Kṛishṭmrityusmaranārthakabhojanasambandhi, dhanyavādārthak.
- EŪ-CHŌL'O-GY**, *n. (Gr. euehē, logos) a formulary of prayers*—*Namāz kā qānūn-nāma yā 'aqā'id-nāma*—Iswaraprārthanavidhi, devaprārthanāvidhigranth.
- EŪ-CRA-SY**, *n. (Gr. eu, krasis) a good habit of body*—*Badan ki khūb 'adat*—Śarīr kā sunder bhāv. [prarthak.]
- EŪCTI-CAL**, *a. (Gr. euehē) suppliant*—*Multamis, niyāz-mand, multajī*—Vinayi,
- EŪ-DI-OM'E-TER**, *n. (Gr. eudios, metron) an instrument for ascertaining the purity of the air*—*Hawā ki safāi daryāft karne kā āla*—Vāyu ki swachchhatā kā thikānā lagāne kā yantra, vāyuswachchhatāmāpakayantra. [Stuti, prasaṅsā, barāī, ślāghā.]
- EŪ-LŌG'I-UM**, **EŪ'LO-GY**, *n. (Gr. eu, logos) praise, panegyric*—*Ta'rif, sanā, madh*—
- EŪ'LO-GIST**, *n. one who praises or commends*—*Ta'rif yā sanā k. w., sanā khwān, mādih*—Prasaṅsak, stutipāthak, vandi, barāī k. w. [k., barāī k., ślāghā k.]
- EŪ'LO-GIZE**, *v. to praise, to commend*—*Ta'rif yā sanā k., madh k.*—Prasaṅsā k., stuti
- EŪ'NUCH**, *n. (Gr. eunē, echo) a man who has been castrated*—*Khoja, khwāja-sarā, khasī, be-khāya*—Hijrā, chhinnavrishta, napuṅsak.
- EŪ'NU-CHATE**, *v. to make a eunuch*—*Khoja banānā*—Hijrā banānā.
- EŪ'NU-CHISM**, *n. the state of a eunuch*—*Khoja-pan. khwāja-sarāī*—Hijrāpanā, chhinnavrishtapatā, napuṅsakatwa. [—Yathārth sparś bodh, yathārth bodh, thik jñān.]
- EŪ'PA-THY**, *n. (Gr. eu, pathos) right feeling*—*Durust lams yā lāmīa, durust khayāl*

**EUPHEMISM**, *n.* (Gr. *eu*, *phēmē*) a delicate way of expressing what might offend — *Jis bāt se shāyad koī nā-rāz ho usko mulāyamat se kahná, narm-goī* — *Apriya bāt ko sundar wā komal rūp se kahná suvākyā, akatubbhāshan.*

**EUPHONY**, *n.* (Gr. *eu*, *phōnē*) an agreeable sound, smooth enunciation — *Khush-āwāzī, tuhsin-i-talaṭfuz* — *Suswar, suśabdi, sundar uchecharan.*

**EUPHONIC**, **EUPHONICAL**, *a.* agreeable in sound — *Khush-āwāz* — *Suswar, suśrāvya, śrutisukh.* [prakār ki jāri.]

**EUPHRASIA**, *n.* (Gr. *euphrasia*) the herb eye-bright — *Ek qism kā chhoṭā per* — *Ek EU-RIPUS*, *n.* (L. *a*) a strait where the water is much agitated — *Ek āb-nāe jiskā pāni bahut uchhālā hai* — *Ek jalāḍamarunadhya jiskā pāni bahut hilā dōḷā kartā hai.*

**EUROPEAN**, *a.* belonging to Europe, *n.* a native of Europe — *Parangistāni, Parangi, Afranji, Yūropi mulk kā, Yūropi mulk ke mutāʾullig*; *n.* *Parangistāni, Parangi, Afranji, Yūropi mulk kā mutawattin* — *Yūropi, Yūropdesasambandhi, Yūropdesaj*; *n.* *Yūrop kā de-ṭjan.* [andāz, qarīna, khush-duḷi — *Mel, parimān, sudaulī.*

**EURYTHMY**, *n.* (Gr. *eu*, *rhythmos*) harmony, proportion, symmetry — *Muwāfaqī*, **EUTAXY**, *n.* (Gr. *eu*, *taxis*) established order — *Muqarrar band-o-bast intizām yā tartīb* — *Shir vyavasthā wā niyam.*

**EUTHANASIA**, **EUTHANASY**, *n.* (Gr. *eu*, *thanatos*) an easy death — *Āsān marī, āsāni ki marūt* — *Sugam mritiyū, binā kasht wā kleś ki mīch.*

**EVACUATE**, *v.* (L. *e*, *vaco*) to make empty, to discharge, to quit — *Khālī k., ikhrāj k., takhliya k., tark k.* — *Sūnya k., nikālne, chhāṭne, chhoṛnā, chhuṭānā, chhoṛ jānā, tyāganā.*

**EVACUATION**, *n.* the act of emptying, discharge, abolition, a withdrawing from — *Khālī k., ikhrāj, takhliya, dust, radd, maugʻijī, mansūkhī, tark, bīz āmad* — *Sūnyakarap, nikāl, jhār, jhāṛ, malotsarg, malamutratyāg, chhoṛāw, khaṇḍan, lop, uṭhā d., tyag, sīdhārnā, chhoṛ jānī, chhoṛā lenā, uṭhā lenā.*

**EVACUATOR**, *n.* one who makes void — *Khālī k. w., ikhrāj k. w., takhliya k. w., tark k. w.* — *Sūnya k. w., nikālne w., chhoṛne w., chhuṭāne w., chhoṛ jāne w., tyāgane w.*

**EVADE**, *v.* (L. *e*, *vado*) to elude, to avoid, to escape, to slip away — *Tālānā, urānā<sup>h</sup>, harāw rukhnā<sup>h</sup>, buchānā<sup>h</sup>, dūr bhāgnā<sup>h</sup>, bachnā<sup>h</sup>, nikāl jānā<sup>h</sup>, nikāl bhāgnā<sup>h</sup>.*

**EVASION**, *n.* subterfuge, artifice — *Bahāna, hila, hila-hawāla, fureb, fitrat, hila-bāzi, mugāḍata* — *Talmatol, urānjhāin, tālī tālī, urān, chhāḍma, chhal, vakchhal.*

**EVASIVE**, *a.* using evasion, elusive — *Dhokhe-bāz, hila-bāz, bāt se fureb d. w., farebī, muzabzab, Dhokhā d. w., chhālī, vaichhak, vakpravaichhak, bāt se dhokhā d. w., bahkūt.* [muzabzab tuur se — *Chhal se, dhokhe se, vakchhal se, vakrokti se.*

**EVASIVELY**, *ad.* by evasion, elusively — *Hila se, fareb se, hila bāzi yā hila-sāzi se*, **EVAGATION**, *n.* (L. *e*, *vagor*) the act of wandering, excursion, deviation — *Gashī, sair, be-rāhi, qum-rāhi* — *Bhraman, paribhraman, bhrautī, vichalan.*

**EVANESCENT**, *a.* (L. *e*, *vanus*) vanishing, fleeting, passing away — *Qāib h. w., naqsh-bar-āb, qutur-jāne w., kāfūr ho-jāne w., zuvāl-pazīr* — *Asthāyī, achirasthāyī, bhaṅgur, kshapabhaṅgur, kshapamātrasthāyī, sīghra chālā jāne w., ur jāne w.*

**EVANESCENT**, *n.* disappearance — *Kāfūr ho-jānā, qāib ho-jānā* — *Urāw, ur jānā, adarsān, apratyakshat.*

**EVANID**, *a.* faint weak, evanescent — *Halkā<sup>h</sup>, kachchā<sup>h</sup>, ur-jāne w<sup>h</sup>.*

**EVANISH**, *v.* to disappear, to vanish — *Kāfūr ho-jānā, qāib ho-jānā* — *Ur jānā, adriśya ho-jānā, apratyaksh h* [Injī — *Māṅgalasamāchār, susānvād, Isāidharmapustak.*

**EVANGEL**, *n.* (Gr. *eu*, *angellos*) good tidings, the gospel — *Mushḍa, khush khabarī*, **EVANGELIC**, **EVANGELICAL**, *a.* according to the gospel, contained in the gospel — *Injil ke mutābiq, muwāḍiq-i Injil, Injilī* — *Susānvādānusārī, Isāidharmānusārī, Isāidharmānyāyī, Isāidharmapustakāntargat.* [dharmapustakānusār.

**EVANGELICALLY**, *ad.* according to the gospel — *Injil ke muwāḍiq yā mutābiq* — *Isāidharmapustakānusārī*, **EVANGELISM**, *n.* promulgation of the gospel — *Injil kā waʿz ishtihār yā izhār* — *Susānvād kā prachār, māṅgalasamāchār kā prachār, Isāidharm kā prachār.*

**EVANGELIST**, *n.* a writer of the history of Jesus Christ, a preacher of the gospel — *Hazrat ʿIsā ki tarārikh likhne w., Injil-nawis, Injil kā waʿz ishtihār yā izhār k. w., Injil kā khatīb* — *ʿĀchāritrarachak, māṅgalasamāchārālekchak, susānvādprachārak, māṅgalasamāchārāprachārak, Isāidharmaprachārak.*

**EVANGELISTARY**, *n.* a selection from the gospels to be read in divine service — *Injil ki itikāḥāb* — *Māṅgalasamāchār kā saṅkshēp, Isāidharmapustak kā saṅkshēp.*

**EVANGELIZE**, *v.* to instruct in the gospel — *Hazrat ʿIsā ke mazhab ko jāri yā zūhūr k., Injil kā waʿz k., ʿIsqimī mazhab ki taʿlīm k.* — *Isāidharm kā upades k., māṅgalasamāchār kā prachār k., Isāidharm kā prachār k.*

**EVAPORATE**, *v.* (L. *e*, *vapor*) to fly away in vapour, to waste insensibly — *Bukhār shāmīl h., bukhār ban-kar ur-jānā, bukhār banānā, kāfūr ho-jānā, harāw ho-jānā, sukḥ jānā<sup>h</sup>, sukḥā-dānā<sup>h</sup>* — *Vāshph., vāshp hokar ur-jānā, vāshparūp se ur-jānā, bhāph hokar ur-jānā, bhāph banānā, sushk k. wā h.*

**E-YĀP'O-RA-BLE**, *a.* easily dissipated in vapour—*Bukhār ki sūrat meñ urāye jāne ke qābil jise bā-āsānī bukhār banā-kar urā sakeñ*—Vāshp wā bhāph ke ākār meñ urāye jāne ke yogya, jisko vāshp wā bhāph banīkar urā sakaiñ.

**E-YĀP'O-RĀ'TION**, *n.* the act of flying away in vapour, conversion into vapour—*Bukhār ho-ke urnā, bukhār h., tabakhkhur*—Vāshp wā bhāph hokar ur jānā, vāshp wā bhāph h.

[*Shām, kisi tevhār ki agli shām*—Sāñjh, kisi tevhār ki agli sāñjh.

**EVE**, *E'VEN*, *ē'vn*, *a.* (S. *even*) the close of the day, the evening before a holiday—

**E'VEN-ING**, *n.* the close of the day, the latter end of life; *a.* toward the close of day—*Shām, piri*; *a. shām kā*—Sāñjh, buhāpā, viiddhāpā; *a. sāñjh kā.*

**E'VEN-SONG**, *n.* form of worship for the evening—*Shām ki du'ā yā namāz yā mazhabī git*—Sāñjh kā bhajan, sāñjh kā dharmagit.

**E'VEN-TIDE**, *n.* the time of the evening—*Shām kā waqt*—Sāyāukāl, sandhyākāl.

**E'VEN**, *ē'vn*, *a.* (S. *even*) level, uniform, smooth, equal, parallel, calm, capable of being divided into equal parts; *v.* to make even, to level, *ad.* exactly, verily, likewise, so much as—*Ham-wār, mustawī, yak-sāñ, musattah, barābar, mutawāzi, thandhā<sup>h</sup>, dhīrā<sup>h</sup>, sanjīda, juft, zūj*; *v. ham-wār k. musattah k.*; *ad. bi'-ainih, bi'-ainī-hī, wāq'i, wāsihāhī<sup>h</sup>, bhī<sup>h</sup>, yahan tak<sup>h</sup>*—Sam, samān, ekākār, samasth, chauras, chaupat, batādhār, tulya, samānāntar, śānt, samabhāv, samavritti, yugma; *v. sam k, chauras k., batādhār k.*; *ad. thik, satya, hāñ sach, usī rīti se, tathā, itnā ki.*

**E'VEN-LY**, *ad.* equally, uniformly—*Barābarī se, sarāsar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā-se, chaurasī se, ek kī rūp se.

**E'VEN-NESS**, *n.* the state of being even—*Ham-wārī, barābarī, rāstī, dhīrā-pan<sup>h</sup>, sanjīdagī*—Tulyatā, samātā, samānatā, śāntī, samachittatwā, samānavritti, samabhāv.

**E'VEN HĀND-ED**, *a.* impartial, equitable—*Be-taraf-dār, munisif, be-garaz, rāst, sādiq, 'ādil*—Apakshapātī, vipakshapāt, samadarsī, ubhayaśamī, nyāyī, nyāyakārī, nyāyavartī.

**E-VĒNT'**, *n.* (L. *e, ventum*) that which happens, an incident, consequence—*Sar-guzasht, hādīsa, wāq'ā, mājarā, natija, samarā*—Ghaṭanā, vritta, vrittānt, phal, parīṇam.

**E-VĒNT'FUL**, *a.* full of events, momentous—*Pur-mājarā, pur-sar-guzasht, girān, sāngin, bhārī<sup>h</sup>*—Bahughaṭanāmay, bahughaṭanāviśiṣht, bahuvrittaviśiṣht, gurughaṭanāviśiṣht.

**E-VĒNT'FUL**, *a.* happening as a result—*Qat'ī, 'arizī, ākhīrī*—Anuvartī, ānushaṅgik, anusārī, antya, antin. [śeṣh meñ.

**E-VĒNT'FUL-LY**, *ad.* in the event—*Natije meñ, ākhīr ko*—Phal meñ, ant meñ, ant ko.

**E-VĒNTER-ATE**, *v.* (L. *e, venter*) to rip open, to disembowel—*Pet chīr-dānā<sup>h</sup>, pet chīr-kar āntēn nikālā<sup>h</sup>*. [nā<sup>h</sup>, jhārnā<sup>h</sup>, chhān k<sup>h</sup>.

**E-VĒN'TI-LATE**, *v.* (L. *e, ventus*) to winnow, to sift out, to discuss—*Chhānā<sup>h</sup>, chāl-*

**E-VĒN'TI-LĀTION**, *n.* the act of ventilating—*Jhārnā<sup>h</sup>, chālā<sup>h</sup>, chhān<sup>h</sup>, chhānā<sup>h</sup>*.

**EVER**, *ad.* (S. *æfer*) at any time, always—*Kudhī<sup>h</sup>, hamesha*—Kabhi, kisi samay meñ, kadīpī, sadā, sarvadā.

**EVER-BURN-ING**, *a.* unextinguished—*Mudām roshan*—Sadā jalātā huā.

**EVER-DŪ-RING**, *a.* eternal—*Dāimī yā dāim, mudāmī yā mudām, azālī-o-abadī*—Nitya, sanātana, anādyant, anantakālāsthāyī.

**EVER-GREEN**, *a.* green throughout the year; *n.* a plant always green—*Hamesha tar-o-lāz, hamesha sabz, sadā-bahār*; *n. sadā-bahār nabāt*—Sadā harā, sarvadā amlān aur āsushk; *n. sadā harā paudhī, sarvadā amlānaushadhi.*

**EVER-LĀST'ING**, *a.* lasting without end, perpetual, immortal, eternal; *n.* eternity—*Dāimī yā dāim, qāim, lā-zawāl, be-zawāl, mudāmī yā mudām*; *n. hameshagī, dawām*—Anantakālāsthāyī, mityasthāyī, akshay, anāśya, ajar, anant, nitya; *n. nityatā, anantatā, anādyantatā.* [—Nitya, anant kāl tak, anantatā se.

**EVER-LĀST'ING-LY**, *ad.* without end, eternally—*Hameshagī se, lā-zawālī se, dawām se*

**EVER-LĀST'ING-NESS**, *n.* eternity, perpetuity—*Lā-zawālī, dawām, hameshagī*—Nityatā, anantatā. [mudāmī yā mudām—Nitya, akshay, ajar, anant, lagātār.

**EVER-LIV-ING**, *a.* eternal, immortal, incessant—*Dāim yā dāimī, lā-zawāl, be-zawāl*

**EVER-MORE**, *ad.* always, eternally—*Hamesha, mudām*—Sadā, sarvadā, nitya.

**E-VĒRT'**, *v.* (L. *e, verto*) to overthrow—*Bar-bād k., nest-o-nābūd k.*—Ulatpulat d., nās k., ukhār dālnā. [pulat, ukhār, nās, dhwañs.

**E-VĒR'SION**, *n.* overthrow, destruction—*Bar-bādī, nest-o-nābūdī, zavāl, inhidām*—Ulat-

**EVER-Y**, *a.* (S. *æfer, etc*) each one—*Har, har ek*—Ek ek, pratyek. [sāmpradāyik.

**EVER-Y-DAY**, *a.* common, usual—*Amm, mā'mulī, rāij*—Sādharan, sāmānya, vyavahārik.

**EVER-Y-WHERE**, *ad.* in every place—*Har jagah, har kahīñ*—Sarvatra, sab thaur.

**E-VICT'**, *v.* (L. *e, victum*) to take away by a sentence of law, to dispossess—*Qānūnī hukm se le-lenā, be-dakhl k.*—Vyavastha ke anusār chhīn lenā, hritādhikār k., adhikār wā swattwa har lenā. [nirākarañ wā vahishkaran, pramāñ.

**E-VIC'TION**, *n.* dispossession, proof—*Be-dakhlī, dalīl*—Swattwaharan, adhikār se

**EVI-DENT**, *a.* (L. *e, video*) plain, apparent—*Āyāñ, zāhīr, 'alāniya, wāzih, huwaidā, numāyāñ, āshkāra*—Kbulā, pratyaksh, spashṭ.

- EV'-DENCE**, *n.* testimony, proof, a witness; *v.* to prove, to show, to convince—*Gawāhī, shāhidī, shahādāt, dalīl, dalālat, sabūt yā subūt, wusūh, gawāh*; *v. shāhīd k., shahādāt d., dalīlāt k.*—Sākshī, pramāṇ, sākshī; *v. pramāṇī k., driṇh k., dikhānā, pratyaksh k., prakāś k., spāshṭ k., sujhānā, suchanā k.* [pramāṇavisīshṭ.
- EV'-DENT-IAL**, *a.* affording evidence or proof—*Dalīl d. w., dalīl-āwar*—Pramāṇ d. w.,
- EV'-DENT-LY**, *ad.* plainly, obviously—*Zāhīran, sarīhan, zāhīrā, sāf-sāf*—*Khulā khulī, pratyaksh rūp se, spāshṭ wā vyakt rūp se, sākshāt.*
- E'VIL**, *ē'vī*, *a.* (S. *yftl*) not good, bad, wicked, corrupt; *n.* wickedness, injury, calamity; *ad.* not well, injuriously—*Burāī<sup>h</sup>, bad, zabūn, kharāb*; *n. burāī<sup>h</sup>, badṭ, zabūnā, khula, khalāsat, nuqsān, kharābī, ziyān, balā, āfat*; *ad. zabūnī se, kharāb taur se, nuqsān yā kharābī se*—Mand abhadra, anaṅgal, dushṭ, pāpī, khal. sāth, adham, kutsit; *n. dushṭatā, khalatā, sāthatā, daurātmya, daurjanya, arishṭ, anishṭ, ahit, hānī*; *ad. mand rūp se, burāī se, dushṭatā se, apakār se, hīn-āpūrvak.*
- E'VIL-LY**, *ad.* not well—*Burāī se<sup>h</sup>, burā<sup>h</sup>.*
- E'VIL-NESS**, *n.* badness, viciousness—*Kharābī, zabūnī, khula, khalāsat, shavārāt, sharr, gunāh-gārī*—*Burāī, mandatā, dushṭatā, daurjanya, daurātmya.*
- E'VIL-DÖ-ER**, *n.* one who does evil—*Bad-kār, karām-kār, gunāh-gār, bad-jī'l, bad-kir-dār*—*Kukarnī, asatkarnī, pipakārī, durvitta.*
- E'VIL-EYED**, *a.* having a malignant look—*Bad-nigāh, bad-andesh-nigāh, manhūs-nigāh*—*Krūdrishṭī, pāpdrishṭī, asadrishṭī.*
- E'VIL FÄ'VOURED**, *a.* ill-countenanced—*Bad-sūrat, bad-shālī*—*Kurūp.*
- E'VIL FÄ'VOURED-NESS**, *n.* deformity—*Bad-sūratī, bad-shālī*—*Kurūpatā, virūpatā.*
- E'VIL-MIND-ED**, *a.* malicious, wicked—*Bad-bātīn, bad-andesh, bad-kho, bad-zāt, khabīs*—*Dweshī, drohī, pāpatmā, durātma.* [Paramindā, apavād, durvachan, durālāp, kalaṅk.
- E'VIL-SPEAK'ING**, *n.* slander, calumny—*Bad-goī, 'aib-goī, iftīrā, tukmat, ittihām*—
- E'VIL-WORK-ER**, *n.* one who does wickedness—*Bad-kār, bad-jī'l*—*Pāpātma, durcchārī.*
- E-VINCE'**, *v.* (L. *e, vinco*) to prove, to show, to manifest, to make evident—*Sābit k., zāhīr k., uqūl k., āshkārā k.*—*Pramāṇī k., driṇh k., dikhānā, dikhānā, jātanā, bat-lānā, spāshṭ k., vyakt k., prakāś k., pragat k., pratyaksh k.*
- E-VIN'-IBLE**, *a.* capable of proof—*Sābit hone ke qābil, dalālat-pāzīr, qābil-i-sabūt*—*Sichya, nirdesāniya, prajneya, pāmānī kīy e jāne ke yogya.*
- E-VISCER-ATE**, *v.* (L. *e, viscera*) to take out the entrails, to disembowel—*Aṭṭārī nī-kāhnā<sup>h</sup>, pet chūr-kar aitarīyānā nikāhnā<sup>h</sup>.* [bachā jānā.
- E-VITE'**, *v.* (L. *e, vito*) to avoid—*Bāz rahnā, gurez k., 'rās k.*—*Dūr rahnā, barā jānā.*
- EV'-T-BLE**, *a.* that may be avoided—*Jis se bāz rah sakeṅ, jis se gurez kar-sakeṅ*—*Jis se bhāg wā bach sakaiṅ, jis se barāw wā bachāw kar sakaiṅ, pariharāṇī, varjaniya.*
- EV'I-TATE**, *v.* to avoid, to shun, to escape—*Barānā<sup>h</sup>, bachānā<sup>h</sup>, bachā-jānā<sup>h</sup>, bhāgnā<sup>h</sup>, nikāl bhāgnā<sup>h</sup>, nikāl-jānā<sup>h</sup>.*
- EV-TÄ'TION**, *n.* the act of avoiding—*Barāw<sup>h</sup>, bachāw<sup>h</sup>, nikāl<sup>h</sup>, bhāgnāw<sup>h</sup>.*
- E-VÖKE'**, *v.* (L. *e, roco*) to call forth—*Bulānā<sup>h</sup>, pukār<sup>h</sup>, khīnch<sup>h</sup>.*
- EV'-O-CATE**, *v.* to call forth—*Bulānā<sup>h</sup>, pukār<sup>h</sup>, khīnch<sup>h</sup>.*
- EV-O-CÄ'TION**, *n.* a calling forth—*Bulāhat<sup>h</sup>, pukār<sup>h</sup>, khīnch<sup>h</sup>.*
- EV-O-LÄ'TION**, *n.* (L. *e, volo*) a flying away—*Urān<sup>h</sup>, vṛ-jānā<sup>h</sup>.*
- E-VÖLVE'**, *v.* (L. *e, rolvo*) to unfold, to open, to disclose to expand—*Udher<sup>h</sup>, suljhānā<sup>h</sup>, kholnā<sup>h</sup>, ughār<sup>h</sup>, dikhānā<sup>h</sup>, bolnā<sup>h</sup>, phor<sup>h</sup>, phailānā<sup>h</sup>, pasār<sup>h</sup>.*
- EV-O-LÜ'TION**, *n.* the act of unfolding—*Kholāw<sup>h</sup>, ughār<sup>h</sup>, kholnā yā ughār<sup>h</sup>, dikhāw<sup>h</sup>, bolnā<sup>h</sup>, phorāw<sup>h</sup>, phailāw<sup>h</sup>, pasār<sup>h</sup>.*
- EV-O-MITION**, *n.* (L. *e, vomo*) a vomiting—*Qui, radd*—*Vaman, chhānt, uchhār.*
- E-VÜL'SION**, *n.* (L. *e, rulsun*) the act of plucking or tearing out—*Ukkār<sup>h</sup>, khasot<sup>h</sup>, uthā-dānā<sup>h</sup>, noch-dānā<sup>h</sup>.*
- EWEE**, *n.* (S. *cowu*) a female sheep—*Bher<sup>h</sup>, meṇṛhī<sup>h</sup>, bher<sup>h</sup>.* [lotā<sup>h</sup>, āftāba, ābtāba.
- EWER**, *n.* (S. *hver*) a kind of pitcher—*Karvā<sup>h</sup>, badhnā<sup>h</sup>, purvā<sup>h</sup>, surāhī, jhār<sup>h</sup>.*
- EX-ÄÇ-ER-BATE**, *v.* (L. *e, acerbus*) to imbitter, to increase malignant qualities—*Karḥānā<sup>h</sup>, 'adāwat barḥānā*—*Khijhānā, khijānt, kurkānā, chirḥānā, dwesh barḥānā.*
- EX-ÄÇ-ER-BÄ'TION**, *n.* increase of malignity—*'Adāwat kī ziyādātī*—*Dwesh wā droh kī vriddhi.*
- EX-ÄCT'**, *a.* (L. *ex, actum*) nice, accurate, strict, methodical, punctual; *v.* to require, to demand, to extort—*Bārīk, durust, mukammal, sahīh, sakht, murattab, muntazam, saltiq-shi'ar, uslub-dār, bādīg, rāst, wa'da-wafā*; *v. talab k., dā'wā k., taqāzā k., istiḥqāq k. dā'wā k., zabar-dastī se lenā, jabran lenā*—*Sūksm, yathārth, yāthārthik, dosharahit, suddh, karā, kathīn, niyamasil, kramasīl, kramānugat, sayatn, apramā-dī, kharā, sachchā*; *v. māṅgnā, adhikār pūrvak chāhnā, daba lenā, aiñṭh lenā, chhīn lenā.*
- EX-ÄCT'ER**, **EX-ÄCT'OR**, *n.* one who exacts—*Talab k. w., tālīb, mutaqāzī, muqtazī, ziyā-da-talab, jabran lene w.*—*Māṅgne w., adhikār pūrvak chāhne w., dabā lene w., chhīn lene w., aiñṭh lene w.*

- EX-AC'TION**, *n.* extortion, unjust demand — *Dast-darāzi, zabar-dastī se lenā, bejā da'wā taqāz yā mutālaba* — *Paraswādān, dabā lenā, anyāyapūrvak lenā, anyāy māṅg.*
- EX-AC'T-TUDE**, *n.* nicety, exactness — *Bārīkī, durustī, takmil* — *Sūkshmatā, yāthārthatā, yāthārthya, sūddhatā.* [Sūddhatāpūrvak, sūkshmatā se, thik thik, thik.
- EX-AC'T-LY**, *ad.* accurately, nicely, precisely — *Sīkhat se, bārīkī se, hū-ba-hū, bi'-aini-hi* —
- EX-AC'T-NESS**, *n.* accuracy, nicety, regularity — *Durustī, sīkhat, bārīkī, nāzūkī yā nazakat, sijil-bandī, qarīna-bandī* — *Sūddhatā, yāthārthya, yāthārthtātā, sūkshmatā, bandhān, bandhej, kramānusār, samatā.*
- EX-AC'T-RESS**, *n.* a female who exacts — *Jo 'aurat tūlib mutagūzī muqtazī yā jabran le-lene wālī hotī hai* — *Jo stri adbhikār pūrvak māṅgnevālī dabālenewālī wā chhinlene-wālī wā anyāy se adbhik lenewālī hotī hai.*
- EX-AG-GER-ATE**, *v.* (L. *ex, agger*) to heap up, to heighten by representation — *Dher lagānā<sup>h</sup>, ziyāda kar-ke bayān k., mubālagā k.* — *Rāśī lagānā, barhānā, sañchay k., adbhik karke wā barhākar kahānā, ativarpan k., atyukti k., vāgvistār k.*
- EX-AG-GER-ATION**, *n.* amplification, hyperbole — *Aś se ziyāda kar-ke bayān, tūl-tawīl bayān, mubālagā* — *Ativarpan, vākyabāhulya, vāgādhyakya, atyukti.*
- EX-AG-GER-A-TO-RY**, *a.* containing exaggeration — *Pur-mubālagā, pur-tūl-tawīl bayān* — *Ativarpanamay, atyuktinmay.*
- EX-ALT**, *v.* (L. *ex, altus*) to raise, to elevate, to extol, to magnify — *Uthānā<sup>h</sup>, sar-farāz k., buland k., taraqqī d., ta'rīf, k., wasf k., sanā-khwānī k., bayā k.* — *Charhānā, barhānā, ūchā k., unnat k., prasañsī k., barāi k., stuti k., śāṅghā k.*
- EX-AL-TATION**, *n.* the act of exalting, elevation — *Taraqqī, sar-farāzī, wasf, sanā-khwānī, ta'rīf, sar-bulandī, irtifā', urūj* — *Unnatī, charhāw, barhāw, prasañsā, stuti, uchchatā, ūchāī, ūchā k.*
- EX-ALT-ED-NESS**, *n.* state of dignity or greatness — *Sar-furāzī, mumtāzī, musafkhhārī, fakhr, 'azīmū-ah-shānt* — *Unnatā, unnatī, prabhutā, mahimā, aiśwarya.*
- EX-ALT-ER**, *n.* one who exalts — *Sar-farāz k. w., taraqqī d. w., buland k. w., ta'rīf k. w.* — *Unnat k. w., ūthāw w., charhāw w. barhāw w., prasañsak, ūchā k. w.*
- EX-AMEN**, *n.* (L.) inquiry, disquisition — *Tahqīqāt, pursish, munāzara, taftish* — *Jijñāsā, parikshā, anweshan, vichār, vitark, anusandhān.*
- EX-AM-INE**, *v.* to search into, to question, to try, to scrutinize — *Talāsh k., sun'āl pūchh-nā, āzmānā, imtihān k., tahqīq k., nazar-andāz k., qaur k., tajwīz k., taftish k.* — *Khojā, dhūñrhā, prasnā k., pūñchhā, parikshā lenā, parakhnā, kasnā, vichār k., jāñchnā chhāñnā.*
- EX-AM-I-NA-BLE**, *a.* that may be examined — *Jiskī talāsh āzmāish imtihān tahqīqāt tajwīz yā taftish ho-sak, mumkinū-t-imtihān, mumkinū-t-taftish* — *Jiskā khoj parikshā kasāw vichār jāñchāw wā chhāñw ho sake, parikshaniyā, anweshaniyā, vichāraniyā, mrikshaniyā.* [honewālī ho.
- EX-AM-I-NANT**, *n.* one to be examined — *Jiskā imtihān hone-wālā ho* — *Jiskī parikshā*
- EX-AM-I-NATE**, *n.* the person examined — *Imtihān d. w., mutahān* — *Parikshā d. w.*
- EX-AM-I-NATION**, *n.* the act of examining — *Talāsh, āzmāish, pursish, imtihān, tahqīqāt, tajwīz, taftish, just-o-jā* — *Khoj, dhūñrh, pūñchh pūñchh, parikshā, parakh, vichār, jāñch, chhān, anusandhān, mrikshan.*
- EX-AM-I-NER**, *n.* one who examines — *Talāshī, tajriba-kār, mumtahin, mutafakhhī, tahqīqāt k. w., tajwīz k. w., taftish k. w., muhāsib* — *Khojne w., khojī, pūñchhwayī, parikshak, parkhaiyā, kasne w., vichārne w., vichārak, jāñchue w., jāñchwayī, chhāne w., chhān karne w.*
- EX-AM-PLE**, *n.* (L. *exemplum*) a copy, a pattern, a model, an instance, a specimen, a precedent, an illustration — *Nagl, nāmūnā, qālib, qidwa, misāl, bāngī<sup>h</sup>, nazir, tamāl, tafsīr, ta'bīr* — *Pratirūp, pratimā, ādarś, drishhtant, udāharan, nidārsan, pūr-vadrishhtant, pūrvanidārsan, utprekshā, pradarśan, vyākhyā.*
- EX-AM-PLE-R**, *n.* a pattern, a sampler — *Nāmūnā, bāngī<sup>h</sup>* — *Pratirūp, ādarś, nidārsan.*
- EX-AN-GUI-OUS**. See **EXSANGUIOUS**.
- EX-AN-I-MATE**, *a.* (L. *ex, anima*) lifeless, dead, spiritless, depressed — *Be-jān, murda, afsurda, pach-murda, dūl-tang* — *Nirjīw, ajīw, vichetan, prāpahn, mūā, mrit, miste, nirutsāh, man tūtā, bhagnaman, udās.* [Japratinidhi
- EX-ARCH**, *n.* (Gr. *ex, archos*) a viceroy — *Bādshāh kā nāib, nawwāb, sūbā-dār* — *Rā-*
- EX-AR-CHATE**, *n.* the office of an exarch — *Bādshāh ki niyābat, sūbā-dāri, nawwābī* — *Rājapratinidhitwa, rājapratinidhya.*
- EX-AS-PE-R-ATE**, *v.* (L. *ex, asper*) to provoke, to enrage; *a.* provoked — *Khafā k., nā-khush k., diqq k., gussa-nāk k.; a. khafā yā gussa-nāk kiyā gayā* — *Khijhānā wā khijānā, kurhānā, chhaernā, ruṭhānā, krudhd k.; a. khijāyā kurhāyā ruṭhāyā wā krudhd kiyā gayā.* [gussa angezī — *Chher, prakop, krodhakaran, kopakaran.*
- EX-AS-PE-R-ATION**, *n.* provocation, irritation — *Khijāhā<sup>h</sup>, chir yā chirh kā kām, khafagi,*
- EX-AUC-TO-RATE**, *v.* (L. *ex, auctum*) to dismiss from service, to deprive of a benefice — *Bar-taraf k., naukari se mauqūf k., nā-mustahiqq k., nazr-i-aimma chhin lenā* —

Chhorá d., pad wá adhikár se dūr k. wá chhorá d., vritti haraṇ k., dharmasikshaka-vritti chhin lená.

EX-AUC-TO-RĀ'TION, n. dismissal, deprivation—*Bar-tarafi, mauqúfi, ma'zúli, istihqáq ká chhiná jár á*—Adhikár wá pad se nirákarān, adhikárahayuti, padachyuti, vritti upaharaṇ, vritti wá dharmádhyaṇakajiviká ká chhiná jáná.

EX-ĀU'THO-RATE, v. to dismiss from service—*Naukarí se bar-taraf mauqúf yá ma'zúl k.*—Adhikár wá pad se chhorá d.

EX-ĀU'THO-RĀ'TION, n. deprivation of office—*Bar-tarafi, mauqúfi, ma'zúli*—Adhikár wá pad se nirákarān, padachyuti. [*be-ikhtiyár k.*—Adhikaráhin k., adhikárarahit k.

EX-ĀU'THO-RIZE, v. to deprive of authority—*Ikhtiyár chhin lená, ikhtiyár se ma'zúl k.*

EX-CĀR'NATE, v. (L. *ex, caro*) to clear from flesh—*Be-goshit k., gosht chhoráná*—Mānsa-hin k., nirmāns k., māns chhoráná.

EX-CA-VATE, EX-CĀ'VATE, v. (L. *ex, cavus*) to hollow, to cut into hollows—*Korná<sup>h</sup>, kakorná<sup>h</sup>, khodná<sup>h</sup>, khokhlá<sup>h</sup>, polá<sup>h</sup>, kát-kar garhá<sup>h</sup>*. [*kholará<sup>h</sup>, garhá<sup>h</sup>.*

EX-CA-VĀ'TION, n. act of hollowing, a cavity—*Khodá<sup>h</sup>, korar<sup>h</sup>, khokhlá<sup>h</sup>, khokhar<sup>h</sup>,*

EX-CĒED', v. (L. *ex, cedo*) to go beyond, to go too far, to surpass, to excel—*Kisi ke áge jáná<sup>h</sup>, barh jáná<sup>h</sup>, bahut-hi dūr jáná<sup>h</sup>, ziyáda h., afzal h., sabqat k., tarjih rakhná, pesh-qadam h., kisi se bih-tar h.*—Nāghná wá lāghná, atyant dūr jáná, adhik h., barikar h., barhiyá h., śreshth h., charhtá h., saras h.

EX-CĒED'ER, n. one who exceeds—*Pesh-qadam h. w., afzal h. w., sabqat k. w., kisi se bih-tar h. w., tarjih rakhne w., ziyáda h. w.*—Áge bath jáne w, nāghne wá lāghne w., barhiyá h. w., śreshth h. w., charhtá h. w., saras h. w., adhik h. w.

EX-CĒEP'ING, p. a. great in extent quantity or duration; *ad.* in a very great degree; n. the act of going beyond bounds—*Ziyáda, zúid, niháyat, ba-shiddat*; *ad. niháyat-hi; n. ziyádati*—Bahut, nipat, atyant, atisay, atikrámak; *ad. bahut hi; n. adhikái, maryádá ullaṅhan.* [nitánt.

EX-CĒED'ING-LY, *ad.* greatly, very much—*Ba-shiddat, niháyat*—Nipat, atyant, atisay,

EX-CĒEL', v. (L. *excello*) to outdo in good qualities, to surpass, to be eminent—*Fāiq h., sabqat k., fauqiyat le-jána, tarjih rakhna, sharaf rakhná, afzal h.*—Śreshth h., barhiyá h., charhtá h., saras h., nikaltá h., utkrisht h.

EX-CĒEL-LENCE, EX-CĒEL-LEN CY, n. the state of excelling, good quality, dignity, high rank in existence, a title of honour—*Fauqiyat, tarjih, sharaf, fazilat, khúbi, lutf, buzurgi, qadr, 'áli martaba, hazrat, junáb, junúb-i-'áli*—Chokháí, sarasáí, suthráí, utkrishtatá, utkarsh, prakarsh, antkarshya, bhaláí, śreshthatá, uttamatá, utkrisht gun, mahátmya, sammán, piatáp, prabháv, pradhinatá, utkrisht pad, maharáj, áryya

EX-CĒEL-LENT, a. eminent in any good quality—*Khúbi, khássa, latif, tuhfa, bih tar, pakiza, ma'yús, sharif, fázil, nádir, faiq, mumtíz, afzal, mustasná*—Uttam, śreshth, achchhá, bhalá, suthrá, chokhá, saras anúthá, utkrisht. [achchhi bhānti se, śreshthatá se.

EX-CĒEL-LENT-LY, *ad.* well in a high degree—*Ba-khúbi, khássi tarah se*—Uttam ríti se,

EX-CĒEPT', v. (L. *ex, captum*) to leave out, to object; *prep.* exclusively of, unless—*Faro-guzasht k., tark k., istisná k., mustasná k., i'tiráz k., 'uzr k., chún-o-chirá k.*; *prep. siná yá siná, ba-juz, ba-gair, illá, agar, magar*—Chhorá, chhor d., jáne d., bhin k., tonkná, bádhá k., aswikár k., khandan k., kátná; *prep.* chhorákar chhorak wá chhorke, biná, jo, yadi. [ke wá chhoráke, chhorak wá chhorákar, biná.

EX-CĒEPT'ING, *prep.* with exception of—*Siná, ba-juz, qat-nazar, ba-gair, bidún*—Chhor-

EX-CĒE'TION, n. the act of excepting, exclusion, the thing excluded, objection, cavil—*Tark, istisná, takáshí, sházz, jo shai tark ki játi hai, i'tiráz, nuqs, 'aib-joi, 'aib-giri, nukta-chini*—Tyág, vyatirek, chhút, chhoráw, rok, rukáw, nipátan, chhorí huí vastu, jo vastu chhor di jay, varjit vastu, bádhá, aswikár, rok tok, doshakalpan, chhidránwesh, vákyakhapdan. [*i'tiráz, giriftaní*—Varjaniya, pariharaniya, agráhiya, bádhya.

EX-CĒE'TION-Á-BLE, a. liable to objection—*Irád-pazir, jiskebáb mein i'tiráz ho-suke, qábíl k. w., doshakalpak, chhidránweshi.* [chirá, tentí, doshakalpak, chhidránweshi.

EX-CĒE'TIOUS, a. peevish, full of objections—*Tunuk-mizáj, i'tiráz k. w., 'aib-gir*—Chir-

EX-CĒE'TIOUS-NESS, n. peevishness—*Tunuk mizáj, zád-rangí*—Chirchiráhat.

EX-CĒE'P'IVE, a. including an exception—*Istisná-amez, istisná-dár, dákhil-i-istisná*—Var-janavisisht, nishedhavisisht, vyatirekasuchak, dokhe jáne ke yogya.

EX-CĒE'PTOR, n. one who makes exceptions—*Mustasní, girift-kun, 'aib-jo*—Chhor d. w., jáne d. w., chhidránweshi, doshakalpak.

EX-CĒERN', v. (L. *ex, cerno*) to strain out—*Chhánná<sup>h</sup>, chhán lená<sup>h</sup>.*

EX-CĒERP', v. (L. *ex, carpo*) to pick out—*Chun-lená yá chug-lená<sup>h</sup>, chunná<sup>h</sup>, chugná<sup>h</sup>.*

EX-CĒE'PT'ION, n. a selecting, the thing selected—*Chun-lená<sup>h</sup>, chunná<sup>h</sup>, chugná<sup>h</sup>, jisko chun lená<sup>h</sup>.*

EX-CĒE'PTOR, v. a picker, a culler—*Chun-lene w<sup>h</sup>, báchhne w<sup>h</sup>, báchh lene w<sup>h</sup>.*

EX-CĒESS, n. (L. *ex, cessum*) more than enough, superfluity, intemperance—*Ziyádati, káarat, fráwání, ifráat, tugyání, be-i'tidáli, bad-parhezi*—Adhikái, ádhikya, báhulya,

ātyantikatā, bahutāyat, bahutāt, nīyamātikram, atyāchār, assanyam.

EX-CES'SIVE, *a.* beyond due bounds—*Ziyāda, nihāyat, fazul*—*Adhik, bahut, nītant, atīṣay, nīpat.* [*dat, az-hadd*—*Atyant, atīṣay, nītant.*]

EX-CES'SIVE-*LY*, *ad.* in an extreme degree—*Be-kadd, hadd se ziyāda, nihāyat, ba-shid.*

EX-CHANGE, *v.* (L. *ex, Fr. changer*) to give one thing for another; *n.* the act of exchanging, barter, balance of money, a place where merchants meet—*Bādālā, adlā-badlī k., 'iwaz mu'āwaza k., mu'āwaza k.; n. adlā-badlī, mu'āwaza; muḥādala, tabdīl, badl, adl-badl, badlā, battā, karlā, saudā-guṛon ke bāham jam' hone kī jagah*—*Erāpherī k., erpher k., paltā k.; n. erāpherī, erpher, paltā, bārḥā, phirtā, pher, chauk, baniyōn ke ekatra hone kā sthān.* [*w., erpher k. w., paltā k. w.*]

EX-CHANGER, *n.* one who exchanges—*Mubādala k. w., mu'āwaza k. w.*—*Erāpherī k.*

EX-CHEQUER, *ex-čhēc'er, n.* (Fr. *cheque*) the court into which the public revenue is paid; *v.* to sue in the court of exchequer—*Inglistān kī wah kachahri: jismen kharāj dākhil hotā hai, sar-kāri khāzina, khālisa; v. khālisa men nālīsh dāt k.*—*Ingland kī wah kachahri jismen rājakar diyā jāta hai, rājadhanāgar, rajaswakoshi; v. koshādhyaksh wā koshādhlīs kī kachahri men wā mahāvichārsthān men vyavahārābhīyog k.*

EX-CISE, *n.* (L. *ex, cesum*) a tax on commodities; *v.* to levy excise—*Saudā-garī kī chizon par mahsūl; v. saudā-garī kī chizon par mahsūl lagānā*—*Bāpiyadravya par kar, rājakar; v. bāpiyadravya par kar lagānā.*

EX-CISE-*ABLE*, *a.* liable to excise—*Jispar mahsūl lag-sake, mahsūlī*—*Jis par kar lag sakai.*

EX-CISE-MAN, *n.* an officer who inspects commodities and rates the excise upon them—*Saudā-garī kī chizon par mahsūl thahrāne w., mirdhā, dāroga-i-mahsūl*—*Bāpiyadravya par kar thahrāne w., karanīrūpak, karādhyaksh.*

EX-CISION, *n.* a cutting off, extirpation—*Tarāsh, bekh-kunī, bar-būlī*—*Kāt, chirphār, uechhed, utpātan, jar se khod dālnā, vinās.*

EX-CITE, *v.* (L. *ex, cito*) to stir up, to rouse, to animate, to stimulate—*Jumbish d., harakat d., angēzā, bedār k., istīqlāl d., himmat baḥdhnā, targīb d., tahrīk d., tahrī k.*—*Uksānā, uṭhānā, ublūṛnā, jagānā, dūārḥas d., bārḥ d., uttejit k., pravartit k., protsāhit k., utthāpit k., kharā k.*

EX-CIT-*ABLE*, *a.* easily excited—*Bā-āsānī bedār kīje junc ke qābil, jisko āsānī se targīb tahrīk yā tahrīs ho-saktī hai, tahrīk-pazīr, targīb-pazīr, zūl-ranj, tunuk-mizāj*—*Uttejānī, uddipānī, pravartānī, sīghrakopī.*

EX-CIT-*ABLE-ITY*, *n.* the state or quality of being easily excited—*Jald bedār hone kī qābilīyat, targīb-pazīrī, tahrīk-pazīrī, tunuk-mizājī, zūl-ranjī*—*Uttejānīyatā, uddipānīyatā, sīghrapravartānīyatā, sīghrakopitwā.* [*uddīpak, chittotāpakārī, utthāpak, uttejak.*]

EX-CIT-*TANT*, *a.* stirring up, animating—*Tahrīs-kun, targīb d. w., muharrik*—*Dīpak.*

EX-CIT-*TION*, *n.* the act of exciting—*Tahrīs, tahrīk, jumbish*—*Uttejan, protsāh, uddīpan, uksāw.*

EX-CIT-*ATIVE*, *a.* having power to excite—*Tahrīs tahrīk yā targīb dene ke qābil*—*Uksāne uṭhāne wā bārḥ dene ko samarth, uttejit wā pravartit karne ko samarth.*

EX-CITEMENT, *n.* the act of exciting, the state of being excited, that which excites—*Tahrīs, tahrīk, targīb, jumbish, josh, bā-ī-i-targīb, sabab-i-tahrīk, jis se targīb yā tahrīk ho*—*Uttejan, utthāpan, uddīptī, chittotāp, uttejanakārī, jo uksāwāi wā uttejit karai.*

EX-CIT-*ER*, *n.* one who excites—*Muharrīk, mushtahī, targīb tahrīs yā tahrīk d. w.*—*Uddīpak, uttejak, uksān, uksāne w., protsāhān, pravartak.*

EX-CLAIM, *v.* (L. *ex, clamo*) to cry out—*Chillā-uthnā<sup>h</sup>, chillānā<sup>h</sup>, hānk-pukārnā<sup>h</sup>, pukār-uthnā<sup>h</sup>, bol-uthnā<sup>h</sup>, pukārnā<sup>h</sup>.* [*pukārne w<sup>h</sup>, bol-uthne w<sup>h</sup>.*]

EX-CLAIM-*ER*, *n.* one who exclaims—*Chillā-uthne w<sup>h</sup>, chillāne w<sup>h</sup>, pukār-uthne w<sup>h</sup>.*

EX-CLAM-*ATION*, *n.* outcry, clamour, a sentence passionately uttered, a mark (!) indicating emotion—*Shor, gul, faryād, wā-wailā, nālā, nālū mār-kar jo fīra bolā jāta hai, tā'ajjub-o-gum kā nīshān jāisā kī yah (!)*—*Chillhāt, chitkār, chigghār, jo vākya chillākar bolā jāta hai, āscharyasūchak wā śokasūchak chihn jāisā kī yah (!).*

EX-CLAM-*ATORY*, *a.* containing exclamation—*Shor-dār, bā-faryād-o-zārī, tā'ajjub-pur, pur-gum*—*Chitkārāvīśīht, āscharyādi bodhak, chillāhātmay.*

EX-CLODE, *v.* (L. *ex, claudio*) to shut out—*Khārīj k., bāz rakhnā; mahrūm k., mus-tamā k.*—*Bāhar k., nikāl wā nikās d., nisār d., alag k., alag rakhnā, varjanā.*

EX-CLU-*SION*, *n.* the act of shutting out—*Ikhraj, bāz-dārī, khārīj, irtidād, dūr-sāt, rukāw<sup>h</sup>*—*Nikāl, nisār, vahishkaran, nishkāsan, nivāran, vāran, varjan, vyatirek.*

EX-CLU-*SION-IST*, *n.* one who excludes—*Bāz rakhne w., mahrūm k. w., khārīj k. w.*—*Bāhar k. w., dūr rakhne w., alag k. w. wā rakhne w.*

EX-CLU-*SIVE*, *a.* shutting out, debarring—*Qair kī shirkat ko bāz k. w., bilā-shirkat-i-qair, qal-i-nazar, ālāwa, ba-istisnā, mā-siwā*—*Nivārak, bādhak, nishēdhak, binā dūse ke sājhe ke, ananyagrāhya, anyagrāhya, chhor ke, chhorkar.*

EX-CLU-*SIVELY*, *ad.* without admitting or comprehending others—*Sirf, ba-qair dūse kī shirkat ke*—*Keval, dūse kisī ke sājhe ke binā.*

EX-CÔCTION, *n.* (L. *ex, coctum*) the act of boiling—*Khaulānā<sup>h</sup>, ubālnā<sup>h</sup>, khaulāha<sup>h</sup>.*

EX-CÔG'I-TATE, *v.* (L. *ex, cogito*) to strike out by thinking, to contrive, to invent—*Gaur kar-ke nikālnā, mansūba k., ijād k.*—Sochkar nikālnā, kalpanā k., upāy k., kalpanā karke nāvin vastu banānā.

EX-CÔG-I-TĀTION, *n.* contrivance, invention—*Mansūba, tadbīr, ijād*—Upīyachintan.

EX-COM-MŪNI-CATE, *v.* (L. *ex, con, munus*) to eject from communion with the church; *a.* excluded from the church; *n.* one excluded or cut off—*Mardūd k., mal'ūn k., mazhab-dāron ki musāhabat se khārij k., 'Isāi mazhab ke huqūq se khārij k.; a. 'Isāi mazhab se khārij kiya gayā, mardūd kiya gayā;* *n.* jo shakhs mardūd kiya jātā hai, mal'ūn kiya huā shakhs, jo shakhs 'Isāi mazhab se khārij kiya jātā hai—'Isāi samāj se nikāl d., 'Isāi dharmādhikār se nikāl d. wā bāhar k., jāt ke bāhar k., jāt se nikāl d.; *a.* 'Isāi samāj wā dharmādhikār se nikālī huā, jāt se bāhar kiya gayā; *n.* 'Isāi samāj wā dharmādhikār se nikālī huā jan, jāt se bāhar kiya gayā jan.

EX-COM-MŪNI-CABLE, *a.* liable or deserving to be excommunicated—'Isāi mazhab ke huqūq se yā 'Isāiyon ki suhbat se khārij kiye jāne ke qābil, mardūd yā mal'ūn kiye jāne ke liye—'Isāi samāj wā dharmādhikār se nikālīe jāne ke yogya, jāt se nikālīe jāne ke yogya.

EX-COM-MŪNI-CĀTION, *n.* exclusion from the fellowship of the church—'Isāiyon ki suhbat se khurīj yā iḥrāj, 'Isāi mazhab se khurīj yā iḥrāj, mardūdī—'Isāi samāj wā dharmādhikār se nishkāsan vahishkarān wā nishkāsan, jāt se nisār wā nikāl.

EX-CŌRI-ATE, *v.* (L. *ex, corium*) to strip off the skin, to flay—*Chamṛā udherṇā ukelnā yā rogār-dālnā<sup>h</sup>, chhīlnā<sup>h</sup>, raqarṇā<sup>h</sup>, ghisnā<sup>h</sup>, khāt khīchnā<sup>h</sup>.*

EX-CŌRI-TION, *n.* act of flaying, abrasion—*Khāt khīchnā<sup>h</sup>, raqarṇā<sup>h</sup>, ghisāw<sup>h</sup>, kharāsh.*

EX-CRE-MENT, *n.* (L. *ex, cerno*) that which is discharged from the animal body—*Galiz, ālaish, gūh<sup>h</sup>, gobar<sup>h</sup>*—Śarīramal, viṣṭī, viṣṭhā, vit.

EX-CRE-MENT'AL, *a.* that is voided as excrement—*Ālaishi, galizi, gūthi<sup>h</sup>*—Viṣṭāsambandhi, śarīramalavishayak. [Viṣṭāmay, śarīramalamay, vit se bhari huā.

EX-CRE-MENT'IOUS, *a.* containing excrement—*Ālaish-pur galiz-pur gūh-bhar<sup>h</sup>.*

EX-CRETE', *v.* to send out by excretion—*Galiz yā ālaish khārij k.*—Malamūtra tyāg k., vit k. [galiz waqūre kā iḥrāj, iḥrājī ālaish—Malamūtratyaḡ, vityāḡ.

EX-CRETION, *n.* separation of animal matters—*Galiz ālaish gūh yā gobar kā khurīj,*

EX-CRE-TIVE, *a.* that separates and ejects—*Ālaish-guzar, galiz-guzar, gūh yā galiz chhor-ne ki tāqat rakhne w.*—Śarīramalavahishkārak, malarechak, utsargakāri.

EX-CRE-TO-RY, *a.* having power to excrete; *n.* a duct or vessel that excretes—*Galiz chhorne ki tāqat rakhne w., ālaish bāhar karne ki tāqat rakhne w.; n.* wah nali jiske vasile se ālaish nikālī huā—Śarīramalavahishkārak, śarīramalarechak, utsargakāri; *n.* śarīramalavahishkārakamal.

EX-CRÉS-CENT, *a.* (L. *ex, cresco*) growing out of something else—*Kisi dūsri chiz se phūṭkar nikalne w.*—Kisi anyā padārth wā vastu se nikalne w.

EX-CRÉS-CENCE, EX-CRÉS-CEN-CY, *n.* that which grows out, a tumor, a protuberance—*Jo phūṭkar nikālī huā<sup>h</sup>, phoṭā<sup>h</sup>, phunsi<sup>h</sup>, gūthi<sup>h</sup>, masā<sup>h</sup>, 'uyda, girih, dadorā<sup>h</sup>, gilli<sup>h</sup>.*

EX-CRŪ-CI-ATE, *v.* (L. *ex, crux*) to torture—*Āzār d., 'azab d., aziyat d.*—Yātānā d., vyatbā d., pīnā d., tivravedanā d. [thā.

EX-CRŪ-CI-TION, *n.* torture, torment—*Āzār, 'azāb, aziyat*—Yātānā, tivravedanā, vya-

EX-CŪLP-ATE, *v.* (L. *ex, culpa*) to clear from the imputation of a fault—*Be-gunāh thahr-rānā be-jurm thahrānā, nir-dokki thahrānā<sup>h</sup>*—Nirdoshī thahrānā, nīrapārdhī thahrānā. [yā be-jurm k.—Doshamukti, nīrapārdhīkārān, doshamochan.

EX-CUL-PĀTION, *n.* act of clearing from blame—*Khatā yā gunah se mukhlasi, be-gunāh*

EX-CUL-PA-TO-RY, *a.* clearing from blame—*Be-gunāh yā be-jurm thahrāne w., khatā yā gunah se mukhlasi d. w.*—Doshamochak, nirdoshakāri.

EX-CŪRS-ION, *n.* (L. *ex, cursum*) a ramble, an expedition, a digression—*Sair, tākht, gīrish, asl mazmūn kā tark*—Bhraman, paribhraman, daur, chahāī, pathatyāḡ, vi-

chalan, mukhyavishayatyāḡ, vākyaprasāṅgyāḡ. [ghumanā, phirānā.

EX-CŪR-SIVE, *a.* rambling, wandering—*Sair k. w., gasht k. w., saiyār*—Bhramanakāri,

EX-CŪR-SIVE-LY, *ad.* in a wandering manner—*Sair yā gasht ke taur par*—Bhraman-

kāri riti se, ghūmephine ke bhāv se [saiyār-pan—Bhramanakāritwa.

EX-CŪR-SIVE-NESS, *n.* the state or quality of being excursive—*Gasht, sair, gīrish,*

EX-CŪSE', *v.* (L. *ex, causa*) to pardon, to free, to disengage, to remit—*Mu'af k., darguzar k., rida k., khalās k., baḡhshnā, 'afū k.*—Kshamā k., mukt k., chhorṇā, chhor-

ṇā, chhor d. *EX-CŪSE', n.* a plea, an apology, the act of excusing, the cause of being excused—*Huj-jat, 'uzr, mu'zarat, pozish, bahāna*—Doshachhādan, aparādhachhādan, vyapadēs, kshamā, prārthan, doshaparihārakabhāshan.

EX-CŪS-ER, *n.* one who excuses another—*Dūsre ke liye 'uzr k. w., muta'azzir, mu'af k. w., khatā-baḡhsh*—Pakshapāti, dūsre ke nimitta uttaravādi, kshantā, kshamā k. w.

EX-CŪSE-LESS, *a.* having no excuse—*Be-'uzr, nā-mumkin-i-'afū*—Niruttar, akshamanīy.



- EX-CŪŠ'A-BLE, *a.* admitting excuse, pardonable—'Uzr-pazír, wájibu-r-rí'áyat, mu'áf kiye jáne ke láig, mumkinu-l'afá, qábil-i-afá—Kshamaníy, kshantavya, márjaníy, mochaníy. [jáne kí liyáqat, wájibu-r-rí'áyatí—Kshamaníyatá, márjaníyatwa.
- EX-CŪŠ'A-BLE-NESS, *n.* the state or quality of being excusable—'Uzr-pazír, mu'áf kiye
- EX-CŪŠ'A-TO-RY, *a.* pleading excuse—'Uzr yá ma'zarat k. w.—Vyapadeśakári, dosha-márjanakári, aparádhāśodhak, doshaparihárakabhāshan k. w.
- EX'E-CRATE, *v.* (L. *ex, sacer*) to curse, to imprecate ill upon, to abominate—La'nat k., saráp d<sup>h</sup>, istikráh k., mal'án k., nafrat k.—Kosná, abhisháp d., śáp d., amāṅgal mauáná, atighripá k., dwesh k.
- EX'E-CRA-BLE, *a.* accursed, hateful, detestable—Mal'án, mardúd, lá'in, makrúh, karth—Ákrośaníy, śápúrha, garhaníy, dweshaníy, ghriyúrha.
- EX'E-CRA-BLY, *ad.* cursedly, abominably—Mal'ánt se, la'nat se, karáhiyat se—Ákrośaníy rūp se, śápúrha rūp se, dweshaníy prakár se, atikutsit rūp se, barí buri rítí se.
- EX'E-CRÁ'TION, *n.* curse, imprecation of evil—La'nat, nafri'n—Ákroś, śáp, abhisháp.
- EX'E-CRÁ-TO-RY, *n.* a formula of execrations—La'nat ká qánún-nāna—Śápaividhi.
- EX-ECT'. See EXSECT.
- EX'E-CŪTE, *v.* (L. *ex, secutum*) to carry into effect, to perform, to put to death—Jári k., ta'míl k., náfiz k., anjám ko pakucháná, 'amal meñ láná, ba-já-láná, adá k., qatl k., halák k.—Siddh k., nibáhná, karná, bauáná, már dálá, prápádand k., badhadand k.
- EX'E-CŪ-TER, *n.* one who executes—Jári k. w., anjám ko pakucháne w., ba-já-láne w.—Siddh k. w., karne w., nishpádak, sádhak.
- EX'E-CŪ'TION, *n.* performance, practice, effect, seizure, capital punishment—Kár-ravát, par-dákht, ikhtitám, ba-já-ávarí, kár-guzári, adá, 'amal, ta'míl, shogh, asor, tásir, qurqí, qatl, halákat—Siddhi, sádhán, karná, sampádan, nishpádan, nishpatti, anusháhn, ácharan, phal, haran, grahan, prápádand, máran, prápahanan, phánsi.
- EX'E-CŪ'TION-ER, *n.* one who inflicts capital punishment, one who kills—Jallúd, qátíl, —Badhakarmádhikári, badhyapurush, ghátakajan.
- EX-ĒC'U-TIVE, *a.* having power to execute; *n.* the power in the state that administers the government, executive authority—Kár-ravát, kár-guzár, hukm-rán, kár-farná; *n.* hukám, 'amil, kár-kun—Nishpádak, nirváhak, rájyamíyama-pravartak, rájyavidhi-pravartak, rájyamíyama-pravartanádhi-kári; *n.* rájyamíyama-pravartak, rájyavidhi-pravartakádhi-kári.
- EX-ĒC'U-TOR, *n.* one who executes a will—Wasi—Mritalekha-pravartak, mrityulekha-
- EX-ĒC'U-TOR-SHIP, *n.* the office of an executor—Wasi ká 'ukha—Mritalekha-pravartakapad, mritakarmádhikárijpad.
- EX-ĒC'U-TO-RY, *a.* relating to execution—'Amal ke muta'allig, kár-guzári ke muta'allig, anjám se nisbat-dár—Nishpádanasambandhi, mrv. dhavishayak.
- EX-ĒC'U-TRIX, *n.* a female executor—Wasiya—Mritalekha-pravartak stri, mritakarmádhikáriní, mritalekha-idhikáriní stri.
- EX-E-QŪ'SIS, *n.* (Gr.) exposition, explanation, interpretation—Sharh, tafsíl, tafsír, bayán, ta'bír—Vyákhyá, varnan, vívaran, ath k., samjháná.
- EX-E-QŪ'TI-CAL, *a.* expository, explanatory—Musharrih, sharh-uár, bayáni, tafsili—Váchak, uddeśak, prakásak, bodhak. [khyákrām se, vívaran se.
- EX-E-QŪ'TI-CAL-LY, *ad.* by way of explanation—Sharh tafsír yá bayán ke taur par—Vyá-
- EX-ĒM'PLAR, *n.* (L. *exemplum*) a pattern—Numúna, nuskha, namúdar, nazir, misál—Pratirúp, ádars [raṇayogya, drishtántayogya.
- EX-ĒM-PLA-RY, *a.* worthy of imitation—Qábil-i-pai-rauí, khúb, nok—Anukaráníy, anuka-
- EX-ĒM-PLA-RI-LY, *ad.* in an exemplary manner—Qábiliyat-i-pai-rauí se, khúbí se, qábil-i-pai-rauí taur se—Anukaráníyaprakár se, anukarānāyogyarúp se.
- EX-ĒM-PLA-RI-NESS, *n.* state of being exemplary—Qábiliyat-i-pai-rauí, khúbí—Anukarānīyatá, anukarānāyogyatí.
- EX-ĒM-PLÁR'I-TY, *n.* a pattern to be imitated—Namúna—Pratirúp, ádars.
- EX-ĒM'PLI-FY, *v.* to illustrate by example—Tamsíl k., misál de-kar bayán k.—Drishtánt se spashṭ wá prakás k., udáharan d.
- EX-ĒM-PLI-FI-CÁ'TION, *n.* illustration, copy—Tamsíl-amez bayán, misál se tafsír, naql—Drishtánt ke dwará vyákhyá, udáharanāyuktavívaran, drishtántayuktavyákhyá, ut. prekshá, samudáharan, pratirúp, pratilipi, ádars.
- EX-ĒM'PLI-FI-ER, *n.* one who exemplifies—Tamsíl se bayán k. w., misál de-kar samjháne w.—Drishtánt ke dwará spashṭ k. w., udáharan dekar vívaran k. w.
- EX-ĒMPT', *v.* (L. *ex, emptum*) to free from; *a.* free by privilege, not liable—Ázád k., khalás k., rihá k., bari k.; *a.* mu'áf, mubarrá, barí, gair-muti', gair-mustawjib—Chhorá d., bachá rakhlá, chhorá rakhná, mukt k.; *a.* chhutí, bachá, báhar, mukt, rahit, sūnya, vīgat, vīrajit. [chhutkárá, mukti, koi ví-esh adhikár.
- EX-ĒMPTION, *n.* freedom from immunity—Rihá, mu'áfí, koi kháss ihitiyár—Bacháw,
- EX-ĒN'TER-ATE, *v.* (Gr. *ex, enteron*) to take out the entrails, to disembowel—Ánten níkáhná<sup>h</sup>, peṭ chír-kar ántarīyán níkáhná<sup>h</sup>.

EX-EN-TER-ACTION, *n.* a disembowelling—*Añtariyañ ká nikálná<sup>h</sup>, peñ chír-kur ántei nikálná<sup>h</sup>.*

EX'E-QUIES, *n. pl.* (L. *ex, sequor*) funeral rites, the ceremonies of burial—*Kafan, dafn, kafan-dafn kí rasm, tajhiz-o-takfin*—*Mritasárirakarm, pretakarm, śavakarm, śnikádhá karm, kriyá karm.*

EX-E-QUI-AL, *a.* relating to funerals—*Kafan-dafn ke mutá'allig, kafan-dafn kí rasm se mansúb, mutá'allig-tajhiz-o-takfin*—*Mritasárirasatkarmasambandhi, pretakarina-vishayak, śavakarmavishayak, kriyákararm ká sambandhi.*

EX'ER-CISE, *v.* (L. *ex, ardeo*) to employ, to train, to practise, to exert, to keep busy; *n.* labour, practice, use, employment, task, an example for practice—*Mashq k., shuql k., sikhláná<sup>h</sup>, istí'mál k. koshish k., chalaná<sup>h</sup>, mashgúl rakhná<sup>h</sup>; n. mihnat, kasrat, shuql, istí'mál, muhánara, ishtigál, harakat, só't, 'amal, muqarrar kám, shuql ke liye tá'imm yá sabaq*—*Niyukt k., sádhná, śikshá k., abhyás k., karná, cheshtá k., lagí rakhná; n. śram, paristam, abhyás, vyavahár, vyavasyá, udyam, udyog, cheshtá, pra-yog, seván, bhár, kaustavya, abhyasan wá árittí ke nimitta páth wá śikshá.*

EX'ER-CISE-ER, *n.* one who exercises—*Mashsháq, shuql k. w., sikhláná w<sup>h</sup>, koshish k. w., chalaná w<sup>h</sup>, mashgúl rakhne w*—*Niyukt k. w., sádhne w., śikshá k. w., abhyás k. w., karné w., cheshtá k. w., lagí rakhne w.*

EX-ER-CI-TATION, *n.* practice, use—*Mashsháq, ralt, mashq, shuql, istí'mál*—*Abhyás, vyavasyá, vyápár, udyam, vyavahár*

EX-ERT, *v.* (L. *ex, certum*) to use with effort, to put forth, to perform—*Koshish k., zor márná, juld-o-jahd k., tan-dih k., muqádr-bhar k., bajá-láná*—*Udyog k., cheshtá k., yatn k., dam bhár k., karná.* [*juld-o-jahd*—*Prayatin, cheshtá, udyog.*]

EX-ERTION, *n.* the act of exerting, effort—*Koshish, só't, tan-dih, tay-o-dau, mihnat,*

EX'ESION, *n.* (L. *ex, esum*) the act of eating out or thorough—*Khá-dáhná<sup>h</sup>.*

EX-ESTU-ATION, *n.* (L. *ex, aestus*) the state of boiling, ebullition—*Ubál<sup>h</sup>, khad-khadáhat<sup>h</sup>, khauláhat<sup>h</sup>.*

EX-FÓ-LI-ATE, *v.* (L. *ex, folium*) to scale off—*Chhil-jáná<sup>h</sup>, chhilká utarná<sup>h</sup>.*

EX-FÓ-LI-ATION, *n.* the act of scaling off—*Chhil-jáná<sup>h</sup>, chhilke ká utarná<sup>h</sup>.*

EX-FÓ-LI-A-TIVE, *a.* causing exfoliation—*Chhilká utárne w<sup>h</sup>, chhíne w<sup>h</sup>.*

EX-HÁLE, *v.* (L. *ex, hulo*) to send or draw out in vapour, to evaporate—*Bukhár kí sárat meñ uráná yá khínchná, bukhár k. bukhár banná*—*Váshp wá bháph ke ákár meñ uráni wá khínchná, váshp wá bháph baná wá k., bháph baná.*

EX-HÁLE-ABLE, *a.* that may be exhaled—*Bukhár kí sárat meñ uráge yá khínche jáne ke láig, mumkin-t-sá'at, bukhár kiye jáne ke qábil*—*Váshp wá bháph ke ákár meñ uráge yá khínche jáne ke yogya, nínhe ke yogya, bháph banne ke yogya.*

EX-HÁLE-ATION, *n.* the act of exhaling, vapour—*Tubkhár, bukhár kí sárat meñ uráw yá khíncháné, sú'at, bukhár*—*Váshp wá bháph ke ákár meñ uráw yá khíncháné, váshp wá bháph.*

EX-HÁLE-MENT, *n.* matter exhaled, vapour—*Jo shai bukhár kí sárat meñ urái yá khín-chí játi hai, bukhár*—*Jo vastu bháph ke ákár meñ urái wá khínchí játi hai, váshp, bháph.*

EX-HÁUST, *v.* (L. *ex,haustum*) to drain, to draw out totally, to consume—*Khálí k., sab khínch lená<sup>h</sup>, sarf k., kharch k., khary k.*—*Sunya k., sukháñ, chús lené, khínch lené, sab nikál lené, upni, kshay k., vyay k., sok lené.*

EX-HÁUST-ER, *n.* one who exhausts—*Sukháne w<sup>h</sup>, sokne w<sup>h</sup>, chús-ene w<sup>h</sup>, sab khínchne w<sup>h</sup>, sab nikál-ene w<sup>h</sup>, upá dálné w<sup>h</sup>.*

EX-HÁUST-IBLE, *a.* that may be exhausted—*Zavál-pazir, sarf yá khálí kiye jáne ke qábil, kharch yá khary kiye jáne ke qábil*—*Chúsé khínche uráye wá soke jáne ke yogya, sunya wá vyay kiye jáne ke yogya.*

EX-HÁUST-ION, *n.* the act of exhausting—*Khálí k., khíncháná<sup>h</sup>, sukháñ<sup>h</sup>, chúsáná<sup>h</sup>, sarf*—*Soshan, sarvas íraharañ, kshay, nis, stanyatí.*

EX-HÁUST-LESS, *a.* that cannot be exhausted—*De-zanál, sarf yá tamám hone ke láig na-hín, khálí hone ke qábil nahín*—*Súnya hone ke yogya nahín, chuk jáne ke yogya nahín, akshay, anáya.*

EX-HÁUST-MENT, *n.* drain, diminution—*Khíncháná<sup>h</sup>, chúsáná<sup>h</sup>, sukháñ<sup>h</sup>, ghatáná<sup>h</sup>.*

EX-HERE-DATE, *v.* (L. *ex, heres*) to disinherit—*Árás ke istihqáq se khíríj k., be írs k.*—*Páitrikáthikárahin k., anśahín k.*

EX-HERE-DATION, *n.* a disinheriting—*Mírás ke istihqáq se íkhráj, be-írsí*—*Anśahína-karan, páitrikádhikárahínakaran, páitrikárikthálop.*

EX-HIB-IT, *v.* (L. *ex, habeo*) to offer to view, to show, to display—*Dikhláná<sup>h</sup>, namád k., zahir k., áshkárá k.*—*Pragat k., prakás k., pratyaksh k., í'oln.*

EX-HIB-ITION, *n.* one who exhibits—*Dikháne w<sup>h</sup>, namád k. w., zahir k. w.*—*Darsak, prakásak, dikhláne w., pragat k. w., pratyaksh k. w.*

EX-HIB-ITION, *n.* the act of exhibiting, display, public show, benefaction to maintain a scholar at a university—*Íshár, namúdlá, ínkisháf, tamáshá, sar-kári madrase*

*men tālibu-l-ilm kā wazifa* — Dikhlāī, dekhāw, prakāsan, sawāng, kautuk, rājavidyālay men chhātra ki vritti.

EX-HIBITION-ER, *n.* one maintained at a university by exhibition — *Sar-kāri madrase meā wazife-dār tālibu-l-ilm* — Rājavidyālay men wah chhātra-ki jāko kuchh vritti hoti hai.

EX-HIBITIVE, *a.* serving to exhibit, displaying — *Zāhir k. w., namūdār k. w., āshkāra k. w.* — Dekhāne w., pragat wā prakat k. w., prakāśak, pratyaksh k. w., khōl d. w.

EX-HIBITIVE-LY, *ad.* by representation — *Namūdārī yā izhār se* — Dikhlāw se, prakāsan wā pradārān se. [—Prakāśak, pratyaksh, pragat wā prakat k. w., dekhāne w.

EX-HIBITORY, *a.* setting forth, showing — *Zāhir k. w., namūdār k. w., āshkāra k. w.*

EX-HILARATE, *v.* (L. *ex, hilaris*) to make cheerful, to enliven, to gladden — *Khush k., shūd k., khurram yā masrūr k., bag-bāg k.* — Hulsānī, pulkātī, ānandit k., āhlādīt k.

EX-HILARATION, *n.* the act of exhilarating — *Tafrih, jarhat, khurramī, masrūrī, khāshī* — Hulsā, harsh, ānand, praphullatī.

EX-HORT, *v.* (L. *ex, hortor*) to advise or incite to good, to admonish — *Neki ki targib d., bhulā karne ki togiib yā tahrīk d., nasihat d. yā k.* — Bhulā kām ki or pravrittī k., bhālā kām karne ke nimitta pravrittī jammānī, upadēś d., mantramā d., śikshā d.

EX-HORTATION, *n.* the act of exhorting, advice — *Neki ki targib yā tahrīk, nasihat, pand* — Bhālē kām ki or pravartan, prabodhan, upadēś.

EX-HORTATIVE, *a.* containing exhortation — *Neki karne ke liye targib dīh, pand-āmez, nāsīhāt-gar* — Bhālō kām ki or pravartak wā pravrittī jammānō w., prabodhak, upadēśak.

EX-HORTATORY, *a.* tending to exhort — *Nek kām ki taraf tahrīk-dīh, nasihat-gar, pand-āmez* — Bhulāī ki or pravartak, prabodhak, upadēśak.

EX-HORTER, *n.* one who exhorts — *Achchhe kām ki taraf targib d. w., nasihat-gar, nāsīh* — Bhālāī ki or pravartak, prabodhak, upadēśak.

EX-HUMILIATION, *n.* (L. *ex, humilis*) the act of unburying, disinterment — *Qabr se murde ko khod-kar nikālānā, khod-kar nikālānā* — Mitākarī ko khodkai nikālānā, savot-EX-ICATE. See EXSICCATE.

EX-IGENT, *a.* (L. *ex, ago*) pressing; *n.* pressing business, a kind of writ — *Bājidd, zarūrī*; *n. zarūrī kām, hukm-nāma* — Dabātī, āvāsyak; *n. āvāsyak kām, vichitrakartā* ki ājñāpatra.

EX-IGENT, EX-IGENT, *n.* demand, want, need, pressing necessity, sudden occasion — *Talab, ihtijāj, hājāt, dārkār, zarūrat, tuyā ā, muqtadā, tanqī, nā-qahānī ki zarūrat* — Māng, clāh, āvāsyakatā, prayojan, nītūntivāsyakatā, aṇchan, ākasmik kīrya.

EX-IGUOUS, *a.* (L. *exiguus*) small — *Chhotā*<sup>b</sup>.

EX-IGUITY, *n.* smallness — *Chhotāī*<sup>b</sup>.

EX-ILE, *n.* (L. *exilium*) banishment, the person banished; *v.* to banish — *Jilā-watanī, shahr-badārī, shahr-badar, wah shahs jo apne mulk se nikālā jātā hai, mulk-rānda be-watan*; *v. jilā-watan k., shahr-badar k.* — Swadēś se nikāl wā nirākaran, swadēś se nikālā gayā purush, vipravāsī, jo jan apne deś se nikālā jātā hai; *v. deś se nikāl d., swadēś se bāhar k.*

EX-ILEMENT, *n.* banishment — *Shahr-badārī, jilā-watanī* — Swadēś se nikāl wā nirākaran.

EX-ILE, *a.* (L. *exilis*) small, slender — *Chhotā*<sup>b</sup> *patlā*<sup>b</sup>.

EX-ILITY, *n.* smallness, slenderness — *Chhotāī*<sup>b</sup>, *chhotā-pan*<sup>b</sup>, *patlāī*<sup>b</sup>, *patlā pan*<sup>b</sup>.

EX-ILITION, *n.* (L. *ex, salio*) the act of leaping or springing out — *Kūd*<sup>b</sup>, *kūdān*<sup>b</sup>.

EX-IMIOUS, *a.* (L. *eximius*) excellent — *Umda, khūb* — Achchhāī, uttam. [kulān<sup>b</sup>.

EX-INANTION, *n.* (L. *ex, inanis*) an emptying, privation, loss — *Khālī k., salb, ādam, nugsān* — Śūnyatā, abhav, hānī.

EX-IST, *v.* (L. *ex, sisto*) to be, to have being, to live, to remain, to endure — *Homā*<sup>b</sup>, *wujūd pakārnā, zindā h., būd-o bāsh k., maujūd rahnā* — Vartamān h., vidiyāmān h., jindā, rahnā, tīknā, tishthānā. [astī, sthiti, jīvan, jiv.

EX-ISTENCE, *n.* state of being, a being — *Hastī, hast, būd, wujūd, zindagī, hayāt* — Sattā.

EX-ISTENT, *a.* having existence or being — *Zindā, maujūd, bū-wujūd* — Hotā, vartamān, vidiyāmān, jivit, jītā.

EX-ISTENTIAL, *a.* having existence — *Maujūd* — Hotā, vartamān.

EX-IT, *n.* (L.) a going out, departure, decease, a way or passage — *Ravānagī, kūch, rihlat, mauṭ, rāh* — Gaman, bāhar jānā, prasthān, nich, murtiyā, bāt, path, mārg.

EX-ITIAL, EX-ITIOUS, *a.* (L. *ex, itum*) destructive to life, fatal — *Muhlik, qatīl, halākū* — Prānaghātak, prānamāśak.

EX-ODE, *n.* (Gr. *ex, hodos*) the concluding part of a dramatic entertainment — *Naql-bāzī kā akhīr hissā* — Sawāng wā nāṭak kā śesh bhāg.

EX-OUS, *n.* departure from a place, the second book of Moses which describes the departure of the Israelites from Egypt — *Ravānagī safar, kūch, Taurēt kā dūsarā bāb jis meñ banī-i-Isrāīl kā safar, Misr mulk se Yahūdīyōn ke mulk tak mukūr hai* — Yātrā, prasthān, bāhar jānā, Isrāī dharmapustak kā dūsarā adhyāy jis meñ Misr deś se Yihudī deś tak Isrāīl logōn ki yātrā kā varṇan hai.

- EX-ÖNER-ATE**, *v.* (L. *ex, onus*) to unload, to disburden, to free from a charge—*Bär utárná, be-bär k., sabuk-bär k., kisi tukmat yá taqsir se khalás k., mudarrá k.*—Bojh utárná, bhár uthá lená, nirbhár k., halká k., nirdoshi thahráná.
- EX-ÖN-ER-A-TION**, *n.* the act of exonerating—*Bär se rihái, tukmat yá taqsir se khalást yá ázádi*—Bhár se muktí, kalañk wá dosh se muktí.
- EX'O-RA-BLE**, *a.* (L. *ex, oro*) that may be moved by entreaty—'*Uzr-ma'zarat se mulálm h. w., 'arz se narm h. w.*—Sántwaniy, chirauri bintí se pighalne w.
- EX-ÖR-BI-TANT**, *a.* (L. *ex, orbis*) enormous, excessive, extravagant—*Be-andáz, be-hadd, niháyat, ziyáda, be-qiyás, fuzúl*—Aparimit, adhik, atyant, atísey.
- EX-ÖR-BI-TANCE**, **EX-ÖR-BI-TAN-CY**, *n.* deviation from rule or right, enormity, extravagance—*Be-ráhi, gum-ráhi, bud-ráhi, be-andázi, ziyádati, fuzúli*—Vichalan, aparimitwa, ddhikya, atyáchár. [Aparimit rūp se, ddhikya se, adhikái se, atyáchár se.
- EX-ÖR-BI-TANT-LY**, *ad.* beyond rule, excessively—*Be-andáz, ziyádati se, fuzúli se*—**EX-ÖR-BI-TATE**, *v.* to go out of the usual track—*Gum-ráh h., be-ráh h.*—Vichalná, kupath jáná, vipathagámi h. [Jhurná<sup>h</sup>, phúñkná<sup>h</sup>, bhút utárne yá chhuráne w<sup>h</sup>.
- EX'OR-ÇISE**, *v.* (Gr. *ex, horkos*) to adjure by some holy name, to expel evil spirits—**EX'OR-ÇIS-ER**, *n.* one who exorcises—*Jhárne-phúñkne w<sup>h</sup>, bhút utárne yá chhuráne w<sup>h</sup>.*
- EX'OB-ÇISM**, *n.* expulsion of evil spirits—*Jhár-phúñk<sup>h</sup>, jhár<sup>h</sup>, phúñk<sup>h</sup>, bhút ká utárná yá chhuráná<sup>h</sup>.*
- EX'OR-ÇIST**, *n.* one who expels evil spirits—*Bhút jhárne yá utárne w<sup>h</sup>, bhút chhuráne w<sup>h</sup>.*
- EX-ÖR-DI-UM**, *n.* (L. *ex, diu*) the beginning, the introduction, the preface—*Shurú', ibtidá, tamhid, fátíha, mutla', dibácha, dibája, muqaddama*—Árambh, prárambh, vákyárambh, paribháshá, prastáv, ábhásh.
- EX-ÖR-DI-AL**, *a.* introductory—*Tamhidi, dibácha-mansúb, shurú' ká, fátíha yá mutla' ke muta'alliq*—Pravesák, páribháshik, práthamík, prastávanárup.
- EX-ÖSSE-ÖUS**, *a.* (L. *ex, os*) without bones—*Be-haddí*—Nirasthíkrit, asthirahit.
- EX-O-TÉR-IC**, **EX-O-TÉR-I-CAL**, *a.* (Gr. *exo*) external, public—*Berúni, súrti, záhiri, 'ámm, mashhúr*—Bíhri, sádháran, pragat. [sádháran ho.
- EX'OT-ÉRY**, *n.* what is obvious or common—*Jo záhír yá 'ámm ho*—*Jo pratyaksh wá*
- EX'OT-ÉRIC**, *a.* foreign; *n.* a foreign plant—*Gair-mulki, ajnalí; n. gair-mulki darañht*—Videsí, paradesí; *n.* videsí per, paradesí vriksh.
- EX-PÁND'**, *v.* (L. *ex, pando*) to spread, to lay open, to dilate, to diffuse—*Phailáná yá phailáná<sup>h</sup>, khol d<sup>h</sup>, phuláná<sup>h</sup>, chauvraná<sup>h</sup>, chauv<sup>h</sup> k<sup>h</sup>, chakláná<sup>h</sup>, pasáráná<sup>h</sup>, pasarná<sup>h</sup>.*
- EX-PÁNSE'**, *n.* a wide extent of space or body—*Phailáw<sup>h</sup>, pasárá<sup>h</sup>, pasráw<sup>h</sup>, phuláwat<sup>h</sup>, bichháw<sup>h</sup>, sañh*—Vistár. [sakeñ<sup>h</sup>, jo phailáne se phail sake<sup>h</sup>.
- EX-PÁN-SI-BLE**, *a.* capable of being expanded—*Jisko phailá phulá chaklá yá pasár*
- EX-PÁN-SI-BIL-I-TY**, *n.* capacity of expansion—*Phailáne se phail jáne ki qábiliyat*—[bichháw, vistár, pasár, prasar.
- EX-PÁN-SION**, *n.* the act of spreading out, extent—*Kushádagi, vus'at, darazi*—Phailáw,
- EX-PÁN-SIVE**, *a.* having power to expand—*Phailáw<sup>h</sup>, pasárá<sup>h</sup>, phailáne ki táqat rakhne w., phailne w<sup>h</sup>.*—Vistárak, prasári.
- EX-PÁ-TI-ATE**, *v.* (L. *ex, spatium*) to range at large, to enlarge upon—*Bá-farágat sair k., sharh-wár kahná, tafsil wár kahná, túl-kalám k.*—Be rok tok phirná wá ghúmná, vistár púrvak vyákhya k. vágvistár k.
- EX-PÁ-TI-A-TOR**, *n.* one who expatiates—*Bá-farágat sair k. w., sharh-wár kahne w., túl-kalám k. w.*—Bhramapakári, swechchá ghúmm w., vistárapúrvakavyákhya, vágvistár k. w. [jilá-watan k.—Swades se nikál d., desántar k.
- EX-PÁ-TRI-ATE**, *v.* (L. *ex, patria*) to banish from one's country—*Shahr-ba-dar k.,*
- EX-PÁ-TRI-A-TION**, *n.* banishment, emigration—*Shahr-badari, jilá-watan, naql-i-maskan*—Swadesanishkásan, apne des se nikás wá nisár, pravás, desántaranivás, swadesatyág.
- EX-PÉCT'**, *v.* (L. *ex, specto*) to look for, to wait for, to apprehend—*Ráh-dekhná, ummed rakhná, intizár k., muntazir h., sochná<sup>h</sup>*—Bátnihárná, pratikshá k., pratyásh k., johná, apekshá k., anzuhav k. [Jiskí pratyásh ho saktí hai, apekshya, apekshaníy.
- EX-PÉCT-A-BLE**, *a.* that may be expected—*Jiskí ummed ho-saktí hai, mumkin-i-ummed*—
- EX-PÉCT-ANCE**, **EX-PÉCT-AN-CY**, *n.* the act or state of expecting, something expected—*Intizár, chashm-dáshat, ummed, ummed-wári, tarassud, wah shai jiskí ummed ho*—Pratyásh, apekshá, wah vastu jiskí apekshá wá pratyásh ki jáy.
- EX-PÉCT-ANT**, *a.* waiting in expectation, *n.* one who waits in expectation—*Muntazir, mutarassid; n. ummed-wár, mutawagqí, muntazir*—Apekshak, pratyáshí; *n.* pratikshí, apekshí, johne w., bát dekhne w.
- EX-PÉC-TÁ-TION**, *n.* the act of expecting, the object expected, prospect of good to come—*Intizár, chashm-dáshat, jis shai ki taravaggu' ho, bih-tari ki 'ummed, tarassud, tarag-qub*—Pratikshá, apekshá, jis vastu ki ásh ho, bhalái ki pratyásh wá nirikshá, bhalái ki ásh. [kshak, pratyáshí, johne w., bát niharne w.
- EX-PÉCT-ER**, *n.* one who expects—*Muntazir, ummed-wár, mutarassid*—Apekshak, prati-
- EX-PÉC-TO-RATE**, *v.* (L. *ex, pectus*) to discharge from the breast by coughing—

*Khakhār phehṇā<sup>b</sup>, kaf girānā, khaakhārā<sup>b</sup>, kaph chhāṇṇā<sup>b</sup>.*

**EX-PĒC-TO-RĀ-TION**, *n.* discharge by coughing — *Balgam kā chhāṇṇā, kaf-shikānī, kaph kā chhāṇṇā<sup>b</sup>, khakhār kā girmā<sup>b</sup>.*

**EX-PĒC-TO-RĀ-TIVE**, *a.* promoting expectoration — *Balgam bāhar k. w., balgam chhāṇṇae w., kaf-shikan —* Kaph nikālkar dūr k. w., kaphanāsak, kaph chhāṇṇe w.

**EX-PĒ-DI-ENT**, *a.* (*L. ex, pes*) fit, proper, convenient, suitable; *n.* means to an end, shift, device — *Lāj, wājib, munāsib sazá-wār, lazim, ansab, aulā, muwāfiq; n. tadbīr, 'ilāj, chāra —* Yogya, upayukt, arthayukt, prayojaniy, ucdit, thik; *n.* upāy, sādhan, upakram, upākaran.

**EX-PĒ-DI-ENCE**, **EX-PĒ-DI-EN-CY**, *n.* fitness, propriety, convenience, suitability — *Liyā-qat, maslahat, munāsabat, wujūb, luzūm, sazá-wārī —* Yogyatā, auchitya, yūthārthya, upayuktatā, upayogitā, yathāyogyatā.

**EX-PĒ-DI-ENT-LY**, *ad.* fitly, conveniently — *Liyāqat se, munāsabat se, sazá-wārī se —* Yogyatā se, upayuktatāpūrvak, upayogitāpūrvak.

**EX-PĒ-DITE**, *v.* to hasten, to facilitate, to despatch; *a.* quick, hasty, easy, active — *Jald k., ta'jil k., āsān k., sahl k., shītābī se bhagnā; a. jald, shītāb, āsān, sahl, chālāk, tez —* Śighra k., saral k., sugam k., śighra bhejūā, daurānā; *a. śighra, satwar, twarāwān, sugam, phurtilā, chatakwhā.* [śighra, twarāpūrvak, chatakwhā se.

**EX-PĒ-DITE-LY**, *ad.* with quickness, hastily — *Jaldī se, shītābī se —* Śighratāpūrvak,

**EX-PĒ-DITION**, *n.* haste, speed, activity, a march or voyage, an enterprise — *Jald-bāzī, shītāb-kārī, shītābī, chālākī, chustī, kūch yā daryāi safar, muhim, 'azimat, tākht —* Twarā, śighragatī, phurtī, chatakwhā, yātrā, jalayātrā, bhīrī udyam, kathinākarm.

**EX-PĒ-DITIOUS**, *a.* speedy, quick, nimble — *Jald-bāz, jald, shītāb-kār, chālāk, chust —* Śighrakārī, śighra, satwar, śighragamī, phurtilā, chatakwhā.

**EX-PĒ-DITIOUS-LY**, *ad.* speedily, nimbly — *Shītābī se, tezi se, jaldī se, chālākī se, chustī se —* Śighratā se, twarāpūrvak, jhapṭat, phurtī se, chatakwhā se.

**EX-PĒ-DI-TIVE**, *a.* performing with speed — *Shītāb-kār, jald-bāzī se k. w., jald k. w. —* Śighrakārī, phurtī se k. w., chatakwhā se k. w.

**EX-PĒ-DI-TATE**, *v.* (*L. ex, pes*) to cut off the balls or claws of a dog's fore feet — *Kutte ke agle pānw ke nanh kāt-dālnā<sup>b</sup>.*

**EX-PĒ-DI-TATION**, *n.* mutilation of a dog's feet — *Kutte ke pānw kāt-dālnā<sup>b</sup>.*

**EX-PĒL'**, *v.* (*L. ex, pello*) to drive or force out, to eject, to banish — *Hañkā-d<sup>b</sup>, khārij k., dof' k., nikāl-d<sup>b</sup>, rānda k., jilā-watan k., shahr-badar k. —* Khaderā, khader d., bāhar k., nisār d., dūr k., deśāntar k., swadeś se nikās d.

**EX-PĒL-LER**, *n.* one that expels — *Hāñk-d. w<sup>b</sup>, khārij k. w., jilā-watan k. w. —* Khaderne w., bāhar k. w., nisār d. w., deśāntar k. w.

**EX-PĒND'**, *v.* (*L. ex, pendō*) to lay out, to spend, to disburse, to employ, to consume — *Masrif k., kharch k., khary k., tasarruf k., sarf k., be-bāq k., talaf k. —* Vyay k., uṭhān, chukānā, lagānā, khapīnā.

**EX-PĒNDI-TURE**, *n.* cost, disbursement — *Mol<sup>b</sup>, kharij, kharch, sarf, lāgat<sup>b</sup> —* Vyay, uṭhān, khapīw. [— *Lāgat, vyay, uṭhān, khapīw, jo dhan vyay ho.*

**EX-PENSE'**, *n.* cost, charge, money expended — *Mol<sup>b</sup>, kharch, sarf, jo mablag kharch ho*

**EX-PENSE'LENS**, *a.* without cost — *Be-sarf, be-dām, nī-kharcha, be-qimat, muft —* Nirvyay, nirmūlya, sent.

**EX-PĒNSIVE**, *a.* given to expense, costly — *Kharijī, fazūl-kharch, mubazzir, masrif, qimatī, girān-bahā —* Vyayaśil, bahuvyayī, uṭhū, bahumūlya, mahāngī, bahuvyay.

**EX-PĒNSIVE-LY**, *ad.* with great expense — *Bure kharch se, bure dām se, barī qimat se —* Barī lāgat se, bahuvyay se, bure mol se.

**EX-PĒNSIVENESS**, *n.* extravagance, costliness — *Fazūl-kharchī, ziyāda-kharijī, girānī —* Ativyay, mahāvya, bahumūlyatā, mahāngī.

**EX-PĒRI-ENCE**, *n.* (*L. experior*) trial, practical knowledge; *v.* to try, to practise, to know by practice — *Imtihan, tajriba, wāqif-kārī, āzmūda-kārī, tajriba-kārī, kār-dānī; v. imtihan k., āzmāish k., tajriba k., mashq se jānnā, dekhnā<sup>b</sup>, pānā<sup>b</sup>, khānā<sup>b</sup> —* Parikshā, anubhav, vyavahār ke dwārā jo jān hotā hai, paripāk, anubhūti; *v. parikshā lenā wā k., anubhav k., vyavahār ke dwārā jānnā, bhognā.*

**EX-PĒRI-ENCED**, *p. a.* skilful or wise by practice — *Tajriba-kār, kār-dān, wāqif-kār, jāhān-dīda, āzmūda —* Bahudrisht, bahudarśī, vyutpanna, paripakwabuddhi.

**EX-PĒRI-ENCER**, *n.* one who makes trials — *Āzmāish k. w., imtihan k. w. —* Parikshak, parikshā k. w.

**EX-PĒRI-ENT**, *a.* having experience — *Kār-āzmūda, tajriba-kār —* Bahudarśī.

**EX-PĒRI-MENT**, *n.* trial, practical proof; *v.* to make experiment, to try — *Āzmāish, tajriba, imtihan; v. ajriba k., āzmāish k. —* Parikshā, parakh, anubhūti; *v. parikshā k., kasnā, parakhnā.*

**EX-PĒRI-MĒNTAL**, *a.* founded on experiment — *Tajriba par mauqūf, imtihan par qāim, dāmāish ke rū se pāyā gayā —* Parikshā par avalambit, parikshā se pāyā gayā, parikshā-labd, parikshāmūl.

**EX-PER-IMENT-AL-IST, EX-PER-IMENT-ER, n.** one who makes experiments — *Intihānt, taj-riba-kār* — Parikshak, parikshakāri, parikshanakāri. [— Parikshā se, parakh se.

**EX-PER-IMENT-AL-IST, ad.** by experiment — *Tajribe se, intihānt se, amāsh se, intihān se.*

**EX-PERT, a.** (L. *expertus*) skilful, prompt, ready, dexterous — *Māhīr, wāqif-kār, chust, chālāk, tajyār, mustā'id, amāda, tez-dast, hosh-yār* — Pravin, kuśal, nipuṇ, tat-par, udyāt, satwar, daksh, phurtīlā, patu.

**EX-PERT-LY, ad.** skilfully, dexterously — *Mahārat se, wāqif-kārī se, hosh-yārī se, chusti se* — Pravinatā se, kuśalatā se, nipunatā se, phurtī se.

**EX-PERTNESS, n.** skill, readiness, dexterity — *Mahārat, wāqif-kārī, istādād, amādaḡi, hosh-yārī, tez-dastī, chālākī, dast-kārī* — Nipunatā, naipunya, dakshatā, pravinatā, kuśalatā, phurtī. [nā, tauba k. — Pāpaprāyaśchitta k., prāyaśchitta se pāp dhonā.

**EX-PI-ATE, v.** (L. *ex, pius*) to atone for — *Kaffāra yā kaffāra d., takfir k., gunāh mitā-*

**EX-PI-A-BLE, a.** that may be expiated — *Kaffāra-pazīr, takfir-pazīr, jiskā kaffāra yā takfir ho-sake* — Prāyaśchitta ke dwārā mochanī kshamanī wā śodhanī.

**EX-PI-ATION, n.** act of expiating, atonement — *Kaffāra, takfir* — Prāyaśchitta, pāpāso-dhan, pāpamochan, pāpāśntī. [w. — Pāpāśodhak, pāpāmoohak, aghaśśak.

**EX-PI-A-TORY, a.** having power to expiate — *Takfir-kunanda, kaffāra-gar, gunāh mitāne*

**EX-PIRE, v.** (L. *ex, spiro*) to breathe out, to emit the last breath, to die — *Dam-chhor-nā, akhīr dam chhor-nā, faut k., mēdūm h.* — Sās chhor-nā wā nikālnā, śwās tyag k., prān tyag k., marnā.

**EX-PI-RATION, n.** the act of breathing, emission of breath, death, evaporation, cessation, conclusion — *Dam-zanī, tanaffus, maut, wafāt, tabkīr, bukhār h., maugīfī, tamāmī, akhīrat, ingizā, ikhtitām* — Nihśwās, praśwās, udgār, mṛityu, mich, vāśip wā bhāṣh bannā, avasān, mṛvṛitti, samāpti, śesh.

**EX-PLAIN, v.** (L. *ex, planus*) to make plain, to expound, to illustrate — *Zāhir k., sharh k., tafsīr k., bayān k., tashrīh k.* — Spasht k., samjhānā, batlānā, bujhānā, sujhānā, suljhānā, vyākhyā k.

**EX-PLAIN-ABLE, a.** that may be explained — *Zāhir kiye jāne ke qābil, bayān hone ke tāy,*

**EX-PLAIN-ER, n.** one who explains — *Samjhān wā, batlāne wā, bujhāne wā, suljhāne wā, kishīf, kashīf, mufassir, shārīh* — Vyākhyātī, prakāśak, pravaktī.

**EX-PLA-NATION, n.** the act of explaining, the sense explained, adjustment of a differ-ence — *Bayān, tafsīl, sharh, mā'nī, tashīr, musālahat* — Vyākhyā, vīvaran, samjhautī, arth, tilak, tīkā, mūlq, vāśāntī, pūmamātrī, phir se mātrī wā sneh.

**EX-PLA-NATORY, a.** containing explanation — *Tafsīlī, sharh-wār, bayānī, musharrih* — Bodhak, prakāśak, arthakārī, vīvaranakārī, vyākhyākarī.

**EX-PL-ETION, n.** (L. *ex, platus*) accomplishment, fulfilment — *Tamāmī, anjām, adā, wafā, bayā-āwarī* — Siddhi, nishpatti, mūvāh, samāpti.

**EX-PL-E-TIVE, a.** filling up, added for supply or ornament; *n.* a word used to fill a space — *Pūrā k. wā, jagah bharnē yā chut ke liye purā huā; n. ek lafz jo jagah bharnē ke liye istīmāl meñ ātā hai, sakhuṇ-takīyā, takīyā-i-kalām* — Pūrak, bhartī wā alankār ke nimittā mīlīyā huā; *n.* pādapanan, pādapīrakasabd

**EX-PL-E-TORY, a.** filling up, taking up room — *Pūrā k. wā, bhār-d. wā, jagah chheṅk-lene w. yā le-lene wā.*

**EX-PLI-CATE, v.** (L. *ex, plico*) to unfold, to explain, to clear, to interpret — *Khulāsa k., bayān k., sāf k., wāzīh k., āhīr k., sharh k.* — Khol d., samjhānā, spasht k., vyākhyā k., batlānā, sujhānā, tilak wā tīkā k.

**EX-PLI-CABLE, a.** that may be explained — *Hall-pazīr, samjhāye jāne ke qābil, jiskā sharh yā tafsīl ho-sake, mumkinu-l-sharh, mumkinu-l-tafsīl* — Samjhāye jāne ke yogya, spasht kiye jāne ke yogya, vyākhyey, pravaktavya. [vyākhyā, vīvaran.

**EX-PLI-CATION, n.** explanation, interpretation — *Tashrīh, tafsīl, bayān, sharh* — Varnan.

**EX-PLI-CATIVE, a.** tending to explain — *Bayān k. w., zāhir k. w., wāzīh k. w., sharh k. w., musharrih* — Vīvaranāthak, prakāśak, vāchak.

**EX-PLI-CATORY, a.** tending to explain — *Sharh k. w., bayān k. w., zāhir k. w., tafsīl-wār, musharrih* — Prakāśak, vāchak, vīvaranāthak, vīvaranakārī. [siddhā.

**EX-PLI-CIT, a.** plain, clear, direct — *Sāf, zāhir, wāzīh, sarīh, thīk* — Spasht, khulā, prakat,

**EX-PLI-CIT-LY, ad.** plainly, directly — *Sāf-sāf, tafsīl-wār, bayān-wār, zāhīran, zāhīra, sarīhan* — Spasht rūp se, hyauro se, suvakt prakār se, siddhī rītī se.

**EX-PLI-CIT-NESS, n.** the state of being explicit — *Safūti* — Spashtatā, spāshṭārthatwa.

**EX-PL-ODE, v.** (L. *ex, plaudo*) to burst forth with noise, to drive out, to reject — *Awāz ke sāth phūt nikalnā, zor se nikāl-purnā, khārij k., be-ravāj k., nā-pasand k., matrāk k., tark k.* — Uṛnā, karaknā, bhak se uṛnā, chhūtnā, dharāke se phūt nikalnā, dūr k., aswikār k., ghrīnā k., avajhā k. [w., aswikārak, gīrīpā k. w., avajhā k. w.

**EX-PL-OD-ER, n.** one who explodes — *Khārij k. w., be-ravāj k. w., matrāk k. w.* — Dūr k.

**EX-PL-OSION, n.** a sudden bursting with noise and violence, a discharge — *Awāz-o-zor ke sāth phatnā phūtnā yā chhūtnā, tazādīm, dharākā, taparā, thakākā* — Mahāśabd se phūtnā phatnā wā chhūtnā, urāw, karak, jharākā, bharākā.

EX-PLŌ'SIVE, *a.* bursting with noise and violence—*Urne w<sup>h</sup>, karakne chhūṭne yā phūt-kar-nikāṭne w<sup>h</sup>, dhārākā yā bharākā k. w<sup>h</sup>, phāṛne yā phor-dāṭne w<sup>h</sup>.*

EX-PLŌIT', *n.* (*L. ex, pletum*) a great action, a heroic deed, an achievement—*Muhimm, dilēri kā kām, kār-i-azīm, jurat*—*Mahākarm, sāhasakarm, adbhut karm, pradhāsanīy karm.*

EX-PLŌRE', *v.* (*L. ex, ploro*) to search for making discovery, to examine—*Intikshāf ke liye tajassus k., just-o-jū k., talāsh k., āzmānā, imtihan k.*—*Chhān mārnā, dhūṛh mārnā, dhūṛhānā, khojnā, parakhnā, parikshā k.*

EX-PLO-RĀ'TION, *n.* search, examination—*Just-o-jū, tajassus, talāsh, imtihan, āzmāish*—*Anweshan, anusandhān, khoj, dhūṛh, parikshā, parakh.*

EX-PLO-RĀ'TOR, *n.* one who explores—*Tajassus k. w., talāsh k. w., imtihan k. w., āzmāish k. w.*—*Anweshi, dhūṛhne w., khojne w., parikshak.*

EX-PLŌR-Ā-TO-RY, *a.* searching, examining—*Talāshī, imtihanī, imtihan yā āzmāish k. w.*—*Anweshī, khojī, dhūṛhne w., parikshak.* [Ghātampak, ghātadyotak, dyotak.

EX-PŌNENT, *n.* (*L. ex, pono*) the index of a power in algebra—*Quwwat-numā.*

EX-PŌRT', *v.* (*L. ex, porto*) to carry or send out of a country—*Ek mulk se bāhar le-jā-nā yā bhejnā*—*Ek deś se bāhar le jānā wā bhejnā.*

EX'PORT, *n.* a commodity sent abroad—*Raftnī, saudā-garī asbāb-o-māl jo gair-mulk ko bhejā jātā hai*—*Bānīyavastu jo deśāntar bhejī jātī hai.* [bhejnā.]

EX-PORTĀ'TION, *n.* the act of exporting—*Gair-mulk ko bhejnā*—*Videś wā deśāntar*

EX-PŌRT'ER, *n.* one who exports—*Ek mulk se bāhar le-jānā yā bhejne w.*—*Ek deś se bāhar le jānā wā bhejne w.*

EX-PŌSE', *v.* (*L. ex, positum*) to lay open, to disclose, to put in danger—*Kholnā<sup>b</sup>, fāsh k., āshkārā k., parda-darī k., barmalā k<sup>h</sup>, khatre men dālnā*—*Ughārnā, prakāś k., pragat k., vyakt k., khatke wā bhay men dālnā phenknā wā jhōknā.*

EX-PO-SĪ'TION, *n.* explanation, interpretation—*Bayān, tafsil, tashrih, sharh, tafsīr*—*Vyākhyā, vīvaran, tilak, tīkā.*

EX-PŌSĪ'TIVE, *a.* explanatory, laying open—*Sharh-wār, tafsilī, musharrih, khol-d. w<sup>h</sup>.*—*Bodhak, prakāśak, vāchak, samjhāne w., ughār d. w.*

EX-PŌSĪ'TOR, *n.* an explainer, an interpreter—*Musharrih, ma'nī-pardāz, bayān k. w., shārih, ma'nī-numā, tashrih k. w.*—*Samjhāne w., vyākhyātā, prakāśak, arthapariśodhak.*

EX-PŌSĪ'TO-RY, *a.* explanatory—*Musharrih, sharh-wār, tafsilī*—*Vāchak, arthaprakāśak, uddeśak.*

EX-PŌ'SURE, *n.* the act of exposing, the state of being exposed, the situation of a place as to sun and air—*Ifshā, izhār, parda-darī, ughrāvō<sup>b</sup>, dikhāwat<sup>b</sup>, dikhāwō<sup>b</sup>, balā men giriftār<sup>b</sup>, dhūp aur hawā ke bāb men kisi jagah kā rukh*—*Vīvaran, prakāśan, vāyu ghām ādī men pārnā, vāyu ghām ke vishay men kisi jagah kī sthiti.*

EX-PŌUND', *v.* to explain, to interpret—*Bayān k., sharh k., tafsil yā tafsīr k., tashrih k.*—*Vyākhyā k., samjhānā, bujhānā, batānā, vīvaran k.*

EX-PŌUND'ER, *n.* an explainer, an interpreter—*Shārih, mufassir, tashrih tafsīr yā tafsil k. w.*—*Samjhāne w., bujhāne w., batāne w., prakāśak, bodhak, vyākhyātā, arthaprakāśak.*

EX-PŌSTU-LATE, *v.* (*L. ex, postulo*) to reason earnestly, to remonstrate—*Takrār k., radd-o-bādāl k., hujjat k., shikāyat-āmez 'arz k., gila-guzārī k., jidd-o-kadd k., guft-o-shanīd k., 'arz-i-shikāyat k.*—*Āpatti k., aswikār nivedan k., drihātā se viparīt vākya kahnā, anyādyakarm kī nindā k.*

EX-PŌS-TU-LĀ'TION, *n.* reasoning, remonstrance, debate, altercation—*Takrār, taqrīr, radd-o-kadd, jidd-o-kadd, suwāl-jawāb, bahs, radd-o-bādāl*—*Tark, āpatti, anyāyya-karm kī nindā, nishedhārthakaprabodhāvākya, uttarapratyuttar, vād, pratīvād, kahā kahī, kahī sunā, vāgyuddh, vivād.*

EX-PŌS-TU-LĀ-TO-RY, *a.* containing expostulation—*Shikāyat-āmez, radd-o-kadd yā jidd-o-kadd se bharā huā*—*Nindāmay, āpattimay.*

EX-PRESS', *v.* (*L. ex, pressum*) to press out, to utter, to represent, to denote; *a.* plain, in direct terms, used for a particular end: *n.* a messenger or message sent on purpose—*Per-kar yā dabā-kar nikālnā<sup>b</sup>, uchchārnā<sup>b</sup>, adā k., zikr k., zāhir k., dalālat k., nishān d. ; a. zāhir, sāf, āshkārā, nātig, sarīh, khāss kār men kāṁ āne w. ; n. qāsid, paigām, paigām—Nichornā, gārnā, kahnā, bolnā, uchchārān k., sūchānā k., dekhānā, sūjhānā, upalakshān k., chihn k. ; a. spāsh, sidhā, spāsh-tārth, vīśesh kārya men upayogi ; n. dhāwak, daurhā, pāyik, sāndes, prerit sān-vād.* [jāne ke liq—*Kathaniy, nirvachaniy, nichore jāne ke yogya, nishkarshāpī.*

EX-PRESSĪ-BLE, *a.* that may be expressed—*Qābil-i-izhār, bayān-pazīr, adā-pazīr, nichore*

EX-PRESS'ION, *n.* the act of expressing, utterance, a phrase or mode of speech—*Nichō<sup>b</sup>, per-kar nikālnā<sup>b</sup>, bayān, izhār, adā, talāfuz, qaul, sukhan, kalima, muhāwara*—*Gārnā, garāw, per ke nisārnā, vījāpan, pravāchan, uchchārān, vākya, vākyaṛitī, vākyaadhārā.*

EX-PRESS'IVE, *a.* serving to express—*Zāhir k. w., ba-khūb bayān k. w., dāll, thik ma'nī-numā, pur-matlab*—*Vāchak, sūchak, uddeśak, pūrpārth, ārthawān.*

- EX-PRÉS-SIVE-LY**, *ad.* in an expressive manner — *Be-khūbi bayān karne ke taur se, zāhir karne ke taur se, thik ma'ni-numāi se* — Vāchak wā sūchak riti se, sārthatwa se.
- EX-PRÉS-SIVE-NESS**, *n.* power of expression — *Thik ma'ni-numāi, pur-matlabi, zāhir karne kī tāqat, malānat* — Vāchakatwa, purnārthatwa, sārthatwa.
- EX-PRÉS-SIV**, *ad.* plainly, in direct terms — *Sāf-sāf, zāhirān, sarīhan, tākidān* — Spasht rūp se, kholkar, sidhi bāton meñ.
- EX-PRO-BRATE**, *v.* (L. *ex, probrum*) to upbraid, to censure, to reproach — *Malāmat k., ulām d., bad-nām k., sar-zanish k.* — Jhiraknā, jhihkarnā, dokhnā, nindā k., tiraskār k.
- EX-PRO-BRĀTION**, *n.* upbraiding, reproach — *Malāmat, sar-zanish* — Jhirki, jhihkār.
- EX-PRO-BRĀ-TIVE**, *a.* upbraiding, reproaching — *Malāmat-sāz, sar-zanish k. w.* — Jhirakne w., jhihkārne w., upakrosak, tiraskāri.
- EX-PROPRI-ATE**, *v.* (L. *ex, proprius*) to hold no longer as one's own, to give up — *Apni chiz dūre ko de-dālnā, tark k.* — Apni vastu dūre ko d., chhor d., tyāg k.
- EX-PRO-PRI-ATION**, *n.* the act of giving up — *Apni chiz ká dūre ko de-dālnā, tark* — Apni vastu ká dūre ko de-dālnā, swattwatyaḡ, chhor, tyāg.
- EX-PUGN'**, *ex-pūn'*, *v.* (L. *ex, pugno*) to conquer, to take by assault — *Fath k., hamla kar-ke lenā* — Jitnā, jay k., ākramap wā charhāi karke lenā.
- EX-PUG-NĀTION**, *n.* act of taking by assault — *Hamla se lenā, hamla-āwari kar-ke lenā* — Charhāi wā ākramap karke lenā.
- EX-PULSE'**, *v.* (L. *ex, pulsare*) to drive out, to force away, to expel — *Khadernā<sup>h</sup>, bhagā-d<sup>h</sup>, hānk-d<sup>h</sup>, khed-d<sup>h</sup>* — Nikāl d., nisār d., bāhar k. [Nishkāsan, nihārān.]
- EX-PULSION**, *n.* the act of driving out — *Nikāl<sup>h</sup>, nisār<sup>h</sup>, bāhar k<sup>h</sup>, istikhraj, ikhrāj* —
- EX-PUL-SIVE**, *a.* having power to expel — *Khārij karne kī tāqat rakhne w., nikāl-dene kī tāqat rakhne w.* — Nikāl dene ko samarth, bāhar karne ko samarth.
- EX-PUNGE'**, *v.* (*ex, punge*) to blot out — *Milānā<sup>h</sup>, ghis-dālnā<sup>h</sup>, chhilnā<sup>h</sup>, dho-dālnā<sup>h</sup>, upā-d<sup>h</sup>* — [kāt-kūt<sup>h</sup>, chhil-chhāl<sup>h</sup>.]
- EX-PUNCTION**, **EX-PUN'GING**, *n.* the act of blotting out — *Milāw<sup>h</sup>, ghisāw<sup>h</sup>, chhilāw<sup>h</sup>* —
- EX-PUR'GATE**, *v.* (L. *ex, purgo*) to purge away, to cleanse, to purify, to expunge — *Sāf k., pāk k., shusta k., mitā-dālnā<sup>h</sup>* — Suddh k., nirmal k., pavitra k., parishkār k., dho-dālnā, chhil dālnā, ghis dālnā. [parishkār.]
- EX-PUR-GĀTION**, *n.* the act of cleansing — *Sāfai, pākizagī, shustagi* — Śodhan, pavitra k.,
- EX-PUR-GĀ-TION**, *n.* one who expurgates — *Sāf k. w., pāk k. w., shusta k. w.* — Śodhak, pavitra k. w., parishkār k. w., nirmalakāri. [piwak, pāwan, pavitra k. w., nirmal k. w.]
- EX-PUR-GĀ-TORY**, *a.* cleansing, purifying — *Khālis k. w., sāf k. w., pāk k. w.* — Śodhak,
- EX-QUI-SITE**, *a.* (L. *ex, quæsitum*) excellent, complete, choice, extreme — *Nafis, nādir, latif, kāmīl, bhī-tar, khūb-tar, umda, shadid, ziyāda* — Utkrishṭ, bahut achchhā, pūrā, uttam, śisht, tikshp, atyant, bahut.
- EX-QUI-SITE-LY**, *ad.* completely, nicely — *Kamāliyat se, latāfat se, nafāsāt se, khūbi se, bārīkī se* — Sampūrnarūp se, uttam rūp se, bhali bhāntī se, suksham rūp se.
- EX-QUI-SITE-NESS**, *n.* nicety, perfection — *Nafāsāt, latāfat, tuhfaḡi, pākizagī, kamāliyat, kamāl* — Sukshmatā, uttamata, utkrishṭatā. [hin.]
- EX-SAN'GUI-IOUS**, *a.* (L. *ex, sanguis*) having no blood — *Be-khūn* — Bin lohū, rudhira-
- EX-SCIND'**, *v.* (L. *ex, scindo*) to cut off — *Kāt-dālnā<sup>h</sup>*.
- EX-SECT'**, *v.* (L. *ex, sectum*) to cut out — *Kāt-dālnā<sup>h</sup>, kāt-kar bāhar k<sup>h</sup>*.
- EX-SEC-TION**, *n.* the act of cutting out — *Kāt<sup>h</sup>, kāt-kar bāhar k<sup>h</sup>*.
- EX-SIC'CATE**, *v.* (L. *ex, siccō*) to dry — *Sukhānā<sup>h</sup>, khushk k.* — Śushk k.
- EX-SIC'CANT**, *a.* having power to dry — *Sukhāne w<sup>h</sup>, khushk k. w.* — Śoshak, sushk k. w.
- EX-SIC-CĀTION**, *n.* the act of drying — *Sukhāw<sup>h</sup>, khushkt k.* — Śosh, sushk k. [sushk.]
- EX-SUC'COUS**, *a.* (L. *ex, succus*) without juice, dry — *Be-ras, khushk, sukāh<sup>h</sup>* — Niras,
- EX-SUC-TION**, *n.* (L. *ex, suctum*) a sucking out — *Chūs-lenā<sup>h</sup>, chusak-lenā<sup>h</sup>*.
- EX-SU-DATION**. See under **EXUDE**.
- EX-SU-PLĀTION**, *n.* (L. *ex, sub, flatum*) a blowing from beneath, a kind of exorcism — *Niche se phūnk jhonkā yā jhakorā<sup>h</sup>, jhār-phūnk<sup>h</sup>, bhūt ká utārnā<sup>h</sup>*.
- EX-SUP'ER-ANCE**, *n.* (L. *ex, super*) excess — *Ziyādātī* — Adhikāi, ādhikya.
- EX-SUS-CI-TĀTION**, *n.* (L. *ex, sub, cito*) a stirring up, an awakening — *Uksānā<sup>h</sup>, jagānā<sup>h</sup>*.
- EXTANT**, *a.* (L. *ex, sto*) standing out to view, now in being, not lost — *Nazar ke āge, maujūd, bāqī, gum nahīn* — Drishti ke samne, ubhā huā, vidyamān, vartamān.
- EXTAN-CY**, *n.* the state of standing out — *Āge ubhāw yā niklāw<sup>h</sup>, sab se upar charhāi<sup>h</sup>*.
- EXTA-SY**. See **ECSTASY**.
- EX-TEMPO-RE**, *ad.* (L. *ex, tempus*) without previous study or meditation — *Be-taam-mul, be-gaur, ā-l-badiha, bagair pahle se soche-bhāle, bagair pesh-andeshī ke* — Binā pah-le se soche vichāre, pūrv chintā binā, pūrv dhyān binā, avichārit, anāyās se.
- EX-TEM'PO-RAL**, *a.* uttered at the moment — *Fi-l-badiha kahā gayā, ā-l-faur kahā gayā* — Jhatpat kahā gayā, binā pūrv chintā wā dhyān ke kahā gayā, avichārit, achintit.



**EX-TĒM-PO-RAL-LY**, *ad.* without premeditation — *Bā-gair peshtar gaur kiye, ba-gair pesh-andeshi kē, ā-l-badīhā* — *Pūrv chintā wā vichār binā.*

**EX-TĒM-PO-RĀ-NĒ-ŌUS**, **EX-TĒM-PO-RĀ-RY**, *a.* unpremeditated, sudden, quick — *Fi-l-badīhā, be-taammul yā be-gaur kahā huā, nāgahān, yak-ā-yak ā-l-faur, jāld, jaurān* — *Pūrvā-vichārāhīn, samayakalpit, samayopasthit, binā pahile se vichārā huā, skasmik, achintit, akalpik, ḡghra, twarit.*

**EX-TĒM-PO-BIZE**, *v.* to speak extempore — *Fi-l-badīhā kahānā, be-gaur yā be-taammul bōlnā, peshtar se ba-gair gaur kiye bōlnā* — *Jhatpat bōlnā, binā pahile se soche vichārē bōlnā.*

**EX-TĒND**, *v.* (L. *ex. tendo*) to stretch out, to expand, to enlarge, to continue — *Khū-chnā<sup>b</sup>, tinnā<sup>b</sup>, jānā<sup>b</sup>, pahūchchā<sup>b</sup>, lambānā<sup>b</sup>, pasārnā<sup>b</sup>, bichhānā<sup>b</sup>, phailānā<sup>b</sup>, barhānā<sup>b</sup>, barhā-d<sup>b</sup>, rahne-d<sup>b</sup>.* [rahne d. w<sup>b</sup>.]

**EX-TĒND-ER**, *n.* one that extends — *Tānne w<sup>b</sup>, lambāne w<sup>b</sup>, phailāne w<sup>b</sup>, barhāne w<sup>b</sup>.*

**EX-TĒN-DI-BLE**, *a.* that may be extended — *Jisko tān-sakēn lambā-sakēn phailā-sakēn chaurā kar-sakēn barhā-sakēn yā rahne-dene sakēn<sup>b</sup>.*

**EX-TĒN-SI-BLE**, *a.* capable of being extended — *Phailāye bichhāye yā barhāye jāne ke lāye* — *Vistārānī, prasārānī, phailāye lambāye chaklāye wā barhāye jāne ke yogya.*

**EX-TĒN-SI-BLI-TY**, *n.* the state or quality of being extensible — *Phailāye barhāye yā pasāre jāne kī qābīlīyat* — *Vistārānīyat, phailāye wā barhāye jāne kī yogyatā, pasāre jāne kī yogyatā.* [dagī, farākhī, darāzī, tūl — *Phailāw, pasār, vistār, chaurāī, barhāw.*

**EX-TĒN-SION**, *n.* the act of extending, the state of being extended, enlargement — *Kushā-*

**EX-TĒN-SIVE**, *a.* wide, large — *Kushāda, wāṣṭ, tawīl, barā<sup>b</sup>* — *Chaurā, chaklā, vistār, vipul, vīśāl, vikāt.* [vistār rūp se, vīśālātpūrvak, vikāt rūp se.

**EX-TĒN-SIVE-LY**, *ad.* widely, largely — *Kushādagī se, barāī se<sup>b</sup>* — *Chaurāī se, chaklāī se.*

**EX-TĒN-SIVE-NESS**, *n.* wideness, largeness — *Kushādagī, darāzī, tūl, barāī<sup>b</sup>* — *Chaurāī, chaklāī, vistār, phailāw, vistārnatā, pasār, vīśālātā.*

**EX-TĒN-SOR**, *n.* a muscle that extends — *Phailāne yā tānne w. pathā<sup>b</sup>.*

**EX-TĒNT**, *n.* space, bulk, compass — *Wu'at, miq-dār, andāza, kushādagī* — *Vistār, pasār, parimān, phailāw.*

**EX-TĒN-U-ATE**, *v.* (L. *ex. tenuis*) to make thin, to lessen, to palliate — *Raqīq k., dub-lā k.<sup>b</sup>, kam k., takhff k., mukhaffaf k., 'uzr se khaff k.* — *Patlā k., dāngar k., kriśāng k., ghaṭānā, nūn k., hetu dikhākar halkā wā nūn k.*

**EX-TĒN-U-Ā-TION**, *n.* palliation, mitigation — *'Uzr se gunāh kī takhff, gunāh kī kamī, takhff* — *Hetu dikhākar pāpāsāntī, hetu dikhākar aparādh ghaṭānā, nūnātā, lāghav.*

**EX-TĒN-U-A-TOR**, *n.* one who extenuates — *Raqīq k. w., dublā k. w., kam k. w., takhff k. w., 'uzr se mukhaffaf k. w., mukhaffif* — *Patlā wā dāngar k. w., kriśāngakārī, ghaṭāne w., hetu dikhākar nūn k. w., nūn k. w.*

**EX-TĒR-OR**, *a.* (L. *exter*) outward, external, extrinsic; *n.* outward surface or appearance — *Bāharī<sup>b</sup>, berūnī, zāhiri, 'ārizī*; *n.* *berūnī taraf, zāhiri sūrāt* — *Vāhya, vahīsth, vahīrbhūt, ūparī*; *n.* *vahīrbhāg, vāhyabhāg, ūpar kā dikhāw.*

**EX-TĒR-OR-LY**, *ad.* outwardly, externally — *Bāharī or se<sup>b</sup>, bāhar se<sup>b</sup>.*

**EX-TĒR-NAL**, *a.* outward, visible, foreign — *Berūnī, bāharī<sup>b</sup>, zāhiri, sūrī, gair-muklī* — *Vahīrbhūt, vāhya, pratyaksh, drīśya, darśānīy, videśī, paradeśī.*

**EX-TĒR-NĀL-I-TY**, *n.* outwardness — *Berūnī-hālat* — *Bāharī dasā, vāhyatā.*

**EX-TĒR-NAL-LY**, *ad.* outwardly, apparently — *Berūnī taraf se, zāhīran, zāhir meṁ, sūratan* — *Bāhar, bāharī or se, dekhne meṁ, pratyaksh.*

**EX-TĒR-MI-NATE**, *v.* (L. *ex. terminus*) to destroy, to extirpate, to abolish — *Bar-bād k., tabāh k., nest-o-nābūd k., istisāl k., bekh-kani k., be-bekh k., mitā-d<sup>b</sup>.* — *Nashṭ k., nās k., kshay k., nirmūl k., jar se ukhār dūlnā, ūthī d.*

**EX-TĒR-MI-NĀTION**, *n.* destruction, excision — *Bar-būdī, pāe-mālī, nestī, istisāl, bekh-kani* — *Nās, dhwaṁs, sarvanās, samūlotpātān, jar se ukhār.*

**EX-TĒR-MI-NA-TO-RY**, *a.* causing destruction — *Bekh-kam, be-bekh k. w., pāe-māl k. w.* — *Jar se khod dāne w., sarvanāsak.* [chūnā<sup>b</sup> — *Tapkāw, vindu vindu chūnā.*

**EX-TIL-LĀ-TION**, *n.* (L. *ex. stillo*) the act of falling in drops — *Tagātur, būnd-būnd*

**EX-TINCT**, *a.* (L. *ex. stinguo*) put out, abolished, dead — *Gul, munqatī, ma'dām, gum, nest, murda* — *Bujhā, butā huā, śānt, nashṭ, nivrīta, mitāyā huā, marā, mrit.*

**EX-TINC-TION**, *n.* act of putting out, destruction — *Ṭifā, nestī, fanā, 'adam, inqilā, mahv* — *Bujhāw, butāw, nās, vinās, kshay, snāhār.*

**EX-TIN-GUISH**, *v.* to put out, to destroy — *Bujhānā<sup>b</sup>, gul k., maugīf k., nest k., nā-būd k.* — *Butānā, mitānā, ūthānā wā ūthā d., nashṭ k.*

**EX-TIN-GUISH-A-BLE**, *a.* that may be put out — *Bujhāye jāne ke qābīl, fanā-pazīr, nest-o-nābūd kiye jā ve ke lāig, bekh-kani-pazīr, mumkīnū-l-istisāl* — *Butāye jāne ke yogya, nāśya, nāśānīy, mitāye jāne ke yogya, samūlotpātānīya.*

**EX-TIN-GUISH-ER**, *n.* one that extinguishes, a hollow cone used to put out a candle — *Musaffi musfi, bujhāne w.<sup>b</sup>, mitāne w.<sup>b</sup>, gul-gīr, gul-tarāsh, gul karne kī shai* — *Butāne w., ūthā d. w., nirvāpak, nirvāpakārī, dipanirvāpak, diyā bujhānī.*

EX-TIN-GUISH-MENT, *n.* suppression, destruction, abolition — *Bejhāw<sup>b</sup>, dabāw<sup>b</sup>, ifā, fanā, 'adam, musuqūfī, nestī* — Butāw, šāntī, nirvāpan, sañhār, kahay, nās, vināś, urthā d., mitāw.

EX-TIR/PATE, *v.* (L. *ex, stirps*) to root out — *Bekk-kani k., bē-bekk k., bunyād se khod-*

EX-TIR/PA-BLE, *a.* that may be rooted out — *Be-bekk kiye jāne ke qābil, bunyād se khod-dāle jāne kē lāiq, bekk-kani-pazir, mumkinu-l-iṣṭisāl* — Ukhār dāle jāne ke yogya, jar se ukhāre jāne ke yogya, mitāye jāne ke yogya, samūlotpātaniya. [se ukhār, nās, vināś.

EX-TIR/PATION, *n.* the act of rooting out — *Isṭisāl, bekk-kani, fanā* — Samūlotpātān, jar EX-TOL', *v.* (L. *ex, tollō*) to praise, to exalt, to magnify, to celebrate — *Ta'rif k., sonā k., sonā-khwaunt k., āfrīn k., hamd k., sitāish k.* — Sarāhnā, prāśnā k., bardī k., ślāghā k., stūti k.

EX-TOL/LER, *n.* one who extols — *Maddāh, mādih, sanā-khwān, wassāf* — Prāśnāsak,

EX-TORT', *v.* (L. *ex, tortum*) to take by force, to wring from, to gain by violence — *Bazor lenā, aiūth-lenā<sup>b</sup>, zabar-dasti se lenā* — Daurātmya karke lenā, murer lenā, ehhin lenā, ehhor lenā.

EX-TORT'ER, *n.* one who extorts — *Dast-darāz, sakht-gir, sitam-gar* — Chhin lene w., ehhor

EX-TORT'ION, *n.* illegal exaction — *Dast-darāzi, zabar-dasti se lenā, sakht-giri, gash, ta'addī* — Chhin, ehhor, anyāy se wā bal se dūre ki vastu lenā, daurātmya.

EX-TORT'ION-ER, *n.* one who practises extortion — *Dast-darāz, sakht-gir, sitam-gar* — Chhin lene w., ehhor lene w., aiñth lene w.

EX-TORT'IOUS, *a.* oppressive, unjust — *Zālim, jābir, gad-dār, be-imān, jafā-kār* — Upa-dravi, durvritta, kleśādāyak, adharmi, anyāyi.

EX-TRACT', *v.* (L. *ex, tractum*) to draw out, to take from, to select — *Istikhraj k., nichornā<sup>b</sup>, nikāl-lenā<sup>b</sup>, intikhāb k.* — Khīnchnā wā khīnch lenā, nisār lenā, chhānt lenā, chun lenā, saṅgrah k.

EXTRACT, *n.* that which is extracted, a passage taken from a book, essence, tincture — *Jo shai istikhrai ki jāti hai, magz, muntakhab, khulāsa, māhiyat, asl, 'itr, 'araq* — Jo vastu dūre se nisār li jāti hai, nishkarsh, avatāritavākya, upanitavākya, sār, hir, ras, miryās.

EXTRACT'ION, *n.* the act of drawing out, lineage, derivation — *Istikhraj, asl, zāt, jins, bekk-bunyād, nishād, khānlān, ishtiqāq* — Khīnchāw, nishkarshan, ākarshan, nisār, ukhāw, vaūś, kul, jāti, utpatti, udbhav.

EXTRACT'IVE, *a.* that may be extracted — *Khīnche jāne ke qābil, mumkinu-l-istikhraj* — Khīnche jāne ke yogya, jo khīnchā jāy, nishkarshanīya.

EX-TRA-JU-DICIAL, *a.* (L. *extra, iudex*) out of the regular course of legal procedure — *Be-āin, be-zābita, khilāf-i-sar-rishta, be-qā'ida, be-dastūr* — Vyavahāravidhivahirbhūt, vyavahāratirikt, vyavahāratichar.

EX-TRA-JU-DICIAL-LY, *adv.* in a manner out of the regular course of legal procedure — *Khilāf-i-sar-rishta, be-āin, be-zābita* — Vyavahāravidhivahirbhūtarūp se, vyavahāratirikt bhāv se.

EX-TRA-MIS'SION, *n.* (L. *extra, missum*) a sending outwards — *Bāhar bhejnā<sup>b</sup>.*

EX-TRA-MUNDANE, *a.* (L. *extra, mundus*) beyond the material world — *Dunyā ke bāhar* — Sansār ke bāhar, asānsārik, alaukik, lokavāhya.

EX-TRAN'E-OUS, *a.* (L. *extra*) of different substance, foreign — *'Alāhida shai kā, be-'alāqa, begāna, ajnabi, berūni, gair-mulki* — Bhiinna vastu kā, vivikt, asahaj, asambandhi, upari, bahari, videśi.

EX-TRAORDI-NARY, *a.* (L. *extra, ordo*) beyond ordinary, remarkable — *Nādir, 'ajib, 'ajib, garīb, mashhūr* — Anūthā, asādhāran, adbhut, apurv, vichitra, vilakshan.

EX-TRAORDI-NARY-LY, *adv.* uncommonly, remarkably, particularly, eminently — *Nādir-āna, 'ajib tarah se, khāss kar-ke, lā-sani taur se, buzurgī se* — Asādhāran rūp se, anūthī rītī se, anokhi rītī se, adbhut wā vichitra rūp se, viśesh karke, viśisht rūp se.

EX-TRAORDI-NARY-NESS, *n.* remarkableness — *Anokhāi<sup>b</sup>, nudrat* — Apūrvatā, vichitratā, adbhutatva.

EX-TRA-PAR'OC'HIAL, *a.* (L. *extra, Gr. para, oikos*) not within the parish — *Pād-ri ke mahalle, ke bāhar* — Viśesh dharmādhyaksh ki bhūmi ke bāhar, purohitādhi-napradeś ke bāhar.

EX-TRA-PRO-VIN'CIAL, *a.* (L. *extra, pro, vinco*) not within the provinces — *Sūbe ke bāhar, ek-hi sūbe mein nahīn* — Maṇḍal wā chakle ke bāhar, ek hī maṇḍal wā chakle mein nahīn.

EX-TRA-REG'U-LAR, *a.* (L. *extra, rego*) not comprehended within a rule — *Be-qā'ida, be-zābita, be-āin, khilāf-i-dastūr* — Vyavasthātirikt, avidhi, vidhihin, vidhiviruddh.

EX-TRA'V'A-GANT, *a.* (L. *extra, vago*) irregular, excessive, wild, wasteful — *Be-das-tūr, be-qā'ida, be-hadd, bad-was<sup>b</sup>, bad-tariq, fazūl-kharj, fazūl-kī reh, musrif, mubazzir* — Niyamātirikt, vidhihin, aparimit, atyāśāhī, vyabhichārī, atītyayī, upāi.

EX-TRA'V'A-GANCE, EX-TRA'V'A-GAN-CY, *n.* irregularity, excess, prodigal expense — *Be-dastūrt, ziyādātī, be-andāzagi, fazūl, fazūl-kharjī, israf* — Niyamātūkram, vidhivirodh, vidhibhaag, atyāśāh, vyabhichār, aparimitatā, atītyay, bahuvyay.

EX-TRÁV-A-GANT-LY, *ad.* widely, wastefully — *Bad-turigagi se, bad-wa'i se, furah se, fash-llamí se, enu-siffa* — *Atséhér wá wushhíhár se atigwax wá behuwwax se*

EX-TRĀY-A-GĀ'TION, a. excess — Zivádostí — Atyčobár, vyabchichár, niyamátikram, edhikya.

EX-TRÁV-A-SATE, *v.* (L. *extra, vas*) to force out of proper vessels—*Mundití: rag se utárná jaise thín ko*—Thík wá uehit nári se utárná jaise lohí ko.

EX-TRÁV-A-S'ÁTION, n. the act of forcing out of the proper vessels. — *Munāsib rag se utār* — Thik wā uehit nāri se utār wā nikās. raktotsarg. [Nāri se behār kīwā gawā.

EX-TRA-VE-NATE, a. (L. *extra, vena*) let out of the veins, — *Rag* ३० *nikālā gaya* —

EX-TRA-VER-SION, n. (L. *extra, versum*) the act of throwing out—*Bāhar phēknā*.

**EX-TREME**, *a.* (L. *extra*) utmost, greatest, last, most pressing, rigorous; *n.* the utmost point, the highest degree—*Nihāyat*, *gāyat*, 'a'im, *ziyāda*, *ākhir*, *ashadd*, *du-jidd*, *shadid*, *sakht*; *n.* *sirā'*<sup>h</sup>, *nihāyat*, *intihā'*—*Atyant*, *atiṣay*, *antya*, *antim*, *param*, *bahut* *dabā'u*, *barā' kashin*; *n.* *śeeṣabhāg*, *agrabhāg*, *ohhor*, *ṭōṅk* *wā* *ṭōṅk*, *āṭyan-tikāt*, *atyantāt*, *atiṣayāt*.  
[*hadd*—*Nipat*, *atyant* *wā* *atiṣay* *karke*, *nitānt*.

EX-TRĒMĒLY, *ad.* in the utmost degree—*Nihāyat*, *ba-shiddat*, *ba-darja-i-tamām*, *ba-*

Ex-rĕm't-ty, *n.* the utmost point or part, necessity, emergency, distress—*Ākhr*,  
*āpharāt*, *pāyān*, *intihā*, *hadd*, *nihāyat*, *zurīrat*, *ihtiyāj*, *nā-chārī*, *be-maqdūri*, *'ajās*,  
*tangī*—*Ant*, *chhor*, *ṭoukā*, *agrabhāg*, *simā*, *avadhi*, *āvāsyakatā*, *prayojan*, *sunkat*,  
*avtāntaklēs*, *avtāntadubkh*.

EX\*TRI-CATE, v. (L. *ex, trice*) to free from perplexity, to disentangle—*Intarib ya*  
*pech se khatás k., ázad k., rihá k., suljhána*<sup>n</sup>—*Saikat wá vyakulatá se bachána*  
*wá mukt k., nikálná, chhurána.*

ĒX'TRI-CA-BLE, a. that may be extricated—*K'hálás hone ke gábil, mumkinu-l-riháí—*

Bachāye nikāle wā chhurāye jāne 'ke yogya, uddharaniy, mochaniy. [nistār, mukti.  
EX-TRI-CĀ'TION, *n.* the act of extricating—*Takhlis, rihāi, āzādagi*—*Uddhar, rakshā.*

**EX-TRĪN'SIC**, **Ex-TRĪN'SI-CAL**, *a.* (L. *extra*, 'secus') outward, external—'Ariā, zāhiri,

sūri—Bāhari, vāhya, ūpari, asambandhi, vahiṣṭha.

EX-TRĀN'SI-CAL-LY, *ad.* from without — *Báhar se<sup>h</sup>, úpar se<sup>h</sup>.*

EX-TRUDE', *v.* (L. *ex, trudo*) to thrust off—*Thelná<sup>h</sup>, dhakiyána<sup>h</sup>, nikál-d<sup>h</sup>, dhakelná<sup>h</sup>.*  
 Ex-trúf'-yex, *n.* the act of thrusting off. *Dhakkí-dá-han-háikí-d' wá-níhí-d<sup>h</sup>.*

EX-TUB-ŠION, *n.* the act of thrusting off—*Dhukka de-kar hanka-d. ya nkal-d<sup>h</sup>.*  
 EX-TŪBEB-ANT *a* (I. *ex tuber*) swelling—*Phúlá huá<sup>h</sup> yhhwá huá<sup>h</sup>*

EX-TŪ BER-ANĪ, a. (L. *ex, tuer*); swelling—*Phula hūd*\*, *uōrā hūd*\*.  
 EX-TŪ BER-ANĊE. EX-TŪ BER-AN-CY. n. a swelling—*Sujan<sup>h</sup>, phorā<sup>h</sup>, qānā<sup>h</sup>*.

Ex-ŪBER-ANĖ, n. abundance, luxuriance — *Kasrat, ifrāt, firāwānī* — Bāhulya, parinūrnatā ādhikya bahutvāt, ādhikāśi [— Bāhulya sa bahutvāt sa ādhikāśi sa

Ex-Ū'BER-ANT-LY. *ad.* abundantly, copiously — *Kasrat se. ba-kasrat. ifrāt se. zivādāt se.*

Ex-ŪBER-TE, *v.* to bear in great abundance — *Ba-kasrat* *h.*, *ifrāt se h.* — *Bahutsáyat* *se h.*, *adhikáí se h.* *bahut h.*

EX-ŪC'COUS. See EXSUCCOUS.

EX-ŪDATE, EX-ŪDE', *v.* (L. *ex, sudo*) to sweat out, to issue out, to emit—*Paśná*<sup>h</sup>,  
*lāná*<sup>h</sup>, *paśjāná*<sup>h</sup>, *risná*<sup>h</sup>, *raśiyāná*<sup>h</sup>, *chūná*<sup>h</sup>, *nikalná*<sup>h</sup>, *nisarṇā*<sup>h</sup>, *niśārṇā*<sup>h</sup>, *nikālāná*<sup>h</sup>,  
*chhornā*<sup>h</sup>. [*chūwā*<sup>h</sup>, *paśewā*<sup>h</sup>, *tirāvāśh*.]

ĒX-U-DĀ'TION, *n.* the act of sweating out — *Paśijnā<sup>h</sup>*, *paśinā chhūnā<sup>h</sup>*, *risāw yā rasāw<sup>h</sup>*,

EX-ÛL'ÇER-ATE, *v.* (L. *ex, ulcus*) to cause an ulcer, to become ulcerous.—*Phore ká gháv k. yá h<sup>b</sup>.*

EX-ŪL-CER-Ā'TION, *n.* the act of causing ulcers—*Phore ká gháw k. yá h<sup>h</sup>.*

EX-ULT, v. (L. *ex, saltum*) to rejoice exceedingly, to triumph—*Nihayat khush h., fakhr k., mahzuz h.*—*Hulasná, bilasná, ánanđ se phul jáná.*

Ex-ULT'ANÇE, Ex-ULT'AN-ÇY, n. transport — *Khushi ke sabab se be-khudi, nihayat basha-shat* — Paramanand ke karan se murchchhá, parmaharsh.

Eḡ-ULT'ANT, a. rejoicing, triumphing — *Nihāyat khush yā mahzūz, fakhr k. w.* — Param-  
 ānandi, atyānandi, ullasit. [Paramānand, hareh, hulās, bilās, atyānand]

EX-UL-TĀ'TION, n. joy, triumph, delight—*K'kushi, fakhr, basháshat, khurramí, kazz-*  
 EX-UN-DĀ'TION, n. (L. exundans) overflow, abundance—*šá'ilá, bahar, šá'ilá, bahar*

EX-UN-DA'TION, *n.* (L. *ex, unda*) overflow, abundance—*Sailab, lab-resi, jaruli, kas-*  
*rat zivadati giranhai*—Bôrh jalayriddhi bahutavat adbhikî bhulva

**EX-O'PER-ANCE.** See **EX-SUPERANCE.**

EX-ŪST'ION, n. (L. *ex, ustum*) a burning up—*Jaláw<sup>h</sup>, jalná<sup>h</sup>, barná<sup>h</sup>. {ehhilká<sup>h</sup>.*

EX-Ū'VI-Ē, *n. pl.* (L.) cast skins or shells — *Kenchul<sup>h</sup>, kenchli<sup>h</sup>, chhori hui khāl yá*

- darśan, rūp, ākār, avalokan, nīrīkshā, chhidra, randhra, ek chhotī phalī wā ānkri; v. dekhnā, avalokan k., drishti mēn rakhnā.
- EYED, a. having eyes—*Chashm-dār, ānkh-dār*—Nayanayukt, netrayukt.
- EYER, n. one v. ho eyes—*Dekhne w.*
- EYELSS, a. deprived of sight—*Be-chashm, andhā, nir-ānkhā, nā-dīnā*—Aohakshū, achakshu, vichakshū, anay an, drishtihin.
- EYELLET, n. a small hole for light, a perforation—*Roshni ke liye ek chhotā chhed, roshan-dān, randa, sūrākh*—Gavākh, ujīyāre ke nimitta ek chhotā mokhā, chhidra, EYELTAD, n. an ogling glance—*Tirchhi-nigāh*—Kankhi [jharokhā, randhra.
- EYEBALL, n. the apple of the eye—*Mardum-i-chashm, mardumak, ānkh kī putlī*—Netrapīṇḍ, chakshuhpīṇḍ, netrakosh, akshigol.
- EYEBEAM, n. a glance from the eye—*Nazar*—Drishtipāt, drishtivān.
- EYEBRIGHT, n. the plant euphrasy—*Ek qism kā paudhā yā chhotā per*—*Ek jāti kā paudhā wā chhotā per, oshadhi wā anshadhi viśesh*
- EYEBROW, n. the hairy arc over the eye—*Abū, bhauḥ*—Bhrikūṭī, bhūlatā, bhrū.
- EYEDROP, n. a tear—*Āisūḥ, āis*—Āsru, nayanavindu, netrajal.
- EYEGLANCE, n. quick notice of the eye—*Jald nigāh yā nazar*—Sighra drishtipāt, sīghra drishtivān.
- EYEGLOSS, n. a glass to assist the sight—*Airak, chashma, chashmak*—Upanetra, drig.
- EYELASH, n. the hair that edges the eye—*Barnī, baronī, papnī*—[akshiput.
- EYELID, n. the membrane that shuts over the eye—*Parda-i-chashm*—Papotā, palak,
- EYESALVE, n. ointment for the eyes—*Ānkh kā anjan*.
- EYESER-VICE, n. service performed only under inspection—*Jo kām sirf tākid yā dūre kī nigāh ke bāis se hotā hai*—Jo kām keval prabhu ke dekhne se hotā hai, jo kām keval prabhu ke sammukh hotā hai.
- EYESHOT, n. glance of the eye, view—*Nigāh, did, nazar*—Drishtigochar, drishti.
- EYESIGHT, n. sight of the eye—*Bināt, nūr-i-chashm, nūr-i-dīdā, dīdār*—Drishti, darśanaṣakti, jot wā joti [kā kūtī, chakshuhpīā, nayanaklēśakavastu.
- EYESORE, n. something offensive to the sight—*Nā-dīdanī, ānkhon kā khār*—Ānkhon
- EYESTRING, n. the tendon which moves the eye—*Wāh nas jis se ānkh harakat kartī hai*—Wah sūrabandhan wā udī ki jis se ānkh hiltī hai.
- EYETOOTH, n. the tooth in the upper jaw next to the grinders, the canine tooth—*Wah dānt jo upar ke masīye yā jabre mēn sāmne ke dānton ke pās hotā hai*.
- EYEWITNESS, n. one who testifies what he has seen—*Shāhid-i-hāl, shāhid, gavāh-ba-chashm-dīd*—Pratyakshadarśī, sākshāddarśī, apnī ānkhon dekhnewalā.
- EYOT n. (S. *iggath*) a little island—*Ek chhotā tāp*.
- EYRE, n. (L. *iter*) a court of justices itinerant, a circuit—*Daura ke hukkam kī kachah-ri, dāir-sāir kī kachah-ri, dāir-sāir, daura*—Deśabhramanākārī vichārakartāon kī kachah-ri, bhraman, dharmādhyakshādhyāgaman.
- EYRY, n. (S. *æg*) a place where birds of prey build and hatch—*Wah maqām jahān shikārī chiriyān ghoṣlā banātī hain aur apne bachche sevtī hain*—Wah jagah jahān balibhuk wā balipriya chiriyān ghoṣlā banātī hain aur apne bachchon ko sevtī hain.

## F.

- FABLE, n. (L. *fabula*) a feigned story, a fiction; v. to feign, to write fiction—*Qissa, afsāna, naql; v. naql k., qissa likhnā yā kahnā*—Kahānī, mithyākathā, mithyā-rachanā, prabandhakalpanā; v. kalpanā k., kahānī kahnā, mithyākathā kahnā, kahānī wā mithyākathā likhnā. [kathā mēn kahā huā.
- FABLED, p. a. celebrated in fables—*Qisse yā naql mēn kahā-gayā*—Kahānī wā mithyā-
- FABLER, n. a writer or teller of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil, qissa-go*—Kahānī likhne w., mithyākathārachak, kahānī kahne w., mithyākathā kahne w.
- FABULIST, n. a writer of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil*—Kahānī-rachak, mithyākathārachak. [thyākathāmāy, kritrim, kalpit, banāyā huā.
- FABULOUS, a. full of fables, feigned—*Qissa-pur, sākhṭa*—Kahānī se uharā huā, mi-
- FABULOUSLY, ad. in a fabulous manner—*Qissa-pur yā sākhṭa taur se*—Mithyākathā-māy rūp se, kritrim prakār se, kalpanāpūrvak. [mayatwa, kritrimatwa, kalpitatwa.
- FABULOUSNESS, n. quality of being fabulous—*Qissa-purī, sākhṭagī*—Mithyākathā-
- FABRIC, n. (L. *faber*) a building, a structure, a manufacture; v. to build—*Imārat, makān, havelī, sākhṭ yā banāvat, kaprā*; v. imārat banānā—Ghar, grīha, bhawan, dhām, sālā, nirmān, ākritī, vāstra; v. ghar wā grīha banānā.
- FABRICATE, v. to build, to construct, to forge—*Imārat banānā, ta'mir k., banānā, ikhtirā k.*—Ghar uṭhānā, nirmān k., garhnā, kalpanā k., m. thyrāchanā k.
- FABRICATION, n. act of building, construction—*Ta'mir, sākhṭ, banāvat*—Grihanir-mān, nirmīti, rachanā, kalpanā. [nirmānakārī, rachak.
- FABRICATOR, n. one who fabricates—*Ta'mir k. w., banāne w.*—Ghar uṭhāne w.,
- FACE, n. (L. *facies*) the visage, the countenance, the surface, the front, appearance,

**boldness; v.** to turn the face, to meet in front, to oppose with confidence, to stand opposite to, to cover—*Chitra, rukh, rú, sath, agwára<sup>h</sup>, pesh, sirat, manzar, dileri, shokhi*; *v. rukh pherná, dú-ba-dú k., rú-ba-rú k., mugábala k., mugábil k., dhánpná<sup>b</sup>*—*Munh, mukh, vadan, ánan, prishth, pith, tal, agá, sámna, akár, rúp, dhithál*; *v. munh pherná, sámpa wá sammukh mīlná, sámná k., sammukh h., sáunne h., dhákná, ávrit k.* [Grih wá ghar ká agá.]

**FA-QÁDE, n.** the front of a building—*Imárat ká rukh yá pesh, ghar ká agwára<sup>h</sup>*—**FA-QÉT, n.** a small surface, a little face—*Ek chhoti sath, ek chhoti chitra*—*Chhoti prishth, kan, chhotá munh.*

**FA-QÍAT, a.** pertaining to the face—*Chihre ke muta'alliq*—*Mukhasambandhi, munh ká.*

**FA-QÍNG, n.** a covering, ornamental covering—*Poshish yá qor, zebáish ke liye poshish, sámna yá astar-kari*—*Ávarap wá vastrañchal, sobhá ke nimitta ávarap mukh wá upalepan.*

**FA-QÉLOTH, n.** a cloth laid over the face of a corpse—*Ek kaprá jo murde ke chihre par rakhá játa hai*—*Ek vashtra jo sáv wá mrítasari ke munh par dhará játa hai.*

**FA-QÉPAINT-ING, n.** the art of painting portraits—*Taswir khinchne ká fann, rang-sazi, ilm-i-naqqáshí, taswir-kashí*—*Chitra khinchne ki vidyá.*

**FA-QÉTE<sup>h</sup>, a.** (L. *facetus*) cheerful, witty—*Khush-mizáj, khurram, zarif, látifa-go*—*Prasanna, ánanat, ánaní, rasik.* [Ánaní, prasanna, hánsor, thathol, rasik.]

**FA-QÉTIUS, a.** merry, jocular, witty—*Khush, khush-tab<sup>h</sup>, thathle-báz, látifa-go, zarif*—

**FA-QÉTIUS-LY, ad.** merrily, wittily—*Khushi se, khush-tab<sup>h</sup> se, látifa-go se, zaráfat se, latifan*—*Ánand se, prasannatá se, rasik prakár se, thatholi se.*

**FA-QÉTIUS-NESS, n.** cheerful wit, mirth—*Zaráfat, látifa goi, khush-tab<sup>h</sup>, khurrami, khushi*—*Rasikatá, rasikatwa, ullasatá, ullás, harsh, pramod.* (*namra, mridu, anukul.*)

**FA-QÉILE, a.** (L. *facilis*) easy, pliant—*Ásán, sahl, uarm, muláim*—*Sugam, susádhya,*

**FA-QÉILE-LY, ad.** easily, pliantly—*Ásáni se, narmi yá muláiyamat se*—*Sugamatá se, susádhya rúp se, namratá wá mridutá se, anukulatá se.* [ti wá arukulatá.]

**FA-QÉILE-NESS, n.** easiness to be persuaded—*Máil hone ki ásáni*—*Mín jine ki sugama-*

**FA-QÉIL-TATE, v.** to make easy—*Ásán yá sahl k.*—*Sugam wá susádhya k., sukar k.*

**FA-QÉIL-TÁTION, n.** the act of making easy—*Ásán k.*—*Sugamakarap, sukar k.*

**FA-QÉIL-TY, n.** easiness, readiness, dexterity, ready compliance, easiness of access—*Ásáni, ásániyat, suháliyát, taiyári, maluka, shiláb-kári, dast-chálaki, tezi, hosh-yári, bá-ásáni yá fawran rázá-mandi, muláiyamat, khulq, insániyat*—*Sugamatá, susádhya, pratyutpannatá, prastutwa, dakshatá, karadakshatá, anukulatá, anurodhatá, sishatá, sishutcharan, mridutá.* [ítma, dushé, kursit.]

**FA-QÉINÓ-ROUS, a.** (L. *facinus*) atrociously wicked—*Niháyat khuráb, bad-zát*—**FA-QÉFACT, n.** (L. *factum*) a thing done, reality, deed, truth—*Fíl, haqiqat, aal, máhiyat, kár<sup>h</sup>, harukat, rásti, kaifiyat*—*Kálm, tattwa, karm, kritavasti, satyati, yathárthatá.*

**FA-QÉTION, n.** a party in a state, dissension—*Jamát jo kisi sultanat mein hoti hai, mulki jariq, fasád, fitna*—*Ráija mein tar wá dal, virodh, dwardwa, bhed.* [wá dal ká jan.]

**FA-QÉTION-ARY, n.** one of a faction—*Saltanat mein ek jariq ká shakhs*—*Ráija mein ek tar*

**FA-QÉTION-IST, n.** one who promotes faction—*Fitna-angez yá fasádi shakhs*—*Kalahakári, upadravi.* [—*Kalahakári, bakheriyá, upadravi.*]

**FA-QÉTIUS, a.** given to faction, turbulent—*Fitna-angez, musfari, musfi, fasádi, fatiriyá*

**FA-QÉTIUS-LY, ad.** in a factious manner—*Fitna angezi se, fasád se*—*Bakheje se, upadrav se, kalah se.* [bhedakarapashilati, bakheriyápan.]

**FA-QÉTIUS-NESS, n.** inclination to faction—*Fitna-angezi, musfiat*—*Kalahakáritwa,*

**FA-QÉTIUS, a.** made by art, artificial—*Amali, taqlidi, masnu<sup>h</sup>, sákhta*—*Kritrim, kalpit, rachit, shilpi, shilpanirmit.* [dúro ki or se kámkaji.]

**FA-QÉTOR, n.** an agent for another—*Gumáshta, kár-kun, náib, kárandá*—*Pratinidhi,*

**FA-QÉTO-RY, n.** a house or residence of factors, the body of factors in a place, a place where any thing is made—*Koth<sup>h</sup>, kisi jagah mein gumáshtaon yá kár-kunan ki jamát, kár-khána*—*Árhat ká ghar, wah ghar jismein dúro ki or se kámkaji tikain, kisi sthan mein dúro ki or se kámkajiyon wá pratinidhiyon ká samuh, wah sthan jismein koi vastu banai, shilpagriha, shilpasáli.* [vidyá, shilpavidyá.]

**FA-QÉTURE, n.** the act or manner of making—*Banáne ká fann yá hunar*—*Banáne ki*

**FA-QÉUL-RY, n.** a power of mind or body, ability, dexterity, a body of professional men—*Zihni yá badni qúwat, isti'dád, hiyaqat, qábiliyat, hosh-yári, kisi fann ke ustádon ká firqa*—*Man wá sarir ki shakti, yogyatá, dakshatá, nipunatá, vyavassiyon ki mapdali, kisi shilpavidyá ke vyavassiyon ká samuh wá mapdali.* [rúp.]

**FA-QÉSIMÍ-LE, n.** an exact copy—*Thik-naql*—*Yathárth pratilipi, thik hastáksharapratí-*

**FA-QÉTO-TUM, n.** a servant employed to do all kinds of work—*Har-kari, wah naukari jis se sab tarah ká kam anjam ho-sake, har-bábi*—*Sarvakarmá, sarvakarmakar, sab kam k. w.* [Vákpatu, vágia.]

**FACUND, a.** (L. *facundus*) eloquent—*Lassán, fasih, shirin-zabán, sukhan-dán*—

**FADE, v.** (L. *vado* ?) to lose colour, to wither, to languish, to vanish; *a. faint*—*Utar-janá<sup>b</sup>,*

- phikā ho-jānā<sup>b</sup>, murjhānā<sup>b</sup>, kumhlānā yā kumlānā<sup>b</sup>, dublā<sup>b</sup>, ur-jānā<sup>b</sup>, jāta-rahnā<sup>b</sup>.**  
**FADE**, *a.* not liable to fade—*Jo murjhāy kumhlāy yā jhūrāy nahā<sup>b</sup>.*  
**FADING-NESS**, *n.* liability to fade—*Zawāl-pactri—Kshayishnuta.*  
**FADY**, *a.* wearing away, decaying—*Kumhlāyā<sup>b</sup>, murjhāyā<sup>b</sup>, utarā yā phikā<sup>b</sup>.* [milnā.  
**FADGE**, *v.* (*S. fegan*) to suit, to agree—*Muwāfiq h., mutābiq h., mutāfiq h.—Thik h.,*  
**FAÇES.** See **FACES.**  
**FAG**, *v.* (*L. fatigo*?) to grow weary, to drudge; *n.* one who works hard, a slave—  
*Thaknā<sup>b</sup>, mānā<sup>b</sup>, mīhnat k.; n. sakht mīhnat k. w., gulām—Thausnā, thauss*  
*jānā, eti pariśram k.; n. āti śram se nichakarmakāri, dās, talaś.*  
**FAG-END'**, *n.* the end of a web or rope, the refuse or meaner part of any thing—*Kisi*  
*pārche yā rasse kā kanārā, fuslā, kisi chiz kā kharāb hissā—Kisi thān wā rasse kā chhor*  
*wā tonk, uchchhisht, avāsisht, kisi vastu kā kutsit bhāg.*  
**FAG'OT**, *n.* (*W. fagod*) a bundle of sticks for fuel; *v.* to tie up—*Jalāni lakri ki*  
*āntā<sup>b</sup>, tīdhan ki lakri ki ānti, āntā<sup>b</sup>, āntiyā<sup>b</sup>; v. āntiyānā<sup>b</sup>, bāndhnā<sup>b</sup>.*  
**FAIL**, *v.* (*L. fallo*) to be deficient, to cease, to decay, to miss, to miscarry, to desert,  
to disappoint; *n.* deficiency, omission, miscarriage—*Kam h., nāpīs h., qasir h., mau-*  
*qūf h., mungatī h., mā dūm h., zawāl h., ghatnā<sup>b</sup>, khatā k., khālīs paynā, nā-rāst h.,*  
*kār-gar nā h., kānyāb nā h., tark k., nā-murād k. yā h., mahrum k. yā h., nā-um-*  
*med k. yā h.; n. kamti, kami, kotāhi, qillat, tark, gāfili, gaylat, qalam-andāzi, nā-rāsti,*  
*nā-sar-barāhi, bad-anjāmi—Nūyin h., nivritta h., jāta rahnā, rah jānā, nasht h.,*  
*dhalnā, kshay h., chūkna, chūk k., siddh nā h., nishphal h., vyarth h., chhor d., tyāg*  
*k., nirās k. wā h.; n. nyūnatā, totā, truti, tyāg, asevan, ananushthān, asiddhi, nish-*  
*phalatā.* [Nyūnatā, ghatī, dosh, aparādh, agun.  
**FAIL'ING**, *n.* deficiency, fault, lapse—*Kotāhi, kamti, qusir, khatā, taqsir, nuqs, galatī—*  
**FAIL'URE**, *n.* deficiency, cessation, omission, insolvency, a lapse, a fault—*Kotāhi, kam-*  
*tī, mauqūf, inqitā<sup>b</sup>, gaylat, khatā, bad-anjāmi, nā-dāri, devāliqā<sup>b</sup> h., devāliqā-pan<sup>b</sup>,*  
*nā-kām-yāhi, taqsir, qusir—Nyūnatā, ghatī, ghatī, totā, nivritti, hinatā, lop, pari-*  
*tyāg, asevan, ananushthān, parikshiyatī, gūhabhang, asiddhi, aparādh, dosh.*  
**FAIN**, *a.* (*S. fegen*) glad; *ad.* gladly—*Khush, mah-rū; ad. khushi se—Praphullachitta,*  
*tusht; ad. tushti se, ānand wā anurāg se, ichchhāpūrvak.*  
**FAINT**, *v.* (*Fr. fainer*) to decay, to grow feeble, to sink motionless and senseless; *a.*  
languid, weak, cowardly, dejected—*Zawāl h., tanazzul h., sust yā afsurdā h., gāth h.,*  
*nā-tawān h., za'if h., be-tāb h., gash mein ānā, be-hosh h.; a. mānda, majhūl, nā-tawān,*  
*za'if, buz-dil, afsurdā, dil-gīr—Murjhānā, ghatnā, jāti rahnā, ur jānā, nirbal wā sithil*  
*h., sattwarahit h., murchchhāgat h., murchchhit h.; a. mlān, glān, klānt, sithila-*  
*bal, nirbal, darpoknā, kāyar, udās vishādī wā dinamanāsk.* [nyanās.  
**FAINT'ING**, *n.* a swoon. syncope—*Gushī, gash, be-hoshi—Murchchhā, chetanābhāni, chaita-*  
**FAINT'ISH**, *a.* somewhat faint—*Kuchh gash mein, kisi-qadr be-hosh yā mānda—īshad-*  
*murchchhit, kuchh sithil wā nirbal.*  
**FAINT'ISH-NESS**, *n.* slight degree of faintness—*Thorī gashī, kisi qadr be-hoshi yā*  
*nā-tawānī—Kuchh mlāni glāni daurbalya wā āngasāitilīya, kuchh murchchhā.*  
**FAINT'LY**, *ad.* feebly, languidly, timorously—*Zu'f se, nā-tawānī se, sustī se, buz-dilī se*  
*—Daurbalya se, sithilatā se, dhime, mlāni wā glāni se, kāyarpan se, darpoknepan se.*  
**FAINT'NESS**, *n.* the state of being faint—*Zu'f, nā-tawānī, gash, sustī, dil-giri, buz-dilī*  
*—Daurbalya, mlāni, glāni, sithilatā, murchchhā, mandatī, udāsi, kāyarpan.*  
**FAINT'Y**, *a.* weak, feeble, languid—*Kam-zor, za'if, nā-tawān, sust—Nirbal, sattwarahit,*  
*sithilabal, sithilāng, mlān, glān, dhīmā.*  
**FAINT-HEART'ED**, *a.* timorous, cowardly—*Buz-dil, kachchā-dil, darpoknā<sup>b</sup>—Kāyar, kātar.*  
**FAINT-HEART'ED-LY**, *ad.* timorously—*Buz-dilī se—Kāyarpan se, kātaratā se.*  
**FAINT-HEART'ED-NESS**, *n.* cowardice—*Buz-dilī—Kāyarpan, kātaratā.*  
**FAIR**, *a.* (*S. feger*) beautiful, white, clear, favourable, equal, just, open, mild, civil;  
*ad.* openly, civilly, gently, equitably, on good terms; *n.* the female sex—*Khib-sūrat,*  
*shakīl, hasin, safa<sup>b</sup>, gul-rū, sāf, bā-murād, muwāfiq, mā'qūl, wājib, rāst, 'adil, imān-*  
*dār, khulāsa, khulā<sup>b</sup>, mulāim, narm, khaliq; ad. zāhiran, sāf-sāf, safāi se, bā-akhlāq,*  
*mulāyamat se, 'adl se, insāfan, dostāna, bā-muwāfaqut; n. 'auratēn yā 'auratēn, mast-ū-*  
*rāt—Surūp, rūpawān, gorā, gauravān. swachchha, nirmal, vimal, anukūl, sam,*  
*saral, nyāyā, nyāyavartī, sīdhā, mridu, komal, namra, śisht; ad. khulī khulā, saral-*  
*rūp se, śishtatā se, mridutā wā namratā se, nyāy se, yathānyāy, priti se, maitri se;*  
*n. ramapigan, striyān, strivarg.*  
**FAIR'LY**, *ad.* beautifully, commodiously, openly, candidly, justly, completely—*Khib-*  
*sūratī se, munāsabat se, safāi se, mukhlisānā, sāf-dilī se, rāstī se, insāf se, tamāmī se,*  
*bī-l-kull—Sundaratā se, subhīte se, khulī khulā, pratyakṣ-rūp se, saralatāpūrvak,*  
*bīnā kapāt, yathānyāy, dharm se, sampūrṇ rūp se.*  
**FAIR'NESS**, *n.* beauty, honesty, clearness—*Khib-sūratī, husn, imān-dārī, rāst-bāzī, sāf-*  
*dilī, shaffāfī, safāi, gorā<sup>b</sup>—Lāvanya, saundaryya, kāntī, kharāi, sachautī, dharmyatā,*  
*nyāyatā, nishkapatāwa, swachchhatā, nirmalatā, vimalatā, gorāpan, śuklatā.*

**FAIR-SPÖKEN**, *a.* civil, courteous, plausible — *Šātrīn-zabān, khaṭṭā, khaṭṭā-ghāṭā, charā-zabān, rāstī-nimā, nāmānāshā* — Priyavādī, śiṣh, sabhya, satyābhāsarūp, ābhāsarādī.

**FAIR**, *n.* (L. *forum*!) a stated market — *Melāḥ, hāṭḥ, hāṭḥ, penāḥ*.

**FAIRING**, *n.* a present given at a fair — *Mele yā hāṭḥ meṭ jo tuḥā diyā jōy* — Mele wā hāṭḥ meṭ jo bheṭ di jōy.

**FAIRY**, *n.* (Fr. *fée*) a kind of fabled being or spirit, an elf, an enchantress; *a.* belonging to fairies, given by fairies — *Parī, parī-zād, shatān, jinn, jāḍī-garṇī, sāṭra; a. pariyōṣ se manāḥ yā mutā allig, pariyōṣ kō diyā kuṭā* — Yogini, māyini, rākshasi, bhūt, rākshas, ṭonahin; *a.* paisāchik, yoginīsambandhi, yoginiyōṣ wā rākshasōṣ kō diyā kuṭā.

**FAITH**, *n.* (L. *fides*) belief, trust, confidence, fidelity, honour, sincerity, doctrine believed, revealed truth — *Piṭṭāḍ, imān, i'timād, i'tibār, diyānat, wafā, qaul, qarār, karmat, sidq, rāstī, 'uqida, mazhab, 'Isāī dīn* — Viśwās, bhārośā, nischay, pratyay, sachāī, kharāī, vachan, pratishṭhā, sachautī, satyatā, mat, panth, path, lēṭī dharm.

**FAITHFUL**, *a.* firm in belief, loyal, constant, upright, true, worthy of belief — *Dīn-dār, wafā-dār, namak-halāl, imān-dār, mutadāirīn, diyānat-dār, rāst-bāz, sādīq, mu'tabar, mu'tamad* — Dhārmik, bhaktimān, śraddhāwān, prabhuhakt, dīrīh, kharā, satyātmā, sachchā, viśwāsya, viśwāsaniy.

**FAITHFUL-LY**, *ad.* in a faithful manner — *Diyānat se, sādāqat se, wafā-dārī se, rāstī se, sidq se* — Bhaktī se, dīrīhabhaktī se, kharāī se, sachāī se, śraddhāpūrvak, yathār-tharūp se.

**FAITHFUL-NESS**, *n.* honesty, veracity, loyalty — *Diyānat-dārī, wafā-dārī, rāstī, imāndārī, namak halālī, furmān bardārī* — Kharāī, sachautī, sachāī, dīrīhabhaktī, prabhuhaktī.

**FAITHLESS**, *a.* without faith, perfidious, disloyal, false, neglectful, deceptive — *Lā-mazhab, be-dīn, be-imān, bad-diyānat, namak-haṭīm, be-wafā, lḥāṭīn, be-murawwat, bad-'ahd, be-qaul, siyāh-chashm, farēbanda, furebī* — Śraddhārahīṭ, viśwāsaghāṭī, prabhuhaktihīn, abhaktā, avīśwāsya, mthiyāpratijñā, asvādhīnā, pramāḍī, dhokhā d. w., māyī.

**FAITHLESS-NESS**, *n.* want of faith, perfidy — *Be-d-nā, lā-mazhabī, dogā-bāzī, namak-harāmī, be-wafāī, bad-'ahdī, be-qaulī, lḥiyānat* — A-śraddhā, dharm meṭ asraddhā, chhal, kapat, prabhuhaktihīnāṭī, abhaktī, viśwāsaghāṭ, pratijñābhaṅg, vṛatalopan, chhal. [Yogi, sanniyāsī.]

**FĀKIR, FĀQUIR**, *n.* (Ar.) a sort of wandering monk or dervīs in India — *Faqīr*.

**FĀL'CHION**, *n.* (L. *falx*) a short crooked sword, a scimitar — *Unāḥ, ugā* — Kripēn kharḡ.

**FĀL'CATED**, *a.* bent like a sickle, hooked — *Hansue sū tejhāḥ, jhukā huāḥ, tejhāḥ*.

**FĀL'CATION**, *n.* crookedness, form of a sickle — *Kḥami, kujī, hansue kī sūrat* — Terhāī, vakratā, hānsue kā ākr.

**FĀL'CON**, *fā'kn*, *n.* (L. *falcon*) a hawk trained for sport — *Shāhin, shāh-bāz, bāz, jurrā, bāhā, shikra, baharī, bāshīn* — Mṛigayā ko nimitta śikshit syenapakshī. [pālak.]

**FĀL'CON-ER**, *n.* one who trains hawks — *Shāhin-paruar, bāz-dār* — Syenasīkshak, syena-

**FĀL'CON-RY**, *n.* the art of training hawks — *Shāhin-paruvarī, bāz-dārī* — Syenasīkshā, syenapālān.

**FĀL'CO-NĒT**, *n.* a sort of cannon — *Ek qism kī top* — Ek prakār kā agnyāstra.

**FĀLDSTOOL**, *n.* (fold, stool?) a stool on which the king kneels at his coronation, the chair of a bishop within the altar, a folding-chair — *Ek tripāī jis par bādshāh bar-waqt takht-nishīnī ke do-zānū baithtā hai, girje meṭ sar-dār pādri kī chaukī, ek qism kī chaukī jis par insān bā ārām baithtā hai* — Ek tripāī jis par rājā rājābhīshēk ke samay ghūme tektū hai, Isāibhajanabhawan meṭ pradhānadharmādhyaksh kī chaukī, ek prakār kī sukhad chaukī.

**FĀLL**, *v.* (S. *feullan*) to drop down, to decline, to decrease, to sink, to ebb, to die, to happen: *p. t. FĒLL, p. p. FĀLLEN* — *Girnāḥ, jhuknāḥ, kam h., bāḥnāḥ, zaroḥ h., dhakhiyānāḥ, wafāt pānā, wāqī h., nāzil yā sādīr h.* — *Pāpnā, gir pāpnā, jharnā, dhulnā, dhulnā, dhulaknā, ghaīnā, utarnā, khisaknā, bhāṭhā lagnā, marnā, ā pāpnā, ā jānā, honā.*

**FĀLL**, *n.* the act of falling, overthrow, destruction, diminution, cadence, a cataract, autumn — *Girāwḥ, uṭṭāḍagī, shikast, pāc-māṭī, kharāb, tanazzul, gārat, kamī, zaroḥ, utārḥ, āḥ-shār, khācān* — Pachhār, patan, patkan, pāt, dhwaṇa, vidhwaṇa, nāṣ, ghaṭī, kshay, uyūnatī, nirjhar, prapāt, varipravāḥ, saratkāl, jharnā, patjhar.

**FĀLL-ER**, *n.* one who falls — *Jo girtā haiḥ, girne wḥ*.

**FĀLL'ING**, *n.* act of falling, that which falls — *Girāwḥ, pachhārḥ, utārḥ, jo girtā haiḥ*.

**FĀLL'ING-SICK-NESS**, *n.* epilepsy — *Mirgī, sar* — Apasmār, murchchikāṣya, bhramar.

**FĀL-LĀ'CIOUS**, *a.* (L. *fallo*) producing mistake, deceitful, sophistical — *Galat-kār, hila-āmez, farebī, dhokhā-āmez, jhūṭhāḥ, māk-āmez* — Bhramajanak, māyī, vañchak, avīśwāsaniy, āsatya, mithyā, ābhāsātmanak, satyābhāṣī.

**FĀL-LĀ'CIOUS-LY**, *ad.* in a fallacious manner — *Māk-āmezī se, hila-bāzī se, fareb se* — Dhokhe se, māyā se, bhramajanak rūp se, jhūṭhī rītī se.

- FAL-LA'CIOUS-NESS**, *n.* tendency to deceive—*Hila-bāsi, māk-āmesi, fareb denc kī-raq-bat, jhūphāsī*<sup>b</sup>—*Bhrāntījanakatwa, vāṇchakatā, asatyatā*.
- FAL-LA'CY**, *n.* deceitful argument, sophism—*Mugālatā, nifāq, talbīs, bāks-i-be-haqīqat*—*Mithyāhetu, hetwābhās*. [*bhramapātra, bhramayogya, vāṇchaniy*.
- FAL-LIBLE**, *a.* liable to error—*Mumkinu-s-sahw, mukhtī, khatā-puiz*—*Chūkne yogya*.
- FAL-LIBUL-ITY**, *n.* liability to error—*Khatā-pazīrī, sahw-pazīrī, qābilyat-i-khatā*—*Chūkne kī yogyatā, bhramayogyatā, vāṇchaniyatā, bhramasīlatā, mohādhinatā*.
- FAL/LOW**, *a.* (*S. fealo*) pale; red or yellow, ploughed but not sown, uncultivated; *n.* land ploughed but not sown; *v.* to plough without sowing—*Kuchh surkh yā kuchh zard, jotā huā par boyā nahīn<sup>b</sup>, nā-mazrū<sup>b</sup>*; *n.* jo zamīn jotī gai ho magar boi na gai ho, *nā-mazrū<sup>b</sup> zamīn*; *v.* jotnā par bonā nahīn<sup>b</sup>—*Kuchh raktavarn wā kuchh pīk, jotā huā parantu boyā nahīn, partī wā paṭī*; *n.* jo bhūmī jotī gai ho parantu boi na gai ho, *bañjar, partī bhūmī*; *v.* jotnā parantu bonā nahīn, *pāpnā, pār dālnā*.
- FAL/LOW-ING**, *n.* act of ploughing without sowing—*Jotnā par bonā nahīn<sup>b</sup>, pāpnā<sup>b</sup>*.
- FAL/LOW-NESS**, *n.* state of being fallow—*Shoriyat, nā-mazrū<sup>b</sup>*—*Bānjarpan, partīpan*.
- FALSE**, *a.* (*L. falsum*) not true, counterfeit, unfaithful, dishonest, treacherous, unreal; *ad.* not truly, not honestly—*Darog, bātīl, taqlīdī, libāsi, be-wafā, bad-kād, yā bad-gaul, bad-diṇānat, dagul, khāin, namak-harām, dagā-bāz, riya-kār, kāzīb, muzaw-wir, nā-rāst, lūg*; *ad.* *darog se, nā-rāstī se, dagul-fasal, khiyānat, kizb, jhūthā gaul, be-imānī se*—*Jhūthā, khotā, kītrīm, adharnī, kapatī, chhalī, viśwāsaghātī, avastav, asatya*; *ad.* *jhūthmūth, mithyā, asatya, adharn wā kapāt se*.
- FALSEHOOD**, *n.* want of truth, dishonesty, treachery, a lie, a false assertion, counterfeit—*Darog, bad-diṇānat, be-imānī, dagā-bāzī, dagul-fasal, khiyānat, kizb, jhūthā gaul, mākr, taqlūd, jūl sāzi, fareb*—*Asatyatī, jhūthū, adharn, chhal, kapāt, viśwāsaghāt*. *asatya, jhūth, jhūth bāt, vyāj, kūtātī, dhokhā*.
- FALSELY**, *ad.* not truly, perfidiously—*Darog se, nā-rāstī se, dagā-bāzī se, riya-kārī se*—*Jhūthmūth, mithyā, asatya, kapāt wā adharn se*.
- FALSENESS**, *n.* want of truth, deceit, perfidy—*Darog, fareb, dagā-bāzī, riya-kārī*—*Jhūth wā jhūthā, asatyatī, chhal, kapāt, viśwāsaghāt*.
- FALSTIFF**, *v.* to prove false, to counterfeit, to violate, to tell lies—*Darog thakrānā, jhūthā sābit k., taqlūdī k., libāsi k., taqlūtubī k., fash k., radī k., darog-kuhnā*—*Jhūthā thakrānā, jhūthālnā, kītrīm k., banauā banānā, tornā, jhūth bolnā*.
- FALSI-FICATION**, *n.* the act of falsifying—*Jhūthālnā<sup>b</sup>, tor-dālnā<sup>b</sup>, banauā banānā<sup>b</sup>*.
- FALSI-FICATOR**, *n.* one who falsifies—*Jhūth bolne w<sup>b</sup>, taqlūdī yā libāsi k. w<sup>b</sup>, mugallid, radī k. w.*—*Mithyābhāshī, kapātukūī, jhūthā banāne w., tor dāne w.*
- FALSI-FIER**, *n.* one who falsifies—*Jhūthā sābit k. w., taqlūdī yā libāsi banāne w., mugallid, darog-go*—*Jhūthālnē w., kītrīm banāne w., mithyābhāshī, jhūthā*.
- FALSTY**, *n.* an untruth, a lie, an error—*Nā-rāstī, darog, gūlatī, khatā*—*Asatya, jhūth, chūk, bhūl*.
- FALSETTO**, *n.* (*It.*) a feigned voice—*Sākhta-āwāz, banāi hui āwāz*—*Banauā swar*.
- FALSEFAÇED**, *a.* hypocritical, deceitful—*Riyā-kār, mākr, fareb, dagā-bāz*—*Ḍamhī, kapatī, chhalī*. [*kapatī, chhalī*.
- FALSEHEARTED**, *a.* treacherous, perfidious—*Dagā-bāz, khāin, be-imān*—*Viśwāsaghātī*.
- FALSEHEARTED-NESS**, *n.* perfidiousness—*Dagā-bāzī, riya-kārī, khiyānat*—*Kapāt, chhal, viśwāsaghāt*.
- FALTER**, *v.* (*L. fallo*) to hesitate in speech, to fail, to tremble—*Haklānā<sup>b</sup>, larbarānā<sup>b</sup>, hichkichānā<sup>b</sup>, larkharānā<sup>b</sup>, totlānā<sup>b</sup>, chūknā<sup>b</sup>, kōpnā<sup>b</sup>, thartharānā yā thirthirānā<sup>b</sup>*.
- FALTERING**, *n.* feebleness, deficiency—*Nā-tawānī, zu'f, kam-zorī, nuqs, kami*—*Nir-balatī, sattwahnatā, nyūnatī, totī*.
- FALTERING-LY**, *ad.* with hesitation or difficulty—*Luknat se, hichkichāhat se<sup>b</sup>, dush-wārī se*—*Haklāhat yā totlāhat se, kathīnatā se*.
- FAME**, *n.* (*L. fama*) renown, report, rumour; *v.* to make famous, to report—*Nām-war, nām<sup>b</sup>, shuhrat, afwāz*; *v.* *nām-war k., mashhūr k., shuhrā k.*—*Yā<sup>b</sup>, khyātī, kīrtī, hūhā, charchā, lokavīrtā*; *v.* *yā<sup>b</sup> wā prasiddh k., hūhā wā charchā k.*
- FAMED**, *p. a.* renowned, celebrated—*Mashhūr, nām-war, ma'rūf*—*Prasiddh, yā<sup>b</sup>, nāmī, vikhyāt, kīrtimān*. [*akīrtimān, yāsahīn*.
- FAMELESS**, *a.* having no fame, without renown—*Gair-mashhūr, nā-nām-war*—*Aprasiddh*.
- FAMOUS**, *a.* renowned, celebrated, noted—*Nām-dār, nām-war, mashhūr, ma'rūf, nāmūd, ālam-nashr*—*Prasiddh, vikhyāt, nāmī, yāsawī, yā<sup>b</sup>, kīrtimān*.
- FAMOUSLY**, *ad.* with great renown—*Shuhrat se, nām-warī se*—*Kīrtī se, yā<sup>b</sup> se, prasiddharūp se*. [*prasiddhī, vāsawitā, kīrtimattwa*.
- FAMOUSNESS**, *n.* renown, celebrity—*Shuhrat, nām-dārī, nām-warī*—*Vikhyātī, nām*.
- FAMILY**, *n.* (*L. familia*) a household, a race, a generation, a class—*Gharānā<sup>b</sup>, ghar-bār, 'iyāl-afzāl, ālo-'iyāl, khāndān, gaum, nasab, nāsī, pusht, zāt, jān, qism, qabīl*—*Kuṭumb, kurmā, kuṇbā, grihajan, kul, vāṇs, gotra, santatī, pīrī, jāti, varg*.



**FA-MĪTĀN**, *a.* domestic; affable, free, well known, accustomed, common; *n.* an intimate, a demon — *Khānagi, gharāū<sup>h</sup>, hālām, khus-go, murawwāt, be-takalluf, khālā-mālā, mā'raf, mā'lām, rasmi, mā'māl, 'amm, rāy, mā'uf*; *n.* āshnā, dost, shaitān — *Grihāj, kututabassambandhi, śishṭ, susil, priyavādī, komalaswābhāv, nirgaṇṇav, śārahin, mālā jūḷ, prasiddh, suvidit, abhyast, sādhdāraṇ, prākṛit, laukik*; *n.* suhrīd, supārichit, mitra, bhūt, piśāch.

**FA-MĪT-ĀR-ĪT**, *n.* intimate converse, acquaintance, affability, easy intercourse — *Irī-bāt, ikhtilāt, sukbat, rabt, wāqifiyat, āshnāt, husn-i-khulṭ, hilm, mulāyamat, be-takalluf* — *Susāhsarg, āsaṅ, parichay, pariñāt, suśilatā, śishtatā, gauravahinatā, abhigamyatā, gharauti*. [parichay k., abhyast k., niranter abhyās se sugam k.]

**FA-MĪT-ĀR-ĪZE**, *v.* to make familiar — *Kho-gar k, 'ādī k, rabtī k* — *Sādhanā, bilānā, FA-MĪT-ĀR-LY, ad.* in a familiar manner — *Be-takallufāna, āshnāi se, āsāi se* — *Bīnā gaurav, ghargharauti se, chiranutravat, sādā ke mitra sarikhā, sugamatā se*.

**FĀM'INE**, *n.* (*L. famēs*) scarcity of food — *Qaht, girāni* — *Akāl, durbhiksh, mahaṅgi*.

**FĀM'ISH**, *v.* to die of hunger, to starve — *Bhūkhoṇ marnā<sup>h</sup>, bhūkhoṇ marnā<sup>h</sup>*.

**FĀM'ISH-MENT**, *n.* extreme hunger or thirst — *Bari bhūkh yā pyās<sup>h</sup>*.

**FĀN**, *n.* (*S. fann*) an instrument used by ladies to cool themselves, an instrument used to winnow corn; *v.* to cool with a fan, to ventilate, to winnow — *Ilāth-pankhā<sup>h</sup>, pankhā<sup>h</sup>, benā<sup>h</sup>, sūp<sup>h</sup>*; *v.* *pankhā k<sup>h</sup>, benā dūlānā<sup>h</sup>, bayār se thandā k<sup>h</sup>, phatakānā<sup>h</sup>, pachhornā<sup>h</sup>*.

**FĀN'NER**, *n.* one that fans — *Pankhā k. w<sup>h</sup>, benā dūlānē w<sup>h</sup>, pachhoyne w<sup>h</sup>*.

**FA-NĀT'IC**, **FA-NĀT'IC AL**, *a.* (*Gr. phainō*) wildly enthusiastic — *Muta'assib, majzūb* — *Atisraddhavyagrat, devabhaktivyagrat, uttaptabuddhi, uchchandaabuddhi*.

**FA-NĀT'IC**, *a.* a wild enthusiast, a visionary — *Majzūb, muta'assib, abdāl, khayāl-fāsid, man-mauji* — *Atisayadevabhaktise un-māli jan, muthyābhaktimān, lahari wā tarāngi jan*.

**FA-NĀT'IC-AL-LY**, *ad.* with wild enthusiasm — *Tu'assub se, dīnī-harārat se* — *Devabhaktivyagratā se, atibhaktivyagratā se, atisraddhāprayukt un-mattatā se*.

**FA-NĀT'IC-AL-NESS**, *n.* religious frenzy — *Tu'assub, dīnī harārat* — *Atisraddhāprayukt un-mattatā, atibhaktivyagratā*. [unmattatā, atibhaktivyagratā, atisraddhāvyagratā.]

**FA-NĀT'IC-ISM**, *n.* wild enthusiasm — *Tu'assub, dīnī-harārat* — *Atisraddhāprayukt, un-*

**FĀN'CY**, *n.* (*Gr. phainō*) the power of forming images in the mind, a notion, taste, inclination, whim; *v.* to figure in the mind, to imagine, to like — *Khayāl, tasawwur, wahm, tavahhūm, qiyās, sukha, shauq, pasand, mail, lalak<sup>h</sup>, man-mauj, mauj*; *v.* *tasawwur k., khayāl k., chāhānā<sup>h</sup>* — *Kalpanāsakti, bhāvanā, manogāt, kalpanā, chintā, dhab, daul, ruchi, chāh, lahar, tarāng*; *v.* *bhāvanā k., kalpanā k., chintā k., aṭkal k., jī daurānī, lahriyānā, rijhnā*.

**FĀN'CY-FUL**, *a.* dictated or influenced by fancy, imaginative, visionary, whimsical — *Khayālī, qiyāsī, wahmī, gumānī, tasawwuri, mutawahhim, talawwun mizāj, har-dam-khayālī* — *Mānasik, manahkalpit, parikalpak, bhāvanāpar, avastavik, manobhav, 'manoj, amūlak, lahari, tarāngi, chapal, lol*.

**FĀN'CY-FUL-LY**, *ad.* in a fanciful manner — *Khayāl se, tavahhūm se, gumān se, lahar se<sup>h</sup>* — *Kālpānik prakār se, anarthakaeluntāpurvak, buddhichālpalya se, tarāng se*.

**FĀN'CY-FUL-NESS**, *n.* the being fanciful — *Khayālī-pan, mutawahhimī, talawwun-mizājī, qiyāsī hone ki hālat* — *Māyāvattwa, mithyāsaṅkalpavattwa, manolaulya, lolabuddhitwa*.

**FĀN'CY-FRAMED**, *a.* created by fancy — *Gumānī, qiyāsī, khayālī* — *Manahkalpit, manasī*, manoj, manorathasīst, mānasik.

**FĀN'CY-FREE**, *a.* free from the power of love — *'Ishq yā muhabbat ki tāqat se āzād, be-'ishq* — *Anurāg wā kām ki-sakti se mukt, pratīśaktirahit*.

**FĀN'CY-MON-GER**, *n.* one who deals in tricks of imagination — *Man-mauji, khayālī* — *Tarāngi wā lahari jan*. [buddhi.]

**FĀN'CY-SICK**, *a.* unsound in the imagination — *Khalul-damāg, wahm-zada* — *Vikritā-*

**FĀNE**, *n.* (*L. fanum*) a temple — *Girjā, devāl<sup>h</sup>, masjid* — *Devālāy, māṇḍap, mandir*.

**FĀN'FARE**, *n.* (*Fr.*) a flourish of trumpets — *Turhiyōn kā bajānā<sup>h</sup>*.

**FĀN'FA-BON**, *n.* a bully, a blusterer — *Kalla-zan, shekhī-bāz, khud-farosh, lāf-zan, akār-fūn* — *Pharphariyā, phakoṛā, batphakoṛa, phāṅkrā*.

**FĀN'FA-RO-NĀDE**, *n.* bluster, parade, boast — *Kalla-zanī, lāf-zanī, khud-faroshi, khud-sitāi, shekhī* — *Gidārphabki, bādharghurki, tīmām, thātbat, sitāi, apnī bartī*.

**FĀNG**, *v.* (*S. fengān*) to seize, to catch; *n.* the tusk of an animal, a claw or talon — *Pakṛnā<sup>h</sup>, dharnā<sup>h</sup>*; *n.* *nāb, bīr<sup>h</sup>, panja, nākhun, barā dānt<sup>h</sup>, khāḡ<sup>h</sup>, nakh<sup>h</sup>, nān<sup>h</sup>*.

**FĀNGED**, *a.* furnished with fangs — *Nāb-dār, bīr-dār, panje-dār, nākhun-dār* — *Khagailā, bare dānt w., dīrghadāntī nakhī, nān<sup>h</sup> w.*

**FĀN'LESS**, *a.* without fangs, toothless — *Be-nāb, be-bīr, be-panje, be-nākhun* — *Bin khāḡ kā, nirdānt, nakhālu*. [kā udyog, nīrarthak cheshṭā.]

**FĀN'GLE**, *n.* (*S. fengān*) a silly attempt — *Nikammi koshish, be-wuqūfi ki sa'i* — *Mūrkhātā*

**FĀN'GLED**, *a.* gaudy, ridiculously showy — *Bhāṅkilā<sup>h</sup>, be hūda, zāhir-numā, numāishi* — *Chāṭkilā, utpātāṅg, bhāraṅgi, dikhāū, ādambarī*.

**FAN'NEL**, **FAN'ON**, *n.* (Fr. *fanon*) an ornament like a scarf worn by a priest—*Pādōn ke ophne ke do-patte ki qism kā kaprā—Dharmadhikārī kā ekaṭā.*

**FAN'TASY**, *n.* (Gr. *phaino*) fancy, imagination, idea, humour; *v.* to like—*Ḥayāt, qiyās, gumān wahm, namūd-be-būd, man-mauj*; *v.* *chāhānā*<sup>h</sup>—*Bhāvanā, kalpanā, chintā, tarāṅg, lahar.* [vanā me chintā meṇ māga.]

**FAN'TA-SIED**, *a.* filled with fancies—*Wahmī, har-dam-khayālī—Vrithāvasandhārī, bhā-FAN-TAS'TIO, FAN-TAS'TI-CAL*, *a.* irrational, imaginary, fanciful, whimsical, capricious—*Be-aql, be-hida, qiyāsī, khayālī, wahmī, muskharāna, har-dam-khayālī, talawwun-mizāj, be-qarār—Buddhihīn, nyāyaviruddh, asāṅgat, mānasik, manahkalpit, manasij, lahari, tarāṅgī, ochhā, chibāwā, chhinakbuddhi, chalachitta, asthir, lol.*

**FAN-TAS'TIC**, *n.* a whimsical person—*Lahrī<sup>h</sup>, tarāṅgī<sup>h</sup>.*

**FAN-TAS'TI-CAL-ITY**, *ad.* in a fantastic manner—*Be-hūda-qiyāsī yā muskharāna-taur se, talawwun-mizājī se—Asāṅgat bhāv se, mānasik lahari wā lol riti se, ochhepan se, chibāwlepan se, aparūpatā se, manolanīya se.*

**FAN-TAS'TI-CAL-NESS**, **FAN-TAS'TIC-NESS**, *n.* humorousness, whimsicalness, caprice—*Muskharā-pan, talawwun-mizājī, be-sabātī, har-dam-khayālī, man-mauj—Bhāṇṇāī, aparūpatā, tarāṅg, lahar, chāpalya, ochhāpan, chibāwlepan, manolanīya.*

**FAN-TAS'TI-CAL-ITY** *ad.* whimsically, irrationally—*Talawwun-mizājī se, be-sabātī se, be-hū-dagī se—Lahar se, tarāṅg se, ochhepan se, chibāwlepan se, asāṅgat rūp se.*

**FAN'TOM**. See **PHANTOM**

**FAN'QUIR**. See **FAKIR**.

**FĀR**, *a.* (S. *feor*) distant, remote; *ad.* at a distance, remotely, in great part, by many degrees, to a certain point—*Dūr<sup>h</sup>, ba'id*; *ad.* *dūr<sup>h</sup>, ba'id, ziyāda, bare miqdūr meṇ, kisi khāss darye tak—Dūrasth, dūravartī; ad.* antar par, tappe par, palle par, bahut, at-yant, atīsay, kisi viśeṣ parimāṇ tak.

**FĀR'MOST**, *a.* most distant, remotest—*Sab se dūr<sup>h</sup>, bohut hī dūr<sup>h</sup>.*

**FĀR'NESS**, *n.* distance, remoteness—*Dūrī<sup>h</sup>, pallā<sup>h</sup>, tappā<sup>h</sup>.*

**FĀR'THER**, *a.* more remote; *ad.* more remotely—*Ba'id-tar*; *ad.* ziyāda dūr yā ba'id—*Aur dūr, dūratar*; *ad.* dūratar, aur dūr.

**FĀR'THEST**, *a.* most distant or remote; *ad.* at or to the greatest distance—*Dūr-tarīn*; *ad.* nihāyat tafāwut par yā tak—*Dūratar, sab se dūr*; *ad.* atyant dūrī par wā paryant.

**FĀR'FETCHED**, *a.* brought from a remote place, studiously sought, forced, strained—*Dūr se lāyā huā<sup>h</sup>, gurū-o-khawz se talāsh kiya gayā. bari diqqat se lāyā huā, bare taraddud se nikālā huā, bādū-l-fahm—Dūr se lāyā gayā. klišṭ, pratiyatnapurv, khinchkhānchkar kiya gayā, kritrim, asambhav*

**FĀR'CE**, *v.* (L. *far cio*) to stuff, to fill with mingled ingredients, to swell out; *n.* a ludicrous play—*Ṭhūsnā<sup>h</sup>, bharnā<sup>h</sup>, phulānā<sup>h</sup>*; *n.* *suwāṅg<sup>h</sup>, pekhnā<sup>h</sup>, bhāṇṇā<sup>h</sup>, pekhne kā khel<sup>h</sup>.*

**FĀR'CI-CAL**, *a.* belonging to a farce, ludicrous—*Naql-bāzī yā sawāṅg ke muta'alliq, tabassum-āwar, muskharī, khanda-auge*;—*Sawāṅg wā pekhno kā sambandhī, sawāṅgī, hāsakar, upahāsya, rasik.* [se, hāsakar wā upahāsya bhāv se, sawāṅg se.]

**FĀR'CI-CAL-LY** *ad.* in farcical manner—*Sawāṅg ke taur se, tabassum-āwarī se—Pekhne*

**FĀR'CI-NG**, *n.* stuffing, forced meat—*Masālīh, masālīh-dār goṣṭ—Vayanjan, vyanjana-yuktamāns.*

**FĀR'DEL**, *n.* (Fr. *fardeau*) a bundle, a little pack; *n.* to make up in bundles—*Gathrī<sup>h</sup>.*

**FĀRE**, *v.* (S. *faran*) to go, to pass, to travel, to happen well or ill, to be in any state good or bad, to feed, to eat; *n.* price of conveyance, food, provisions—*Jānā<sup>h</sup>, guzar-nā, safar yā sair k, wāqī<sup>h</sup> h, wuqū<sup>h</sup> meṇ ānā, angūt-basārī k, khānā pinā<sup>h</sup>*; *n.* *khushī yā turī kī rāh se jāne ke liye murkab kā kirāya, bhārā<sup>h</sup>, khewā<sup>h</sup>, kirāya, khānā<sup>h</sup>, khurākh, khurāsh—Chālān, gaman k, yātrā wā bhraman k, bitnā, ā pama, nibāhnā, din kātnā, bhojan k, āhār k.*; *n.* thāl wā jal ke mārg se jāne meṇ parohan kā bhārā, taramūlya, tārik, bhojan, āhār, bhakshya, khādyasāmagri.

**FĀRE-WELL'**, *ad.* adieu, the parting complement—*Rukhsat ke waqt kā salām, al-widā', widā', Khudā hāfiz—Bidā* ke samay meṇ kusalavād wā prapām.

**FĀRE-WELL'**, **FĀRE-WELL**, *n.* leave, departure; *a.* leave-taking—*Rukhsat, rawānagī*; *a.* *widā' kā—Bidā, āmantran, gaman, prasthān*; *a.* *bidā kā.*

**FĀ-RY'NA**, *n.* (L.) the pollen or fine dust in the anthers of plants, flour—*Phūlōn kī dhūl, phūlōn ke bhītar kī dhūl<sup>h</sup>, ātā<sup>h</sup>—Parīg, pushparenu, pīṣān.*

**FĀR-I-NĀ'QROUS**, *a.* consisting of meal or flour, containing meal, like meal—*Āte kā banā huā<sup>h</sup>, āte se bhārā huā<sup>h</sup>, āte sā bhushhuā<sup>h</sup>.*

**FĀRM**, *n.* (S. *feorm*) land let to a tenant, land under cultivation; *v.* to lease or let, to cultivate land—*Mustājirī, ijāra, mazra'*; *v.* *ijāra d., za'atn jotnā-bonā—Bhūmī jo thike par dī jāti hai, joti boi hui bhūmī, jot*; *v.* thike par d., bhūmī jotnā bonā.

**FĀR'YER**, *n.* one who cultivates a farm—*Ijāra-dār, mustājir, kāsht-kār—Ṭhikedār, jotār, jotihār, joti, kishān.*

**FĀR'M'ING**, *n.* cultivation of land—*Kāsht-kārī—Kisānī, kishī.*

**FAR-RÁGO**, *n.* (L.) a medley.—*Pañch-mel<sup>h</sup>, khichri<sup>h</sup>.*

**FAR-RÁG-I-NOUS**, *a.* formed of various materials.—*Pañch-mel<sup>h</sup>, pañch-mel<sup>h</sup>, khichri<sup>h</sup>.*

**FAR-RI-ER**, *n.* (L. *ferrum*) one who shoes horses, one who cures diseases of horses.—*Na'l-band<sup>h</sup>, sálotari<sup>h</sup>, báttár*—*Áswapádukákár, áswapádukábandh<sup>h</sup>, áswachikitsak, áswavaidya*. [pádukábandhanakárya, áswachikitsá.]

**FAR-RI-ER-Y**, *n.* the business of a farrier.—*Na'l-band<sup>h</sup>, sálotari<sup>h</sup> yá báttár ká furn*—*Áswa-FAR-BOW*, *n.* (S. *fearh*) a litter of pigs; *v.* to bring forth pigs.—*Súar kú jhól<sup>h</sup>, w. súar biyáñá<sup>h</sup>.*

**FARTHER**.—See under **FAR**.

**FARTHING**, *n.* (S. *feorth*) the fourth part of a penny.—*Ek táñde ká sikká jo ek peni sikké ká chauthái hotá hai aur bárah peni mil-kar áth áne ke barabar hote haiñ*—*Támramudrá jo peni námak mudrá kí chaturtháñs hotá hai aur bárah peni áth áne ke túlya hote haiñ.*

**FARTHING-WORTH**, *n.* as much as is sold for a farthing.—*Jitná ek fárding ko biktá hai<sup>h</sup>.*

**FARTHIN-GALE**, *n.* (Fr. *vetugade*) a hoop to spread the petticoat.—*Lahangá yá ghághrá phailáne ke liye chakkari yá meýrrú<sup>h</sup>.*

**FAS-ÇES**, *n. pl.* (L. rods tied up in a bundle) anciently carried before the Roman Consuls as a mark of authority.—*Chharyáñ jinko ekatthá bándh-kar agle zamáne mein Káñeal nám Rom ke hákim ke áge áge hukúmat dálatat karne ke liye le-chalte the*—*Chharyáñ jinko ekatthá bándhkar purv kál mein Rom nagar ke Káñeal námak adhyaksh ke áge áge prabhutwa jatíne ke nimitta lechalte the.* [samúh.]

**FAS-ÇI-CLE**, *n.* a bundle, a collection.—*Busta, buçha, ýtimá, jané*—*Gathri, motri, mot,*

**FAS-ÇINE**, *n.* a tagot.—*Indhan ká tukri ká áñti<sup>h</sup>, ek áñti tukri<sup>h</sup>.*

**FAS-ÇI-Á-TION**, *n.* (L. *fascia*) bandage.—*Patí<sup>h</sup>.*

**FAS-ÇI-NATE**, *v.* (L. *fascino*) to bewitch, to enchant, to charm, to captivate.—*Jádú k., afsúñ k., fawéjta k., majtán k.*—*Ṭoná k., ṭotá k., mantar chaláná, mohná, moh lena, mohit k., chitta har lená.*

**FAS-ÇI-NÁ-TION**, *n.* the power or act of bewitching, inexplicable influence.—*Jádú-gart, afsúñ-gurt, jádú, afsúñ, síhr, dul-kashí*—*Ṭoná, ṭotkí, abhimantrap, parimohan, vimohan, chittikarshap.*

**FASH-ION**, *n.* (L. *facio*) make, form, mode, custom, general practice, rank; *v.* to form, to mould, to adapt.—*Shukl, sírat, turkib, taur, naz, tariq, dastúr, rawáj, shán, sharáfat, najabat*; *v. banáná<sup>h</sup>, garhná<sup>h</sup>, dhálná<sup>h</sup>, dawl yá dhab banáná<sup>h</sup>, thik k<sup>h</sup>, barábar k.*—*Ákúr, ákriti, rūp, prakar, dhab, vidhi, riti, laukikachár, lokáchár, lokavyavahár, kulínatí, pradhánatí.*

**FASH-ION-A-BLE**, *a.* made according to the prevailing mode, established by custom, observant of the fashion, genteel.—*Rá'ij, murawaj, rawáji, rasmi, rawáj ke mutábiq chalne w., ámil-i-rawáj, najd, ashraf, sharif*—*Laulik, vyávahárik, áchúrik, vyavahárasiddh, lokácháranusúti, lokamúrgáñnyáyi, sabhya, sishṭ, súñil.* [sunderatá.]

**FASH-ION-A-BLE-NESS**, *n.* modish elegance.—*Was-dári*—*Laulik saundarya, vyávahárik*

**FASH-ION-A-BLY**, *ad.* in a fashionable manner.—*Was-dári se, chalan-o-rawáj ke mutábiq, dastúr ke muráfiq*—*Laulik saundarya se, lokariti se, lokácháranusár se.*

**FASH-ION-ER**, *n.* one who forms or shapes.—*Banáne w<sup>h</sup>, garhne w<sup>h</sup>, dhálné w<sup>h</sup>.*

**FASH-ION-MON-GER**, *n.* one who studies fashions.—*Chhul-chhailá<sup>h</sup>, chhailá<sup>h</sup>, chhail-chhikaníyá<sup>h</sup>.*

**FAST**, *v.* (S. *festan*) to abstain from food, to mortify the body by religious abstinence; *n.* abstinence from food, religious humiliation, time of fasting.—*Fáqa-kashí k., faga k., roza-rakhná*; *n. jáqu, roza, roze há waqt*—*Lañghan k., upás k., upavás k.; n. lañghan, upás, upavás, upavísakíl, upavás-asanay.*

**FAST'ER**, *n.* one who abstains from food.—*Fáqa-kash, roza-dár, súim*—*Upásá, upavási.*

**FAST'ING**, *n.* religious abstinence.—*Roza-dári, siyám*—*Upavás.*

**FAST'DAY**, **FAST'ING-DAY**, *n.* day of religious fasting.—*Roz-i-roza*—*Upavásadin.*

**FAST**, *a.* (S. *fest*) firm, strong, fixed, sound; *ad.* firmly, closely, nearly.—*Mustahkam, ustuwár, mazbút, pukhta, qáim, bhári<sup>h</sup>*; *ad. mazbúti se, ustuwári se, kas-kar<sup>h</sup>, kas-ke<sup>h</sup>, qaríw, nazdik*—*Drírh, porhí, achal, átal, gúháb; ad. drírhata<sup>h</sup> se, porhe, jakarke, gahke, pís, paros meñ, níkat, lagbhag.*

**FAST'EN**, *fas'an, v.* to make fast, to make firm, to hold together, to cement, to link, to fix itself.—*Mazbút k., ustuwár k., band k., mustahkam k., kusná<sup>h</sup>, jorñá<sup>h</sup>, wasl k., musalsal k., ehimáná<sup>h</sup>, chimatná<sup>h</sup>*—*Porhí k., drírh k., bándhná, jakarná, utgháná, orhkáná, gúñhná, sátná, miláná, lagáná, laguá.*

**FAST'EN-ING**, *n.* that which fastens.—*Bandhan<sup>h</sup>.*

[porhe, jakarkar.

**FAST'LY**, *ad.* surely, firmly, closely.—*Mazbúti se, ustuwári se, kas-ke<sup>h</sup>*—*Drírhata<sup>h</sup>purvak,*

**FAST'NESS**, *n.* the state of being fast, strength, security, a strong place.—*Mazbúti, istíhkám, ustuwári, pác-dári, qiyám, qul'a*—*Drírhata<sup>h</sup>, porhái, stíhratá, achalatá, kot, garh.* [Lobhí, kripán, klichí.]

**FAST'HAND-ED**, *a.* avaricious, covetous.—*Tanq-dil, támi, kharis, haris, bakhil, hirsí*—

**FĀST**, *a.* (W. *fest*) speedy, quick, swift; *ad.* swiftly, quickly, frequently—*Jald, tes-rau, tund, tez*; *ad. tesī se, jaldī se, jald*—*Śighragāmi, tवारितागति, vogāwān*; *ad. śighratā se, veg se, śighragatī se, tवारित*.

**FĀS-TĪD-I-ŌUS**, *a.* (L. *fastus*) disdainful, squeamish, nice, difficult to please—*Muta-naṣṣir, mutakabbir, nā-khush-mizāj, bārik-bīn, nukta-dān, mīrzā-mizāj, khush-dimāg, ba-mushkil rāzi h. w.*—*Ghin k. w., nakcharhā, naksoṇdhū, atiaukshmadrishṭī, dustoshanīy, kathinatā se tript h. w.*

**FĀS-TĪD-I-ŌUS-LY**, *ad.* disdainfully, squeamishly—*Naṣṣir se, takabbur gurūr yā magrūrī se, mīrzā-mizājī khush-dimāgī*—*Avamanaslatā, nachlahat, dustoshanīyatā, nakcharhāf*.

**FĀS-TU-ŌUS**, *a.* proud, haughty—*Mutakabbir, magrūr*—*Ahaṇṭārī, garvī, uddhat*.

**FĀS-TU-ŌUS-LY**, *ad.* proudly, haughtily—*Takabbur se, magrūrī se, gurūr se*—*Ahaṇṭārapūrvak, garv se*.

**FĀS-TU-ŌUS-NESS**, *n.* pride, haughtiness—*Tababbur, gurūr, magrūrī*—*Ahaṇṭār, garv*.

**FĀS-TĪG-I-ATE**, **FĀS-TĪG-I-AT-ID**, *a.* (L. *fastigium*) roofed, narrowed to the top—*Chhāyā huā<sup>h</sup>, ūpar tuk saṅkarā kiya huā<sup>h</sup>*.

**FĀT**, *a.* (S. *faet*) plump, fleshy, gross, rich; *n.* the unctuous part of animal flesh, the best or richest part of any thing; *v.* to make or grow fat—*Farbīh, jasīm, taiyār, tāsa, gulīz, charb, zar-khez, manjī'at-baksh; n. charbī, rangān, sab se 'unda hīsa; v. farbīh k. yā h.*—*Moṭā, sthul, mānsal, medaswī, kutsit, lābhakar, lābhajanak, urvarā; n. mel, kisi vastu kī sarvottam bhāg, hīr; v. moṭā k., moṭānā, moṭā h., chiknānī*.

**FĀT-LING**, *n.* a young animal fed for slaughter—*Jān-war kī bachcha jo khāne ke liye khilā-pilā-kar tāzu kiya jāta hai*—*Kisi pān kī bachchī jo khāne ke nimitta khilā-pilākar moṭā kiya jāta hai* [*ne ualī shai*—*Sthulakārī, moṭā k. w. urvarīkārī*].

**FĀT-NER**, **FĀT-TEN-ER**, *n.* one that fattens—*Moṭā<sup>h</sup>, phulā<sup>h</sup>, farbīh k. w., zar-khez kar*—**FĀT-NESS**, *n.* the state or quality of being fat—*Moṭā<sup>h</sup>, moṭāpā<sup>h</sup>, farbīh, jasāmat, zar-khezī*—*Sthulatā, pinatā, sphitī, urvaritwa* [*urvarā k.*].

**FĀT-TEN**, *v.* to make or grow fat—*Moṭā k. yā h<sup>h</sup>, moṭānā<sup>h</sup>, zar-khez k.*—*Sthul k. wā h<sup>h</sup>, FĀT-TY*, *a.* having the qualities of fat—*Charbī-dār*—*Medaswī*.

**FĀT-TI-NESS**, *n.* grossness, greasiness—*Moṭā<sup>h</sup>, moṭāpā<sup>h</sup>, chiknā<sup>h</sup>, chiknāhat<sup>h</sup>*.

**FĀT-BRĀNE**, *a.* dull of apprehension—*Bād-zihn, kund-zihn, ahmaq*—*Mandabuddhi, sthūladhī, jar* [*sthūladhī, jar, mūrḥ*].

**FĀT-WIT-TED**, *a.* heavy, dull, stupid—*Sust, kund-zihn, ahmaq*—*Mand, mandabuddhi*.

**FĀT**. See **VAT**.

**FĀTE**, *n.* (L. *fatum*) destiny, final event, death, destruction, cause of death—*Taqdir, qismat, akhīr māyirā, qazā, maut, halākī, bar-būlī, maut kā sabab, jis sabab se maut ho*—*Bhūgya, adrisht, antya ghatana, mṛtyu, mīch, wīs, mṛtyu kī kīran*.

**FĀ'TAL**, *a.* deadly, mortal, destructive—*Qātil, muhlīk, halākī, muzīrr*—*Prānaghātak, prānāsāk, mārak, nāsak*.

**FĀ'TAL-ISM**, *n.* doctrine of inevitable necessity—*Qazā o-qadr kā mat, taqdir par 'itiqād*—*Daivādhinatī, daiva par bharosā, daivāyattatī, daivaparāyanatā*.

**FĀ'TAL-IST**, *n.* one who believes in fatalism—*Qā'il-i-taqdir, jaharī, taqdir par 'itibār k. w.*—*Daivaparāyan, daivachintak, daivāyatta, bhūgya par bharosā k. w.*

**FĀ-TĀL-I-TY**, *n.* invincible necessity, decree of fate, tendency to danger, mortality—*Sar-nawisht, qismat, taqdir, qazā, hādīs kī tarīf māyilān, halākī, jānā, maut*—*Bhavītavyatā, āvasyakatā, adrisht, bhūgya, anisht wā vipat kī or pravṛtṭī, mṛtyuvāsātī, mṛtyudharm, mṛtyu, maraṇ, nās*.

**FĀ'TAL-LY**, *ad.* mortally, destructively, necessarily—*Muhlīkāna, halākī yā maut se, taqdirān, qazān*—*Prānās se, prānaghāt se, mīch wā mṛtyu se, daivānīyog se*.

**FĀ'TED**, *a.* decreed by fate, destined—*Qismat men likhā huā, muqaddar*—*Daivānīyukt, daivamrdisht, bhūgya wā hīlī men likhā huā, daivik, adrishtādhin*.

**FĀT-FUL**, *a.* bearing fatal power—*Qātil tāqat rakhne w., muhlīk*—*Prānāsākaśakti-dhārak, mārak wā nāsak* [*darśak, bhavīyāvāchak*].

**FĀ-TĪD-I-CAL**, *a.* having power to foretell—*Paigambarāna, qāib-numū*—*Bhavīyatipra-*

**FĀ'THER**, *n.* (S. *fæder*) the male parent, the first ancestor, one who creates invents or forms, one who acts with paternal care, one reverend for age learning or piety, the First Person of the Trinity; *v.* to adopt, to own as a child, to ascribe to any one as his offspring or production—*Bāp<sup>h</sup>, pūtar, pabīlā jātal yā bhuzg, mījīd, bānī, murab-bī, walī-nī'mat, qibla-gāh, murshid yā pīr-murshid, taslīs yā sālis-salūs kī Awwal Shakhṣ; v. ikhtiyār k., mutabannā k., apne larke sā qabūl k., bol larke yā tasnīf kī shakhṣ se mansūb k., kisi larke yā tasnīf ko kahānā kī fulān shakhṣ kā hai*—*Pitā, ādīpurush, prathamapurush, śrashtā, rachak wā nirmātā, rachane w., kalpanā karke nikālne w. wā banāne w., pratīpalak, rakshak, guru wā śchīrya, vyaktitrayātmakadevatā wā vyaktitrayaikatwa kī Pratham Jan; v. swikār k., le pūlnā, rās lenā wā*

baithāina, apnā, putra karke mānnā, kisi larke wā lekharachand ko kahānā ki amuk jan kā hai, putrāropan k., lekharabandhāropan k. [bhāv, pitripad.]

FATHER-HOOD, *n.* the state of being a father—*Abūwat, pidari-hālat*—Pitritwa, pitri-

FATHER-LESS, *a.* without a father—*Be-pidar, yatim*—Pitrihin, bin bāp k., bāpnuā, anāth.

FATHER-LY, *a.* like a father, paternal, tender; *ad.* in the manner of a father—*Pidarāna, pidari, mulāim, mihr-bān, shafiq*; *ad.* *pidarāna*—Bāp kā sē, pitrivat, paitrik, kripālū, kōnal; *ad.* pitrivat, janakarūp se. [priti wā kripā, pitā ki anugrah.]

FATHER-LI-NESS, *n.* the tenderness of a father—*Pidari mihr-bāni yā shafaqat*—Bāp ki FATHER-IN-LAW, *n.* the father of one's husband or wife—*Sasur<sup>h</sup>, susar<sup>h</sup>, khusar<sup>h</sup>*.

FATH'OM, *n.* (S. *fathom*) a measure of six feet; *v.* to try the depth of, to sound, to penetrate—*Chha fut ki ek māp<sup>h</sup>, chār hāth ki ek māp*; *v.* *thahānā<sup>h</sup>, thāh lenā yā lagānā<sup>h</sup>, pakuichnā<sup>h</sup>, dhañsnā<sup>h</sup>*.

FATH'OM-ABLE, *a.* that may be fathomed—*Thāh lagne jog<sup>h</sup>, jiskī thāh lag-saktī hai<sup>h</sup>*.

FATH'OM-LESS, *a.* that cannot be fathomed—*Athāh<sup>h</sup>, be-thāh, amiq*.

FA-TIGUE, *v.* (L. *fatigo*) to weary, to tire; *n.* weariness, lassitude, toil—*Thakānā<sup>h</sup>, mānda k., rabayānā<sup>h</sup>, rubaynā<sup>h</sup>, chahalnā<sup>h</sup>, thusānā<sup>h</sup>*; *n.* māndagi, susti, mihnat—*n.* Thakāi, thakwai, sithilati, klānti, parisram.

FAT-I-GATE, *v.* to weary; *a.* wearied—*Thakānā<sup>h</sup>, mānda k.*; *a.* *thakā<sup>h</sup>, mānda*.

FAT-I-GATION, *n.* weariness—*Thakāi<sup>h</sup>*. [mihr, bhoñdū.]

FAT'U-OUS, *a.* (L. *fatuus*) weak, silly—*Be-wuqūf, ahmaq, sāda-lauh*—Mādamati, jar,

FA-TŪ'I-TY, *n.* weakness of mind, imbecility—*Be-wuqūfi, humāpat, sāda-lauhi*—Mugdhata, mūrbatā, jaratī, mūrkhata.

FAUCET, *n.* (Fr. *fausset*) a pipe inserted in a vessel to give vent to liquor—*Ek nali jo kisi bartan ke andar kā pāni yā 'araq nikālne ke wāste usmēh lagi rahti hai*—*Ek nali jo kisi basan ke bhitar kā pāni nikālne ke nimitta usmēh lagi rahti hai*.

FAUC'HION, FAUL'GHION. See FALCHION. [thū-thū<sup>h</sup>, chhi-chhi<sup>h</sup>.]

FAUGH, *fā, int.* (S. *fah*) an interjection of abhorrence—*Tauha-tauha, lā-haul, uf*, FAUL'CON. See FALCON.

FAULT, *n.* (L. *fallō*) offence, slight crime, defect; *v.* to charge with a fault—*Qusūr, taqṣir, gunāh halkā jurm, khatā, 'aib, nuqs, battā<sup>h</sup>*; *v.* *'aib-lagānā, qusūr-wār (thakrānā—Aparādh, laghupāy, dosh, truṭi, agun*; *v.* *dosh lagānā, nindā k.*

FAULT'ER, *n.* one who commits a fault—*Taqṣir-uār, khatā-gar, murrim*—Aparādhī, doshi, truṭikārī. [gunāh se bhārā huā—Doshamay, pāpamay, aparādhī se bhārā huā.]

FAULT'FUL, *a.* full of faults or sins—*Pur-gunāh, pur-jurm, pur-khatā, khatā nuqs yā FAULT'LESS, a.* without faults, perfect—*Be-'aib, be-taqṣir, lā-jurm, be-nuqs, kāmīl, saḥīh*—Nirdosh wā nirdoshi, niraparādh wā niraparādhī, purī, akalmash, suḍḍha.

FAULT'LESS-NESS, *n.* freedom from faults—*Be-'aibi, be-taqṣirī, lā-jurmī, be-nuqsī*—Doshahinatā niraparādhatawa, viṣuddhatā.

FAULT'Y, *a.* guilty of fault, wrong, defective—*Taqṣir-wār, qasir, qusūr-wār, galat, nā-durust, nājis, 'aib-dār, nā-kāra, zabīm*—Aparādhī, doshi, asuddha, sadosh, khañd, khotā, apirn. [se, sadosh, truṭi se, asuddhatā se, chūk se.]

FAULT'Y-LY, *ad.* defectively, erroneously—*Nuqs se, kotāhī se, galatī se, khatāun*—Dosh

FAULT'Y-NESS, *n.* badness, defect—*Kharābī, zabīmī, nuqs, kholāi<sup>h</sup>*—Burāi, dosh, agun.

FAULT'FINDER, *n.* a censurer, an objector—*'Aib jo, 'aib-ga, girift-gir, mutariz*—Doshagrāhī, doshagrāhak, chhidrānusāī, chhidrānweshī, viruddhahetuvādī.

FAUN, *n.* (L. *faunus*) a rural deity—*Ek jangli deutā<sup>h</sup>*.

FAUN'IST, *n.* one who pursues rural studies—*Khuwāssu-l-ushyā-dān, jaṅglī bātoṅ kā jānne wā<sup>h</sup>*—Jaṅgal wā gaṇwānī ki bītoṅ kā jāme w. [huā<sup>h</sup>, rākh sā<sup>h</sup>.]

FA-VIL'IOUS, *a.* (L. *favilla*) consisting of ashes, resembling ashes—*Itākh kā bunā*

FA'VOUR, *v.* (L. *favō*) to regard with kindness, to support, to countenance, to assist; *n.* kindness, support, lenity, good will, advantage any thing worn as a token—*Mihr-bāni k., purwarish k., puskhī d., qudr-dāni k., madad k.*; *n.* *mihr-bāni, tarajjuh, yāwari, taqṣirī, puskhī, mulāyamat, rahm, nek-andeshī, khair-khwāshī, fāida, m'ām bakhsishī, 'atā, koi chiz jo muhabbat ke nishān ke taur par pahintī jātī hai*—Anugrah k., kripā k., pratipālan k., saubhālnā, anukūl h., upakār k.; *n.* anugrah, āsray, sneh, anurodh, priti, hitechchhā, subhītā, upakār, hit, koi vastu jo priti ke chihn ke tulya pahintī jātī hai.

FA'VOUR-A-BLE, *a.* kind, propitious, friendly, convenient, advantageous—*Mihr-bān, bih-tar, mumidd, madad-gar, lāiq, munāsib, muwāfiq, musīd, fāida-bakhsīh*—Dayālu, kripālū, hitakām, priyakār, suhit, anukūl, upakārak.

FA'VOUR-A-BLE-NESS, *n.* kindness, benignity—*Mihr-bāni, shafaqat, muwāfaqat*—Anugrah, kripā, anukūlat, anurodh. [Anugrah se, kripā se.]

FA'VOUR-A-BLY, *ad.* with favour, kindly—*Mihr-bāni se, nawāzishāna, shafaqatāna*—

FA'VOURED; *p. a.* regarded with kindness, featured—*Mihr-bāni kiya huā, ri'ayati, maqbūl, mamnūn, khūb-sirāt yā bad-sirāt*—Anugrihit, upakrit, kanaurā wā kanaurā, jispar kripā ki jāy, suḍaul wā kuḍaul.

**FA'VOURED-NESS**, *n.* appearance—*Sírat, shakl*—Rúp, ákár.

**FA'VOUR-ER**, *n.* one who favours—*Murabbi, mullaqt, hámi, jánib-dár, pachchá<sup>h</sup>*—Anugráhi, anugráhak, upakarak, anupálak, pakshi.

**FA'VOUR-ITE**, *n.* a person or thing regarded with favour; *a.* regarded with favour—*Maqbúl shakhs yá shai, 'aiz, dost, musahib, pyári shai; a. manzúr-nazar, margúb, khátir khwáh, 'aiz*—Priya, snehapátra, nák ká bál, mitra; *a. priya, abhisht.*

**FA'VOUR-IT-ISM**, *n.* act of favouring, partiality—*Shafaqt, milr-báq, jánib-dári, taraf-dári*—Anukúlát, sneh, anugrah, pakshapátitá, pakshánuagrah.

**FA'VOUR-LESS**, *a.* without favour, unpropitious—*Be-madad, be-murabbi, ná-milr-bán, ná-muwáqit*—Biná ásráy ká, mitrahin, sahlayahin, amangal.

**FAU'TOR**, *n.* a favourer, a supporter—*Ilámi, mumidd, jánib-dár*—Anugráhak, pakshi.

**FAU'TRESS**, *n.* a female favourer—*Jo 'aurat hámi yá jánib-dár ho*—Jo stri anugrah karai.

**FAWN**, *n.* (Fr. *faon*) a young deer; *v.* to bring forth a fawn—*Áhú-bacha, guzái, hirn ká bachcha<sup>h</sup>*; *v. áhú-bacha byáná, hirn ká bachcha byáná<sup>h</sup>*—Harnautá, mrigasávak; *v. hirnautá wá mrigasávak byáná.*

**FAWN**, *v.* (S. *fagnian*) to court servilely, to cringe; *n.* a servile cringe—*Cháplúsí k., kháya-bar-dári k., khush-ámad k., tújáfat k.*; *n. cháplúsí, kháya-bar-dári, khush-ámad*—Lurkhuri k., jigjigi k., upásaná k.; *n. lurkhuri, jigjigi, upásaná.*

**FAWN'ER**, *n.* one who fawns—*Cháplúsí, kháya-bar-dár, khush-ámadí*—Jigjigiyá, lurkhuriyá, lurkhuri k. w. [lurkhuri, apakrisht rúp se upásaná.]

**FAWN'ING**, *n.* gross or low flattery—*Cháplúsí, kháya-bar-dári, khush-ámad*—Jigjigi, FAWN'ING-LY, *ad.* in a cringing servile way—*Cháplúsí se, kháya-bar-dári se*—Lurkhuri se, jigjigi se, apakrisht rúp upásaná se.

**FAY**, *n.* (Fr. *fée*) a fairy, an elf—*Parí, ján*—Vidyádhari, písachi, yogini, rákshasi.

**FEAL-TY**, *n.* (L. *fides*) duty to a superior lord, loyalty—*Farman-bar-dári jo bare zamín-dár ke haqq meñ wájib ho, wafá-dári, wafái, namak-haláli*—Prabhubhakti, swámibhakti, prabhubhakti.

**FEAR**, *n.* (S. *for*) dread, terror, awe, anxiety, the cause or object of fear; *v.* to make or be afraid, to dread, to reverence—*Khauf, dahshat, ru'b, tahluka, andesha, dagdaga yá dagdagá, khawf ká ba'is yá chíz*; *v. dahshat-zada k. yá h., dahshat d. yá rákhna, dahshat khwáh, takrim yá tá'zim k.*—Trás, saunká, dar, bhay, sraddháyuktábhay, dhák wá dháuk, dhayká, khatká, bhay kí káran wá vishay; *v. darwáná wá darná, bhay k., ádar k., máh k.*

**FEAR'FUL**, *a.* timorous, afraid, terrible—*Dahshat-zada, khawf-zada, kháif, buz-díl, dahshat-angez, muhib, haul-nák*—Dartá, bhayáitta, bhayátur, trast, bhayánkar, bhayának, darwáná.

**FEAR'FUL-LY**, *ad.* timorously, terribly—*Buz-dílí se, ná-mardí se, khawf se, khawf-nákí se, muhibána*—Káyarpane se, bhay se, saunká se, dartá, dúun rúp se, bhayánkar wá bhayának rúp se.

**FEAR'FUL-NESS**, *n.* timorousness, awe, dread—*Buz-dílí, ná-mardí, ru'b, tahluka, khawf, dahshat*—Káyarpane, bhírutá, sahlayatwa, darpoknáyan, sraddháyuktábhay, dar, bhay. [rak, níi bhay, saunk, dhithá.]

**FEAR'LESS**, *a.* free from fear, intrepid—*Be-bák be khawf, díler, ján-báz*—Nidár, nidhá—**FEAR'LESS-LY**, *ad.* without fear, intrepidly—*Be-bákí se, be-khawfí se, dílerána, dílerí se*—Nidár, nidharak, nurbhay, miháunk, dhithái se, síratá se.

**FEAR'LESS-NESS**, *n.* freedom from fear, courage—*Be-bákí, be-khawfí, dílerí*—Nidári, nirlhayatwa, abhay, dhithái, sauryya, síratá.

**FEA'SI-BLE**, *a.* (L. *facio*) that may be done—*Mumkin, shudani, kardani, hon-hár<sup>h</sup>*—Sádhyá, sambhávani, hone ke yogya, śákya. [vyatá, śakyatá.]

**FEA'SI-BIL-ITY**, *n.* the state of being practicable—*Imkán, hon-hárí<sup>h</sup>*—Sádhyatá, sambhá-

**FEA'SI-BIL-NESS**, *n.* practicability—*Imkán, hon-hárí<sup>h</sup>*—Sambhávayatá, śakyatá, sádhyatá.

**FEA'SI-BLY**, *ad.* practicably—*Hon-hárí se<sup>h</sup>, 'amalan*—Sádhyatá se, śakyatápurvak.

**FEAST**, *n.* (L. *festum*) a sumptuous entertainment, something delicious to the palate, a ceremony of rejoicing, a festival; *v.* to eat or entertain sumptuously, to delight, to pamper—*Ziyáfat, mihmání, dar'wat, ní'mat, koí lazíz shak, jashn, tewhár<sup>h</sup>*; *v. ziyáfat k., 'aish k., shádi k., khushí k., khush k., farhat bakhsná, náz-o-ní'mat se pálná*—Sambhojan, sahabhojan, jewanar, suswádúvatu, utsav, parv; *v. uttam bhojan k., utsav k., uttamáhar khiláná, satkár k., ánand d., tushť k., chhakkar khiláná, khilákar phuláná.*

**FEASTER**, *n.* one who feasts—*Ziyáfat k. w., khúb khiláne w., shikam-parast*—Jewanár k. w. wá karáne w., utsav k. w., uttam bhojan k. w. wá karáne w.

**FEAST'FUL**, *a.* festive, joyful, luxurious—*Ziyáfat, khush, maháziz, 'arizásh*—Utsavakári, utsav ká, ánandí, vilási, visbayáskat. [bhojan, utsav, chahal pahal, jewanár.]

**FEAST'ING**, *n.* an entertainment, a treat—*Ziyáfat, mihmání, náu-nosh, dar'wat*—Saha-

**FEAST'RITE**, *n.* custom observed at feasts—*Ziyáfat kí raam*—Utsav kí riti.

**FEAT**, *n.* (L. *factum*) an act, a deed, an exploit, a trick; *a.* ready, skilful, neat; *v.*

to form, to fashion—*Kār<sup>h</sup>, f'l. mahimm, kār-i-'astm, bāst-garī*; a. *laiyār, mustā'id, hosh-yār, mākīr, pākīzā*; v. *banānā<sup>h</sup>, shakl-d.*—*Kām, kārya, charitra, abdhutakarm, barā kām, natavidyā*; a. upasthit, prastut, chatur, gunī, suthrā, swachchha; v. *dāul d., garhnā* [—Suthrā se, nipunatō wā dakshatā se.

**FEATH'LY**, *ad.* neatly, dexterously—*Pāhīcagī khūbā yā safāī se, chāṭāki yā hosh-yārī se*.  
**FEATHER**, *n.* (S. *fyther*) the plume of birds, species, an ornament; v. to dress or cover with feathers, to enrich, to adorn—*Par, zāt, qism, zebāish, zināt, zewār, jauhar*; v. *par se dhānpnā, par-dār k., daulat-mand k., zināt d., ārasta k.*—*Pañkh, pakhnā, jāti, prakār, alākār, gahnā*; v. *pañkh se sañwārnā wā dhānpnā, sapaksh k., dhani k., dhanawān k., sañwārnā, sajānā, bhūshit k.*

**FEATH'ERED**, *a.* clothed or fitted with feathers, swift, winged, smoothed—*Par-dār, tez-rau, dūne-dār, paranda yā parand, chiknā<sup>h</sup>*—*Pakshayukt, pakshawān, śighragāmi, sapaksh, chikkan.* [kā, pañkhañh.

**FEATH'ER-LESS**, *a.* having no feathers—*Be-par-o-hāl, be-par*—*Pakshahin, binā pañkh*.  
**FEATH'ER-LY**, *a.* resembling a feather—*Pur sā*—*Pakshasadrī, pañkh sarikhā.*

**FEATH'ER-Y**, *a.* clothed or covered with feathers, resembling a feather—*Par-dār, par-numā, pur-sā*—*Pakshayukt, pakshatulya, pañkh sarikhā.*

**FEATH'ER-BED**, *n.* a bed stuffed with feathers—*Par kā bichhaunā*—*Pakshasāyyā, pañkh se bharā huā bichhaunā.* [parishkār k. w.

**FEATH'ER-DRIV-ER**, *n.* one who cleans feathers—*Par sāf k. w.*—*Pañkh ko jhārkar*.  
**FEAT'URE**, *n.* (L. *factum*) the cast or make of the face, a lineament—*Shakl, rukh, khatt-o-khāl, chikre kā ek hissā*—*Vadanākriti, vadanākār, mukharekhā, mukhā-vayav, mukharekhā, vadanarekhā, mukhalakshap, mukhachihñ.* [rekhdwān.

**FEAT'URED**, *a.* having features—*Shakl-dār, khatt-o-khāl-dār*—*Vadanākārawān, mukha-*  
**FEB'RILE**, **FE'BRILE**, *a.* (L. *febris*) pertaining to fever, indicating fever—*Tap-mansūb, tap-nisbat, tap-numā*—*Jwarasambandhī, jwarī, jwaraprakāśak, jwarasūchak.*

**FE-BRIF'IC**, *a.* tending to produce fever—*Tap paidū k. w., tap-āwar*—*Jwarakarak, jwarotpādak.*

**FE'BRI-FUGE**, *n.* a medicine to allay fever; a. having power to cure fever—*Tap-mār dawā, tap dār karne kī dawā*; a. *tap āram yā dūr k. w., tap-mār*—*Jwaraghna wā jwaranāśak aushadhī*; a. *jwarāntak, jwaranāśak, jwaraghna.* [mahinā<sup>h</sup>.

**FE'BRU-A-RY**, *n.* (L. *februus*) the second month in the year—*Angrezi baras kā dūsrā*  
**FE'BRU-A-TION**, *n.* purification—*Pāhīcagī, safāi*—*Parishkār, śodhan, śuddhi.*

**FE'CES**, *n. pl.* (L. *faeces*) dregs, excrement—*Kudūrat, mulā<sup>h</sup>, sithi<sup>h</sup>, ālāish, birāz*—*Mal, guh wā guh, vishīhā, vit.*

**FE'C-U-LENCE**, **FE'C-U-LEN-CY**, *n.* muddiness, sediment, lees, dregs—*Kudūrat, gilāzat, talchhat<sup>h</sup>, durd, ālāish*—*Samalatā, sithi, mal, uchchhisht, tirchhat, khūd, kāt.*

**FE'C-U-LENT**, *a.* foul, dreggy, muddy—*Mulā<sup>h</sup>, pur-kudūrat, ālāish se bharā huā, durd-dār, ālāda*—*Samal, malawān, sithi se bharā huā, kāt se bharā huā, malin wā malin, maladūshit, gadlā.*

**FE'C-UND**, *a.* (L. *fecundus*) fruitful—*Muvallid, bachcha-kash, kasīru-l-atfāl, bār-dār, musmir, bār-āwar, jaiyid*—*Byāti, abandhya, bahupraj, bahwapatyā, phalanti, phalawān, bahuphalad, urvarā.*

**FE-CUN'DATE**, *v.* to make fruitful or prolific—*Mewa-dār k., bār-āwar k., bār-dār k., zarkhez k., musmir k., sanagar k<sup>h</sup>, lachcha-kash k.*—*Bahuphalad k., phalanti wā urvarā k., abandhyā k.*

**FE-CUN-DĀ'TION**, *n.* act of making fruitful—*Musmir-sūti, meva-dār k., sanagart<sup>h</sup>, kasīru-l-atfāl k.*—*Saphalikarān, abandhikarān, phalawati wā urvarā k., bahwapatyakarān.*

**FE-CUN'DITY**, *n.* fruitfulness, prolificness—*Bār-dārī, bār-āwarī, zarkhez, bachcha-kashī, quwwat-i-taulid*—*Phalawattwa, phalotpādatatwa, sphiti, abandhyatā, janakatā, prasavan, santānotpādatatwa, prajānishrutā, bahwapatyatwa.*

**FED**, *p. t. and p. of feed*—*Fed kā māzi-mutluq aur māzi-ma'tūf'alai-hi yā f'l-i-ma'tūf*—*Feed kā sāmānyabhūt aur pūnakriyā wā pūrvakālikakriyā.*

**FED'YER-AL**, *a.* (L. *fedus*) pertaining to a league or contract—*'Ahd-mansūb, muta'al-liq-i-ittifāq, shartī, qarārī*—*Sandhivishayak, niyanaghatt.*

**FED'ER-ATE**, *a.* leagued, joined in confederacy—*'Ahd-o-paimān meñ sharik, muttafiq, hum-mashwacrat, meñ āhade meñ sharik*—*Sandhit, sañghātawān, sandhi meñ milā huā.*

**FED'ER-A-TIVE**, *a.* joining in league, uniting—*'Ahd-o-paimān meñ milāne w., ham-maslahat k. w., muttafiq k. w., mu'āhade meñ milāne w.*—*Sandhi meñ gāṭhne w., sandhit k. w., sāthe w.* [sāñt.

**FED-ER-A'TION**, *n.* a league—*'Ahd-o-paimān, mu'āhada, ittifāq*—*Sandhi, sañghāt, gūñ.*

**FEE**, *n.* (S. *feoh*) reward, recompense, payment, a tenure by which property is held; v. to reward, to pay, to bribe, to hire—*Iwaz, ajr, mazdūrī, miñnat-āna, jazā, ajūra, adā, denā<sup>h</sup>, patta<sup>h</sup>*; v. *ajr d., ajūra d., adā k., rishwat d., kirāye par rakhnā yā lenā*—*Pāritoshik, sūlk, vetan, chukāw, parisodhan, pattā*; v. *pāritoshik d., sūlk wā vetan d., chukānā, denā, ghūs d., akor d., bhāre par rakhnā wā lenā.*

FEE'FARM, *n.* tenure by which lands are held—*Pattā<sup>b</sup>, zamīn-dārī<sup>h</sup>.*

FEE'BLE, *a.* (Fr *foible*) weak, infirm—*Kam-zor, nā-tawān, nā-quwat, naqīh, za'if, be-ṭāb*—Nirbal, bahān, ṣithilabāl, sāktihiṇ. [natī, asāmārthya, bala-ṣaithilya.

FEE'BLENESS, *n.* weakness, infirmity—*Zu'f, nā-tawān, naqāhūt*—Nirbalatā, sāktihi-  
FEE'BLZ, *ad.* weakly, without strength—*Zu'f se, nā-tawānī se, naqāhūt se*—Nirbalatā  
se, asāmārthya se, sāktihiṇatā se.

FEE'BLE-MIND-ED, *a.* weak of mind—*Kam-aql*—Alpabuddhi.

FEE'D, *v.* (S. *fedan*) to supply with food, to take food, to nourish, to supply, to graze, to delight, to prey *p. t.* and *p. p.* FĒD—*Khurāk d., khānā<sup>b</sup>, parivarīsh k., zarūri chiz bāham pahūichānā, rosad pahūichānā, chugānā<sup>b</sup>, chugnā<sup>b</sup>, khush yā tar k., guz-rān yā shikār k.*—Khilīnā, khilīnā plānā, bhōjan d. āhār wā bhōjan k., pālā wā posnā, poshanā, bhārī k., bharnā, pūrā k., āvaśyak vastu pahūichānā, charānā, charnā, tūngnā, tūngnā, ānand d., thāndhā k., jupwānā, nibāhanā wā nirvāb k., jī ulānā.

FĒD, *n.* that which is eaten, act of eating—*Khurāk, khurdanī, dāna, sahza, khānā<sup>b</sup>, chārā<sup>b</sup>, khurdā*—Bhākshya, bhōjya, khādya vastu, to vastu khāī jīy, bhākshan, bhōjan k. [nadi yā pharnā jo dusrī nadi uā jhāl meī pānī pahūichāwē<sup>b</sup>, khāne w<sup>b</sup>.

FĒD'TR, *n.* one that feeds—*Khilāne w<sup>b</sup>, Philawan kār<sup>b</sup>, khilān<sup>b</sup>, muqīt, charwahā<sup>b</sup>,*

FĒD'ING, *n.* pastur—*Charah<sup>b</sup>.*

FĒEL, *v.* (S. *felan*) to perceive by the touch, to be affected, to have the sense of, to try, to experience *p. t.* and *p. p.* FĒLT—*Chhīnā<sup>b</sup>, lams ya muss k., muassar h., riqqat k., gam khūārī k., dīl se ma lām k., ma lām k., āmāna, imtihan k., pānā<sup>b</sup>*—Sparś k., tatōnā, tonā, tatolnā, karūnā k., upahat h., jānū, samajhnā, paraklūnā, parikshā k., anubhav k. [mass, marās—Sparśendriya, sparśajñān, sparś

FĒEL, *n.* the sense of feeling, the touch—*Quwat-i-lāmsa, ihsās, hiss, lams, lāmisa, lāmisa,*

FĒEL'TR, *n.* one that feels, horn of an insect—*Chhīne w<sup>b</sup>, tatōne w<sup>b</sup>, lāmīs, kīre-pa-tange ke sur par ek chhōtā sā sing jis se wah chhūtā aur tatoltā hai<sup>b</sup>*—Sparś k. w., kit ke mastak par ek chhōtā sā sing jis se wah sparś karta hai.

FĒEL'ING, *p. a.* expressive of sensibility, easily affected; *n.* the sense of touch, percep-tion, sensibility—*Riqqat yā dīl soī āhīr k. w., jald riqqat-angez muassar yā dīl-soī h. n. ; n. qūwat-i-lāmsa, hiss, ihsās, lams, lāmisa, riqqat, dīl-soī*—Karūnāprakāśak, māyāprakāśak, rasawan, bhāvīk, karūnā wā māya se sīghra drav jāne w. ; n. sparśendriya, sparśajñān, sparś, bodh, jñān, anukampā, karūnā

FĒEL'ING-LY, *ad.* in a feeling manner—*Riqqat yā dīl soī se*—Śāśas, sarāg, anukampā-puryak, aisi rīti se ki psmeh karūn utpanna ho.

FĒET, *pl.* of foot—*Aqlām, pair<sup>b</sup>*—Pāw, charan, pād

FĒET'LESS, *a.* being without feet—*Be-pair, be-paw*—Charanahīn, pādahīn.

FĒIGN, *fān, v. d. fingo* to invent, to relate falsely, to make a show of, to pretend—*Ijād k., ikhtirā<sup>b</sup> k., darog bagān k., libāsī banānā, taqlid k., bahānā k.*—Kalpanā k., bāndhnā, banānā, jomī, mithyā rachanā k., jhūthā varnan k., bhagal k., chhadma k.

FĒIGN'ED-LY, *ad.* in fiction, not truly—*Sākhṭagī se, darog se, bahāne se, haqiqat meī nahīn*—Mithyā, banawat se, asatya

FĒIGN'EDNESS, *n.* fiction, deceit—*Jhūth<sup>b</sup>, banawat<sup>b</sup>, chhāl<sup>b</sup>, kapāt<sup>b</sup>.*

FĒIGN'ER, *n.* one who feigns—*Ijād k. w., ikhtirā<sup>b</sup> k. w., darog bagān k. w., taqlid k. w., bahānā k. w., hila-bā, ma awar*—Kalpanak w., kapoti, jor jor kar kalne w., mithyā rachanā k. w., jhūthā varnan k. w., bhagal k. w., chhadma k. w.

FĒIGN'ING, *n.* a false appearance—*Libāsī-surat, hila-sāzi*—Bhagal, banawat kā bhes.

FĒIGN'ING-LY, *ad.* with false appearance—*Libāsī surat yā hila-sazi se*—Bhagal se, banā-wat ke bhes se.

FĒINT, *n.* a false appearance, a mock assault—*Hīla, bahānā, libāsī yā taqlidī-surat, naqlī yā jhūthā hamla*—Bhagal, banawat kā bhes, mithyākraman, mithyaghāt.

FE-LIC'ITATE, *r.* (L. *felice*) to make happy, to congratulate; *a.* made happy—*Khush k., mubārak-bād d. yā kahnā, mubārakī d. yā kuhnā ; a. khush kīyā gayā*—Hulsanā, ānandit k., māngalavad k., dusre kā māngal jīnkar uske sāth utsav k. ; a. hulsāyā wā bilsāyā gayā, ānandit kīyā gayā. [vād, abhivandan

FE-LIC'ITATION, *n.* congratulation—*Mubārakī, mubārak-bād*—Dhanyavād, māngalā-

FE-LIC'ITOUS, *a.* happy, prosperous—*Khush, khurram, baḥt-āwar, bahra-mand, iqbal-mand*—Paramānandit, paramasukhī, atikalyān, bhāgyawān.

FE-LIC'ITOUS-LY, *ad.* happily—*Khushi yā khurramī se*—Ānand se, sukh se.

FE-LIC'IT-ty, *n.* happiness, prosperity—*Khushi, farhat, khurramī, iqbal-mandī, baḥt-jārī*—Paramānand, paramasukhī, sukh, chain, samriddhī, samvridhī, sieya, sau-bhāgya.

FĒLINE, *a.* (L. *felis*) like a cat, pertaining to a cat—*Billī ke mānind, billī-nā<sup>b</sup>, billī-kā-sāb, billī ke mātā'allig, gurba-kho yā gurba-mānsūb*—Vairāl, billī ke sadris, mārjārīya, billī kā sambandhī. [rahm, durusht, wahshī—Nishthur, krūr, nirday, dārun, kattar.

FĒLL, *a.* (S.) cruel, inhuman, savage—*Sang-dīl, khūā-khwar, be-dard, be-tars, be-*



FELL'NESS, *n.* cruelty, savageness, fury—*Sang-dilā, be-rahmt, be-dardi, durushti, wah-shi-pan, qahr, qazab*—*Nishthuratā, nirdayatā, darunatā, krurātā, kattarpan, kop.*

FELL'LY, *ad.* cruelly, inhumanly, savagely—*Sang-dilā se, be-rahmt se, be-dardi yā be-tarā se, durushti se, wah-shi-pan se*—*Nishthuratā se, krurātā se, nirdayatā se, darunā-tāpūrvak, kattarpan se.*

FELL, *n.* (Ger. *fels*) a hill, a mountain—*Pahār<sup>h</sup>, pahār<sup>h</sup>.*

FELL, *n.* (S.) a skin, a hide—*Chamrā<sup>h</sup>, khāt<sup>h</sup>, chām<sup>h</sup>, charsā<sup>h</sup>.*

FELL'MON-GER, *n.* a dealer in hides—*Churm-farosh, chamār<sup>h</sup>*—*Charmakār, pašuchar-mavikretā, pašuncharmavyavasāyī.*

FELL, *v.* (S. *fyllan*) to knock or cut down—*Girā d. yā kāt-dālū<sup>h</sup>, mār-girānā yā kāt-*

FELL'ER, *n.* one who knocks or cuts down—*Mār-girānē yā kāt-girānē w<sup>h</sup>.*

FELL, *p. t. of fall*—*Fall kā māi-mullay*—*Fall kā sāmānyabhūt.*

FELLOE, FELL'Y, *n.* (S. *felya*) the outward part or rim of a wheel—*Chakkar kā*

*gher mehrā yā puttī<sup>h</sup>.*

FELL'LOW, *n.* (G. *felag*) a companion, an associate, an equal, one like to another, a mean person, a privileged member of a college; *v.* to suit with, to match—*Ham-suhbatī, rafiq, sharik, ham-chashm, ham-sar, ham-joti, barābar, jawāb, sāni, mardak, ek madrasē kā aīs shakhs jisko wahān se kuchh wazīfē ke taur par milā kartā hai; v. milānā<sup>h</sup>, jor tayā-ke milānā<sup>h</sup>, barābar k*—*Sāthī, sāngī, sahavarti, samavayask, tulypadasth, sajāti, yugmak, jorā, dusrā, jorī, goiyān, pallā, jor, mānavak, manush-yak, vidyālay meñ wah jan ki jisko wahān se kuchh milā kartā hai, vidyālay meñ lābhālābhābhāgi.*

FELL'LOW-SHIP, *n.* companionship, association, partnership, frequency of intercourse, social pleasure, establishment in a college—*Suhbat, uns. unsat, ittifaq, sharakat, ikhtilat, āmad-raft yā rāh-raht hī kasrat, yār-bāshī, 'aish-iskrat, madrasē meñ wazīfē-dārī*—*Sāth, sāng, sājhā, bahut āwāgachchha āwājahi wā ānā jānī, vilās, utsāh, vidyālay meñ āvabhāgitwa vritti wā lābhālābhābhāgitwa.*

FELL'LOW-LIKE, FELL'LOW-LY, *a.* like a companion—*Ham-suhbat yā ham-chashm ke mā-nind, rafiq sā*—*Sahavarti ke sadris, sāngī wā sāthī ke sadris.*

FELL'LOW-CITIZEN, *n.* one who belongs to the same city or state—*Ham-shahī, ham-watan*—*Ekanagarasth, ekapuravasi, ekadeśī, sahadeśī.*

FELL'LOW-COMMONER, *n.* one who has the same right of common, a commoner at a university who dines with the fellows—*Wah shakhs jo dūsrē ke sāth moidān kā haqq barābar rukhtā hai, wah talib-i-ilm jo madrasē meñ ustādān ke sāng khāna khātā hai*—*Sarvasāmānyabhūmi kā samānādhikārī, rajavidyālay meñ achāryagan ke sāth bhōjan k. w.*

FELL'LOW-COUNSELLOR, *n.* a member of the same council—*Ham-mashwarat-khāna, ek-hi jagah kā mushir, ham-mushir*—*Sahamanti, samasachiv*

FELL'LOW-CREATURE, *n.* one who has the same creator—*Ham-khūlqat, ham-khūlq, ham-jins*—*Samānajatī, sajāti, samajātīya, sajātīya.*

FELL'LOW-FEELING, *n.* sympathy, joint interest—*Ham-sozī, ham-gamī, ham-dardī, sharakat, ham-gurazī*—*Samaduhkhasukhatwa, samaduhkatwa, anukampā, karūnā, sājhā, sāhuāg, sahasambandh, sahanūrag.* {—*Samānsī, samānsahārī, samādhikārī.*

FELL'LOW-HEIR, *n.* a partner of the same inheritance, a coheir—*Ham-wāris, ham-mirās*

FELL'LOW-HELPER, *n.* one who concurs or helps in the same business—*Ek-hi kām meñ madad-gār*—*Sahakārī, ek hī kām meñ sahakārī.*

FELL'LOW-LABOURER, *n.* one who labours in the same business or design—*Ham-mīk-nat, ham-mushq, ham-mashagqat, ek-hi kām yā mansibē meñ mashuqqat k. w.*—*Ek hī kām wā upay meñ sram k. w., sahakarmi, ekakarmakārī.*

FELL'LOW-MEMBER, *n.* a member of the same body or society—*Ham-jam'at, ham-majlis*—*Sahamandālī, sahasamāj.* {*Sahavyavasāyī, ekhī vyāpār k. w.*

FELL'LOW-MINISTER, *n.* one who serves the same office—*Ham-khidmat, ham-pesha*—*FELL'LOW-PÉER, n.* one who enjoys the same privileges of nobility—*Jo shakhs amīrōn ke haqq dūsrē ke barābar rukhtā hai*—*Jo jan kulmōn ke adhikār dūsrē ke tulya rakhtā hai.* {*na*—*Ekakāristhāyī, sahayandi, sāthī bāndhu.*

FELL'LOW-PRISONER, *n.* one confined in the same prison—*Ham-zindān, ham-qaid khā-*

FELL'LOW-SCHOLAR, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahachhātra, sahasishya.*

FELL'LOW-SERVANT, *n.* one who serves the same master—*Ek-hi āgū kā naukār, ham-khidmat, ham-pesha*—*Sahadās, ekaprabhusevak, sahasavak, sahabhritya.*

FELL'LOW-SOLDIER, *n.* one who fights under the same commander—*Ham-fauj, ham-lashkar, ek-hi sar-dār ke zer tayne w*—*Sahayoddhā, sahasanya*

FELL'LOW-STUDENT, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—*Sahādhyāyī, sahapāthak, sahachhātra.*

FELL'LOW-SUBJECT, *n.* one who lives under the same government—*Ham-saltanat, ek-hi amal-dārī ki rā'iyat*—*Ekarājabbhakt, ekarājādhin, ekarājyavāsī.*

- FEL-LOW-SŪ'FER-ER**, *n.* one who shares in the same evils—*Ham-dard, ham-azār, ham-safr*—Sahadukhi, salabhogi, samadukhabhāgi. {gāmi, sahapathik.
- FEL-LOW-TRĀV'EL-LER**, *n.* one who travels in company with another—*Ham-rāh*—Saha-
- FEL-LOW-WŌRK'ER**, *n.* one employed in the same occupation or design—*Ham-peśā, ham-khidmat*—Sahakarmi, sahakār, ekakarmakāri.
- FEL-LOW WRIT'ER**, *n.* one who writes at the same time or on the same subject—*Ek-hi waqt yā ek hī mazmūn par likhne w.*—*Ek hī samay wā vishay meñ likhne w.*
- FEL'ON**, *n.* (Fr.) one guilty of felony; *a.* cruel, fierce, malignant, traitorous—*Jo shakhs aise jurm kā gunah-gār hotā hai jiske liye uskā māl zabt kar-liyā-jātā-hai*; *a.* sañg-dil, be-rahm, durusht, kina-war, bad-andesh, bad-khuvāh, dagā-bāz be-wafā, pādshāh-dushman—*Aisā aparādhi ki rājā uskā dhan har le, mahāpātaki, mahā-parādhi*; *n.* nishthur, krur, kaṭṭar, dārup, dweshī, dābi, drohi, ahit, rājdrohi.
- FEL'NI-ous**, *a.* wicked, malicious, perfidious—*Zabūn, shavir, kina-war, bad-andesh, dagā-bāz, riyā-bāz*—*Dusht, durāchārī, ātāṭiyī, dweshī, drohabuddhi, kapātī, chhali.*
- FEL'NI-ous-LY** *ad.* in a felonious manner—*Sharāratan, bā-bad-zātī, fāsīdāna*—*Dushtatā se, drohabuddhi se, dushtamatipūrvak.*
- FEL'ONY**, *n.* a crime which incurs the forfeiture of life or property, a capital crime, an enormous crime—*Jurm qābil qatl yā zabt-i-māl ke, jurm-i-wājibu-l-qatl, jurm-i-kabīra, jurm-i-shadīd, jurm-i-sangīn*—*Prānadand wā sarvadhanadand ke yogya aparādhi, badhudand ke yogya pātak, mahāpātak, mahāpāp, mahāparādhi.*
- FELT**, *p. t.* and *p. p.* of *feel*—*Feel kā māzi-mutlaq aur māzi-mat'if-alai-hi yā fl-i-mat'if*—*Feel kā sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.*
- FELT**, *n.* (S.) cloth or stuff made without weaving; *v.* to unite without weaving—*Ek kaprā jaise kambal yā puttā jo binā binne ke dāb-kar banāyā jātā hai*; *v.* binā binne ke dāb-kar kaprā sū binānā<sup>h</sup>, kambal yā puttā binānā<sup>h</sup>.
- FELT'ER**, *v.* to clot together like felt—*Dāb-kar jumānā aur binnā nahīn<sup>h</sup>.*
- FELT'MĀK-ER**, *n.* one who makes felt—*Jo kaprā dāb-kar banātā hai aur bintā nahīn<sup>h</sup>.*
- FEL'ŪC'CA**, *n.* (It.) a small open boat—*Ek chhotī khulī boat<sup>h</sup>.*
- FEMALE**, *n.* (L. *femina*) one of the sex that brings forth young; *a.* not male—*Māda, mādina, mādīn*; *a.* māda, zanāna—*Strī, nārī, manushi, vanitājātī*; *a.* strain, strisambandhi. [vanitādharm.
- FEM-I-NĀL'I-TY**, *n.* the female nature—*'Aurat kī khāssiyat, zanānī-strat*—*Nārīdharm,*
- FEM'I-NINE**, *a.* relating to females, soft, tender, delicate—*'Aurat, zanāna, 'aurat-numā, mucannas, mulām, nāzūn, nāzūk*—*Strain, strisambandhi, strīdharmā, kōmal, mridu, sukumār, sūkūwar.* [strī, pativati, byāshī strī.
- FEME-CO-VE'RT**, *n.* a married woman—*Shauhar-dār, byāshī 'aurat*—*Sohāgan, vivāhitā*
- FEM'O-RAL**, *a.* (L. *femur*) belonging to the thigh—*Rānī, jānghī<sup>h</sup>, jāngh ke mutā'alliq*—*Jāngh kī, jānghasambandhi.*
- FENN**, *n.* (S. *fenn*) a marsh, a bog—*Daldul<sup>h</sup>, jhābur<sup>h</sup>, pank yā pānk<sup>h</sup>, dhasan<sup>h</sup>.*
- FEN'NY**, *a.* marshy, boggy—*Daldul<sup>h</sup>, jhāburī<sup>h</sup>, pank yā pānk se bharā huā<sup>h</sup>.*
- FENCE**, *n.* (L. *defendo*) guard, inclosure, a hedge, the art of fencing, skill in defence; *v.* to guard, to inclose, to fortify, to practise fencing—*Muhāfazat, ihāta, parda, chār-dinārī, panāh, ihāta-bandī, lakrī-bāzī, hathiyār-bāzī*; *v.* muhā-fuzat k., himāyat k., ihāta banānā, mazbūt k., hathiyār-bāzī k., lakrī-bāzī yā pate-bāzī k.—*Bachāw, rakshā, ār, ot, gherā, bhitti, tatti, berā, tatrī, thathrā, gherā bandw, lakrī phenknā, patā jhānā*; *v.* ār k., bachāw k., ghernā, rūndhnā, porhā k., patā jhānā, lakrī phenknā, lakrī yā pate se larnā. [k. w.
- FENCE'FUL**, *a.* affording protection—*Panāh-baksh, hifāzat-baksh*—*Rakshākar, bachāw*
- FENCE'LESS**, *a.* without inclosure, open—*Be-ihāta, be-parda, khulā<sup>h</sup>*—*Binā gherā, bin ār, binā tatre tatti wā thathre kī, anāvrit.*
- FEN'QER**, *n.* one who practises fencing—*Lakrī-bāz, hathiyār-bāz, pate-bāzī sikhāne w.*—*Lakrī phenko w., patā jhārne w., lakrī wā pate kī jhārnā sikhāne w.* {shaniya.
- FEN'QI-BLE**, *a.* capable of defence—*Bachāye jāne ke qābil, mukminu-l-hifāzat*—*Rak-*
- FEN'QING**, *n.* the art of defence by weapons—*Hathiyār-bāzī, lakrī-bāzī, pate-bāzī*—*Patā jhārnā, lakrī phenknā.*
- FEN'QING-MĀS-TER**, *n.* a teacher of fencing—*Lakrī-bāzī pate-bāzī yā hathiyār-bāzī kī ustād*—*Patait, lakrī patā banethī wā hathiyār se larnā sikhāne w., āyudhavidyopa-desak, yashṭikrīrāsikshak.*
- FEN'QING-SCHŌOL**, *n.* a school where fencing is taught—*Akhārā<sup>h</sup>.*
- FEND**, *v.* to keep off, to shut out, to dispute—*Mauqūf rakhnā, bāz rakhnā, bahs k.*—*Nivāran k., dūr k. wā rakhnā, roknā, ārnā, vād k., kathani k.*
- FEND'ER**, *n.* a utensil placed before the fire—*Ātash-khāne kī sāmne kī ār jo dhāt kī dānī rakhtī hai*—*Āngārōn ke rokne ke nimitta dhātu kī ār, āg kī jwālā wā chingārī-yōn ke rokne ke nimitta dhātu kī ār, āngārāvārānī, āngārāvarodhak.*
- FEN-ER-ĀTION**, *n.* (L. *fenus*) usury—*Byāj-khorī, sūd-khorī, sūd-nā-jāis*—*Kusid, adhik byāj khānā, adhik byāj.*

FE-NĒSTRAL, *a.* (L. *fenestra*) belonging to windows—*Khirkizyon ke muta'alliq*—*Khirkizyon ká, khirkizyon ká sambandhi*.

FĒN'NEL, *n.* (S. *fenol*) a plant—*Ek paudhá<sup>b</sup>, ek chhotá per<sup>b</sup>*.

FEOD, *fud.* See FEUD.

FĒOFF, *v.* (L. *fidēs*) to put in possession, to invest with right—*Qabza-o-dakhl d., mustahiq k.*—Kshetrádhikár samarpán k., bhūmi ká adhikár d., adhikári k., adhikár se sampanna k. [*pāne w.*—Bhūmi ká adhikár pāne w., bhūswattwabhogi.

FĒOF-FĒE', *n.* one put in possession—*Jāgir dār, aima-dār, ta'alluqa dār, qabza-o-dakhl FĒOF-FER, FĒOF-ROB, n.* one who feoffs—*Jāgir-bakhsh, qabza-o-dakhl d. w., mustahiq k. w.*—Bhūmi ká adhikár d. w., bhūswattwadātá, adhikárasamarpak.

FĒOFF'MENT, *n.* the act of granting possession—*Jāgir-bakhsh, qabza-o-dakhl diht, istih-qāq diht*—Bhūdán, bhūmiyadhikárasamarpán, bhūmi ke adhikár ká dená.

FĒ-RA'(CIOUS, *a.* (L. *fero*) fruitful—*Bār-dār, meva-dār, zar-khez, sanagar<sup>b</sup>*—Phalad, phalawati, phaladīyak, urvará. [*bahuphalotpádatwa, urvarátwa.*

FE-RĀQ'I-TY, *n.* fruitfulness, fertility—*Bār-dār, sanagar<sup>b</sup>, zar-khez*—Phalawattwa.

FĒ'RAL, *a.* (L. *feralia*) funereal, mournful—*Tudfin-mansūb, janāza-mansūb, gumgin, magmūm, māmūm*—Smāśānik, mṛityusambandhi, śokasāchak, vilāpi.

FĒR-E-TO-RY, *n.* (L. *feretrum*) a place for a bier—*Janāza-gāh, tabūt-gāh, janāza yā tabūt rakhne kī jagah*—Śivikāsthān, śavavāhanasthān, śavavāhan wā śivikā rakhne ká sthān. [*dinon ke muta'alliq*—Tewhár ke dinon wā sīdhārap dinon ká sambandhi.

FĒRI-AL, *a.* (L. *feriē*) pertaining to holidays or to common days—*Tewhár yā ām*

FE-RI-Ā'TION, *n.* the act of keeping holiday—*Tā'til mānná, tewhár yā parab ke din ko mānná*—Tewhár wā parvadvivas ko mānná. [*Jaṅgali, paṣūsil, banailā, kaṭṭar.*

FĒ'RINE, *a.* (L. *fera*) wild, savage—*Wahshī, dārinā ya daranda, bahāim-sirat*

FE-RINE'NESS, *n.* wildness, savageness—*Wahshat, bahāim-sirati*—Jaṅglā, jaṅgalipan, banailāpan, paṣūsilāti.

FĒR'I TY, *n.* cruelty, barbarity, wildness—*Saṅg-dilī, bahāim-sirati, be-rahmī, durushtī, wahshat*—Nishāhurāt, kṛurāt, kṛurāchātwa, paṣūt, paṣūsilāt, jaṅgalipan.

FER-MENT', *v.* (L. *ferreo*) to excite internal motion, to work, to effervesce—*Josh de-kar uthāná, josh ke sath uthna, josh khāná, khamir k.*—Ubbāná. ubbākar uthāná. ubāl khāná, ubāl ke sath uthnā, phāṇphāná, [*pūk, tañtī, bakherā tātī.*

FĒRMENT, *n.* internal motion, tumult, yeast—*Josh, haṅgāma, bolwā<sup>b</sup>, khamir*—Ubbāl,

FĒR-MEN-Ā'TION, *n.* an internal motion of the small particles of a mixed body—*Josh, takhmīr, autāw yā auṭāw<sup>b</sup>*—Ubbāl, pūk, phāṇphāw.

FER-MĒNT-A-TIVE, *a.* causing fermentation—*Josh-ācar, khamir-sāz, mukhammir*—Ubbāl k. w., phāṇphā d. w., autāne w., autne w.

FĒRN, *n.* (S. *ferm*) a plant—*Ek paudhá yā chhotá per<sup>b</sup>*.

FĒRN'y, *a.* overgrown with fern—*Farn nām ek paudhe yā chhote per se bhavā huā<sup>b</sup>*.

FE-RŌ'CIOUS, *a.* (L. *ferox*) fierce, savage—*Karakhtī, khūn-khwār, darinda yā daran-da, wahshī, bahāim-sirat*—Kaṭṭar, nishāhur, atikrūr, jaṅgali, paṣūsil, banailā.

FE-RŌ'CIOUS-IV, *ad.* in a savage manner—*Karakhtī se, khūn-khwārī se, wahshat se, bahāim-sirati se*—Kaṭṭarpan se, paṣūsilātī se, atikrūrātī se.

FE-RŌ'CIOUS-NESS, *n.* fierceness, savageness—*Karakhtī, khūn-khwārī, be-dardī, saṅg-dilī, wahshat*—Atikrūrātī, raudratī, kaṭṭarpan, jaṅgalipan, paṣūsilātī.

FE-RŌQ'I-TY, *n.* fierceness, savageness—*Karakhtī, be dardī, saṅg-dilī, khūn-khwārī, wahshat*—Raudratī, atikrūrātī, kaṭṭarpan, jaṅgalipan, paṣūsilātī.

FĒR'REOUS, *a.* (L. *ferrum*) pertaining to iron, like iron, made of iron—*Lohe ke muta'alliq, āhan sá, āhaní, āhan ká banā huā*—Lauha, lohe ká sambandhi, lohe ke sadriś, lohe ká banā huā.

FE-RŪ'GI-NOUS, FĒR-RU-ĠIN'E-ous, *a.* partaking of iron, containing particles of iron—*Āhan-sifut, āhan-dār, āhan-āmez*—Lohavisisht, lohamay.

FĒR'RULE, *n.* a metal ring to keep from cracking—*Chhallā mūdārī yā kari jo láthi wāgaira kīst chīs meñ pahinā dete hain tā kī wah phate nahin*—Chhallā mūdārī wā kari jo láthī ádi kīst vastu meñ dál dete hain jismeñ wah tarkar na.

FĒR'RET, *n.* (L. *rierra*) an animal of the weasel kind; *v.* to drive out of lurking places—*Neval kē ek qiam*; *v. kamūn-gāh se nikāl-d.*—Newāl wā neurā kī ek jāti; *v. lukne wā dhukne kī jagah se bāhar kar d.*

FĒR'RY, *v.* (S. *farān*) to carry or pass over water in a boat; *n.* the place where a boat passes over water—*Nāw par par utārnā yā utarnā*; *n. guzar-gāh, mā'bar, ghās<sup>b</sup>*—*n. Utārā.*

FĒR'RY-BŌAT, *n.* a boat for conveying passengers—*Guzāre kī nāw*—*Utāre kī nāw.*

FĒR'RY-MAN, *n.* one who keeps a ferry—*Ghāt-mānjht<sup>b</sup> guzar-bān, mallāh*—*Kewat.*

FĒR'TILE, *a.* (L. *fero*) fruitful, abundant—*Zar-khez, zar-rez, jaiyid, sar-sahz, paidāishi, mā'mūr*—Urvará, bahuphalad, bahuphalotpádek, upjāti, phalawán, bhará, pūrā, prachur, vipal. [*pádatwa, phalawattwa.*

FĒR'TILE-NESS, *n.* fruitfulness, fecundity—*Zar-khez, sanagar<sup>b</sup>*—Urvarátwa, bahuphalot-

**FER-TIL'-TY**, *n.* fruitfulness, abundance—*Zar-khezī, sangari<sup>h</sup>, ma'mūrī*—Phalawat-twa, nivrātwa, bahuphalotpādakatwa, bāhulya, prachuratwa.

**FER-TIL-IZE**, *v.* to make fruitful—*Zar-khez k., jāyid k., sangar k.<sup>h</sup>*—Urvarā k., bahuphalotpādak k., upjāu k. [—*Larkōi ko hatheli par mārne ki ek lakri<sup>h</sup>*.

**FER-U-LA, FER'ULE**, *n.* (*L. ferula*) an instrument for punishing children on the hand  
**FER'VENT**, *a.* (*L. ferreo*) hot, boiling, vehement, ardent, earnest—*Garm, josh khayā-huā, tez, tund, dil-soz, sar-garm, shaugīn, mushtāq*—Ushna, tapt, khaultā huā, ubaltā huā, vyagra, uchchana, utsuk, atyanurāgi, anurakt.

**FER'VEN-CY**, *n.* heat of mind, ardour, zeal—*Dil-garmī, dil-sozī, sar-garmī, shaug, dil-dihī*—Uttāp, ugratā, autsukya, chittāsakti, utsāh, atyanurāg

**FER'VENT-LY**, *ad.* ardently, vehemently, eagerly—*Sar-garmī se, tezi yā tundi se, dil-sozī se, shaug se, dil-dihī se*—Uttāp se, uchchandatā se, vyagratāpūrvak, utsāh se, chittāsakti se, atī anurāg se. [datā, utsāh, chittāsakti, atyanurāg.

**FER'VENT-NESS**, *n.* ardour, zeal—*Sar-garmī, dil-sozī, dil-dihī, shaug*—Uttāp, uchchand-  
**FER'VID**, *a.* hot, burning, vehement—*Garm, jaltā-huā<sup>h</sup>, tez, tund*—Uttapt, ushna, bartā huā, vyagra, prachand, uchchand.

**FER'VID-NESS**, *n.* ardour of mind, zeal—*Dil-garmī, dil-sozī, sar-garmī, tapāk, shaug*—Uttāp, uchchandatā, chittāsakti, atyanurāg, utsāh.

**FER'VOUR**, *n.* heat, warmth, zeal, ardour—*Harārāt, garmī, sar-garmī, tapāk, shaug, dil-sozī*—Ushnatā, uttāp, utsāh, atyanurāg, chittāsakti.

**FES'CEN-NINE**, *n.* (*L. Fescennia*) a licentious song; *a.* licentious—*Nā-shāista git : a. be-zabt, be-lagām, karām-kār, shokh*—Phīchar git; *a.* atyāchārī, kāmāchārī, lampat.

**FES'CUE**, *n.* (*L. festuca*) a small wire to point out the letters to children learning to read—*Parhne ke waqt layton ko harf dekhāne ke liye ek chhotā tār*—Jo larke parhā sikhate hain unko akshar batāne ke munittā ek chhotā tār.

**FES'TAL**, *a.* (*L. festum*) pertaining to a feast, joyous, gay, mirthful—*Tewhārī<sup>h</sup>, ziyā-fatī, khush, khurram, masrūr, bashshāsh, mahzūz*—Parvasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hrishtachitta

**FES'TI-VAL**, *a.* pertaining to a feast, joyous, mirthful; *n.* a time of feasting and joy—*Tewhārī<sup>h</sup>, masrūr, mahzūz, khurram*; *n.* ziyāfat aur khush-kā waqt, ten-hār<sup>h</sup>—Utsavasambandhī, ānandī, prasannachitta, mudit, ullāsīt, hrishtachitta, *n.* salaahojan aur ānand kā kāl, utsavakāl, parvakāl.

**FESTIVE**, *a.* relating to a feast, joyous, gay—*Tewhārī<sup>h</sup>, khurram, khush, mahzūz, masrūr*—Utsavasambandhī, hrishtachitta, prasannachitta, mudit, ānandī.

**FESTIV'-TY**, *n.* social joy, gaiety, mirth—*Jashn, 'aish'-ishrat, khushī, khurramī, bashshāshāt*—Mahotsav, samutsav, ānand, ānand, harsh.

**FESTER**, *v.* to rankle, to corrupt—*Ghām paknā<sup>h</sup>, sarnā<sup>h</sup>*. qarha h.

**FES-TOON**, *n.* (*F. feston*) an ornament in the form of a wreath—*Mālī yā hār ki sūrat ek qism ki zabāsh jo gharon aur 'imāraton men banāte hain*—Mālā ke ākār jo kuchh bhūshanārth giron mein khodkar banāte hain.

**FESTU-CINE**, *a.* (*L. festuca*) of a straw-colour between green and yellow—*Tinke khar yā ghās ke rang kā hare aur pīle ke bich nuā<sup>h</sup>*.

**FES-TU'OUS**, *a.* formed of straw—*Ghās yā khar kā banā huā<sup>h</sup>*.

**FET'CH**, *v.* (*S. ferreo*) to go and bring, to bring, to draw to reach—*Jā-kar lānā<sup>h</sup>, le-kar-ānā<sup>h</sup>, le-ānā<sup>h</sup>, pahunchānā<sup>h</sup>, lānā<sup>h</sup>, khūch-lānā<sup>h</sup>, pahunchnā yā jānā<sup>h</sup>*.

**FET'CH**, *n.* (*S. facere*) a trick, an artifice—*Fitrat, faan-o-jarab, hila, makt, mār-pech, hikat*—Dhokhā, chhal, kapāt, vyāj, vyapades

**FET'ID**, *a.* (*L. fetio*) having a strong and offensive smell, rancid—*Bad-bū-dār, muta-ajhīn, gandā<sup>h</sup>*—Durgandhī, sajā, gandhālī.

**FET'OR**, *n.* a strong and offensive smell—*Bad hā*—Durgandh, kutsitagandh

**FET'LOCK**, *n.* (*fet, lock*) a lock of hair that grows behind the pastern joints of horses—*Ghoroā ke thewne ki pehli or kā bāl<sup>h</sup>*.

**FET'TER**, *n.* (*S. fater*) a chain for the feet; *v.* to bind, to enchain, to tie—*Beṛī<sup>h</sup>, pāi-karē<sup>h</sup>, v. bāndhnā<sup>h</sup>, beṛī dānā<sup>h</sup>, pāi-karē bharnā<sup>h</sup>, atkānā<sup>h</sup>*.

**FET'TER-LESS**, *a.* free from restraint—*Be-zanjir-i-pā, āzād, quir-pāe band*—Bin beṛī kā, bin atkāw kā, mukt, chhutṭā.

**FET'US**, *n.* (*L.*) an animal yet in the womb, any thing unborn—*Jo bachcha pet mein rahātā hai<sup>h</sup>, jo chiz paida na hui ho*—Garbh, garbhasthabālāk, jo vastu utpanna na bhāi ho.

**FEC'D**, *n.* (*S. fehthe*) a deadly quarrel—*Jī-mār jhagrā<sup>h</sup>, bakherā<sup>h</sup>, jhagrā<sup>h</sup>*.

**FEC'D**, *n.* (*L. fides*) a right to land on condition of military service—*Zamīn-dāri us short par ki agar saltanat ke mālīk ko kisi se jang karnā pare to us waqt zamīn-dār uski kumak kare aur uski taraf se lare*—Bhūmī kā adhikār is sandhī wā niyam par ki jo bhūswāmī ko kisi se yuddh karnā parai to jo bhūmī pātā hai wah apne bhū-swāmī kā sāth de

**FEU'DAL**, *a.* pertaining to feuds, relating to tenures by military service—*Aisi zamīn-*

*dārī ke mutā'alliq jo is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski kumak kare aur uski taraf se tare*—Aisi bhūmī ke adbhikār kē sambandhī jo is niyam wā sandhī par milī hai ki yadi bhūpatī ko kisi se yuddh karnā parai to jo bhūmī patī hai wah apne bhūpatī kī sāth de.

FEŪ'DAL-ISM, *n.* the feudal system—*Wah band-o-bast jismēn zamīn-dārī is shart par milī hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski taraf se tare*—Wah vyavasthā jismēn bhūmī is niyam par milī hai ki yadi bhūpatī ko kisi se larnā parai to jo jan bhūmī patī hai wah apne bhūpatī kī sāth de.

FEŪ'DĀL'I-TY, *n.* feudal form or constitution—[*Iske upar ke lafz kī mu'ānā dekho*—Purvagat śabd kī arth dekho.] [trādhikārī.

FEŪ'DA-RY, *a.* holding land of a superior—*Jāgīr-dār, patte-dār*—Bhūswāmyadhinakshet-

FEŪ'DA-TA-RY, FEŪ'DA-TO-RY, *n.* one who holds land on condition of military service—*Wah zamīn-dār jo aisi shart par zamīn patī hai ki agar saltanat ke mālīk ko kisi se jang karnā ho to us waqt wah zamīn-dār uski taraf se tare*—Wah kehetrādhikārī jo is niyam wā sandhī se bhūmī patī hai ki yadi bhūpatī ko kisi se larnā parai to wah uskī sāth de.

FEŪ'DIST, *n.* a writer on feuds or tenures—*Jāgīr-nawīs, jo shakhs jāgīrōn kī bayān likhtā hai*—Bhūswāmyadhinakshetra kī vivarapakārī wā yamān likhne w.

FEŪ'ILLE-MORTE, *n.* (Fr.) the colour of a faded leaf, a yellowish-brown colour—*Mushāye yā kumhlāye patte kī rang*<sup>h</sup>, *kuchh pālā bhavā rang*<sup>h</sup>.

FE'VEER, *n.* (L. *febris*) a disease characterized by quick pulse, increased heat and thirst; *v.* to put into a fever—*Bukhār, jar*<sup>h</sup>, *tap*<sup>h</sup>, *tāb, hummā*; *v.* *bukhār men dāl-d.*, *bukhār kar-d.*—Jwar. *tāp*: *v.* jwar wā tūp charhā d

FE'VEER-ISH, *a.* diseased with fever, tending to fever, hot, burning, inconstant—*Bukhār-girifta, bukhar-mālī, garm, sozān, be-qarār yā be-sabāt*—Jwarātūr, jwarapiit, ishajjwaragrast, jarasī, ushp, jaltā, asthūr [bhav.

FE'VEER-ISH-NESS, *n.* tendency to fever—*Bukhār-mālī, bukhar kī taraf māyalān*—Jwar-

FE'VEER-OUS, *a.* affected with fever—*Bukhar-girifta, tap-girifta*—Jwarapiit, jwaragrast,

FE'VEER-Y, *a.* diseased with fever—*Tap-girifta*—Jwaragrast. [jwarātūr.

FEW, *a.* (S. *fewa*) not many—*Chand. qalil*—Thorē

FEW'NESS, *n.* smallness of number—*Qillat, kamī*—Thorāī, alpatī.

FEWEL. See FUEL. [k., vāgdān k.

FI'ANCE, *v.* (L. *fido*) to betroth—*Byāh kī nishat k.*, *maṅgī k.*<sup>h</sup>,—Vivāh kī nubandhī

FI'AT, *n.* (L.) an order, a decree—*Hukm, fatwā*—Ājñā, ādeś, nideś.

FIB, *n.* (L. *fabula*) a lie, a falsehood, *v.* to tell lies, to speak falsely—*Jhūth*<sup>h</sup>, *jhūth bāt*; *v.* *jhūth bolnā*<sup>h</sup>, *jhūth kahnā*<sup>h</sup>.

FIBRE, *n.* (L. *fibra*) a small thread or string, a filament—*Patlā chhotā sūt yā patlī chhotī rassi*<sup>h</sup>, *khujhrā*<sup>h</sup>, *jhothrā*<sup>h</sup>, *tār*<sup>h</sup>, *āns*<sup>h</sup>, *resha, rag*

FIBRIL, *n.* a small fibre—*Bahut patlā sūt*<sup>h</sup>, *khujhra*<sup>h</sup>, *jhothra*<sup>h</sup>, *āns*<sup>h</sup>, *resha, rag*.

FI-BRIL'LOUS, *a.* relating to fibres—*Āns-ūālā*<sup>h</sup>, *sūt-ūālā*<sup>h</sup>, *āns yā sūt kā*<sup>h</sup>.

FIBROUS, *a.* composed of fibres—*Resha-dār, āns-dār, ragiā*—Jhothrilā, khujhrahā, tantri, tantumay, sūtri, sukshmaṁgīvisīht.

FICKLE, *a.* (S. *fiṣal*) changeable, inconstant, wavering, unsteady—*Mutalawwīn, mutazalzal, be-qarār, be-sabāt, nā-pāc-dār*—Asthiyī, asthūr, chānchal, ochhā, lol, adhīr, anavasthūt.

FICKLENESS, *n.* changeableness, inconstancy—*Nā-pāc-dārī, be-qarārī, be-sabātī, be-istiqlālī, talawwun*—Asthuratā, asthairyā, lolatī, chānchalatā, anavasthūtī.

FICK'LY, *ad.* without firmness or steadiness—*Be-istiqlālī yā be-sabātī se*—Asthinatī wā chānchalatā se, lolatī se.

FIC'TION, *n.* (L. *fiction*) the act of feigning or inventing, an invented story, a lie—*Lkhtirā yā iqād, naql-i sākhṭa, afsāna, darog*—Kalpanā, banāwat, banāī bāt yā jhūthī kahānī, jhūth.

FIC'TILE, *a.* moulded into form—*Daul men lāyā-huā*<sup>h</sup>, *danlīyāyā huā*<sup>h</sup>.

FIC'TITIOUS, *a.* counterfeit, false, imaginary, not real, not true, allegorical—*Taqīdī, jhūthā*<sup>h</sup>, *qiyāsī yā khayālī, haqīqī nahīn, naqlī, mukhtara', sākhṭa, tamsilī mutashābih majāzī yā mustā'ār*—Kritrim, banauī, ayathūthī, kalpit, asatya, mithyā, lāksanuk wā rūpakamay. [mūnth, banāwat se, kritrim wā kīlpanuk prakār se.

FIC'TITIOUS-LY, *ad.* falsely, counterfeitedly—*Darog se, sākhṭagi se, taqīdī se*—Jhūthī-

FIC'TITIOUS-NESS, *n.* feigned representation—*Sākhṭa bayān*—Banāī wā jorī hūī bāt, kalpit wā jhūthī bakhān.

FID'DLE, *n.* (S. *fithel*) a stringed instrument, a violin; *v.* to play on a fiddle—*Sārangi*<sup>h</sup>, *kīṅgī*<sup>h</sup>, *chikārā*<sup>h</sup>; *v.* *sārangi yā chikārā bajānā*<sup>h</sup>.

FID'DLER, *n.* one who plays on a fiddle—*Sārinda-nawāz, sārangi-nawāz*—Sārangi-yā.

FID'DLE-STICK, *n.* a bow used by a fiddler—*Mīzrāb, kamāncha*—Sārangi bajane kī dhanwī.

**FID'DLE-STRAIN**, *n.* the string of a fiddle—*Sārangi kā tār<sup>h</sup>*.

**FID'DLE-FAD'DLE**, *n.* trifles; *a.* trifling—*Wāhiyāt, nā-chiz bāteh, adnī-bāteh* : *a.* *khaṣif, nā-chiz, be-hūla*—*Dantakathā, vrithākathā, nīrarthak wā halki bāt*; *a.* *halkā, tuch-chha, trinapray*.

**FID'DLE-TY**, *n.* (*L. fides*) faithfulness, loyalty, honesty, veracity—*Diyānat, wafā-dārt, namak-halāt, fidwiyat, rāst-bāzi, sadūyat, imān-dāri, rūsti*—*Viśwastatā, driṣha-bhaktitwa, prabhūbhakti, satyaśilātā, dhārmikatwa, satyavādītwa*.

**FID'DUAL**, *a.* confident, undoubting—*Mutayyagqin, mu'taqid*—*Sthirapratyayi, driṣha-viśwas k. w., asandigdḥ*.

**FID'DUAL-LY**, *ad.* confidently, undoubtingly—*Yaqīnan, i'tiqād se, ba-qair shakk kiye hue*—*Drīh viśwās se, mīschay rūp se, bina sandeh kiye hue*.

**FID'DUAL-RY**, *a.* confident, undoubting, held in trust; *n.* one who holds in trust—*Mutayyagqin, mu'taqid, amanutan rakhā huā*; *n.* *amanūt-dār*—*Pratyayi, driṣh viśwās k. w., asandigdḥ, viśwās meṁ dhara hua, dharonhar dharā huā*; *n.* *dharonhariya*.

**FIDQEE**, **FID'GET**, *v.* (*Sw. fika*) to move about in fits and starts, to be restless—*Jham-jham-kar chalnā<sup>h</sup>, be-qarār chalnā, be-qarār h.*—*Chulbulanā, kalmalinā, chañchal h., asthir h.*

**FID'GET** *n.* irregular motion, restlessness—*Chulbulāhat<sup>h</sup>, kalmalāhat<sup>h</sup>*. [wān.

**FID'GET-Y**, *a.* restless, impatient—*Be-qarār, be-sabr*—*Chañchal, asthir, adhir, adhairya*.

**FIDEE**, *n.* (*L. fides*) an estate held on condition of military service—*Zamīn-dāri jo is shart par rakhi hai ki jis waqt sultānat ke mālūk ko kisi se larva paye us waqt zamīn-dār uski tarāf se hure*—*Bhūmī jo is niyam wā sandhi se mulki hai ki jisko mile wah yuddh ke samay meṁ bhūpati kā sāth de aur upakār karae*.

**FIELD**, *n.* (*S. field*) a piece of land enclosed for tillage or pasture, the ground of battle, space, compass, extent—*Khet<sup>h</sup>, jang gāh yā razm-gāh, mā'raka, maidān, wus'at, girāda, kushādagi, tūl*—*Kshetra, ranabhūmī wā yuddhakshetra, vistār, gherā, praṇṇā wā pasār, phailāv*. [kshetra wā ranabhūmī meṁ parā huā.

**FIELD'ED**, *a.* being in field of battle—*Jang-gāh yā razm-gāh meṁ parā huā*—*Yuddha-*

**FIELD'ED**, *n.* a bed for the field—*Khet par ke liye bichhānā<sup>h</sup>*.

**FIELD'FARE**, **FEL'TARE**, *n.* a bird—*Ek bhānt ke chiriyā<sup>h</sup>*.

**FIELD'MARSHAL**, *n.* the commander of an army, an officer of the highest military rank—*Sipah sālār, sab se barā lashkarī, 'nhda-dār*—*Senādhipati, senapati*.

**FIELD MŌUSE**, *n.* a mouse that lives in the fields—*Kheton kā chūhā<sup>h</sup>, chūhā jo kheton meṁ rakhi hai<sup>h</sup>*.

**FIELD'OFFICER**, *n.* an officer above the rank of captain—*Lashkarī 'nhda-dār jo kaptān se upar hotā hai*—*Wah jang juskā pad senā meṁ Kaptān ke upar hotā hai*.

**FIELD'PIECE**, *n.* a small cannon used in battle—*Ek chhoti top jo larāi meṁ kām āti hai*—*Ek kshudrāgnīyastā*.

**FIELD'PREACH-ER**, *n.* one who preaches in the open air—*Pādri jo khule maidān meṁ wa'z kartā hai*—*Dharmāśikshak jo khulī jagah meṁ dharmopadeś kartā hai*.

**FIELD'PREACH-ING**, *n.* the act of preaching in the open air—*Khule maidān meṁ wa'z k.*—*Khulī jagah meṁ dharmopadeś k*.

**FIELD'ROOM**, *n.* open space—*Khulī jagah<sup>h</sup>*.

**FIELD'SPORTS**, *n. pl.* shooting and hunting—*Maidān ke khel masalan saigādī aur shikār k.*—*Kheton ke khel jaise aher wā ākhet āh*.

**FIEND**, *n.* (*S. fiend*) a devilish enemy, the devil, an infernal being—*Dushman-i-jāni, shaitān, bhūt<sup>h</sup>*—*Jinnār vari, prānighatak śatru, piśāch, vetāl, danav, asur, daitya*.

**FIEND'FUL**, *a.* full of devilish practices—*Shaitānī 'māl se bhara huā*—*Piśāchi kāmōn se bhara huā*. [piśāchi, vaitālik.

**FIEND'ISH**, *a.* having the qualities of a fiend—*Shaitānī, shaitān-sūrat*—*Pisāchik*, **FIEND'ISH-NESS**, *n.* the quality of a fiend—*Shaitān-sūratī, shaitān-panā*—*Pisāchatwa, āsuratwa, rākshasatā, ātūdshtatā*. [rākshas wā asur ke sadriā.

**FIEND'LIKE**, *a.* resembling a fiend—*Shaitān ke mānind, shaitān-sūrat*—*Pisāchavat*.

**FIERCE**, *a.* (*L. ferox*) savage, ravenous, violent, furious, vehement—*Wahshī, bahām-sīrat, khūn-khūr, tund, qazab-nāk, sakht durusht yā atash-mizāj*—*Janguli wā kattār, atikrūr, vegawān tikshn wā tikshā, kopākul, kopajwalit, tivrā wā prachand*.

**FIERCE'LY**, *ad.* violently, furiously—*Tundi se, tezi se, qazab-nākī se*—*Krūrātā tikshnatā wā tivrātā se, mahā kop se*.

**FIERCE'NESS**, *n.* savageness, fury, violence—*Wahshat, durusht, khūn-khūrī, qazab, qahr, tundi yā tezi*—*Atikrūrātā, kattārpan, koponmattatā, kopajwalitwatā, tikshnatā, tivrātī, prachandatā*.

**FIER-Y**, *a.* consisting of fire, hot, vehement, ardent. See **FIPE**—*Ātashī, garm, ātash-mizāj, tund, dil-soz*—*Agnimay, ushū, uttapt, tikshna, prachand*.

**FIFE**, *n.* (*Fr. fife*) a small pipe or flute—*Nai, algūza*—*Murli, bānsī bānsuri wā bānsari*.

**FIFER**, *n.* one who plays on a fife—*Nai-nawāz*—*Vāṇśavādak, murliwālā, bānsī baja-waiyā*.

**FIFTH.** See under FIVE.

**FIG.** *n.* (L. *figus*) a tree and its fruit—*Anjir ká per<sup>h</sup>, anjir ká phal<sup>h</sup>.*

**FIG'LEAF.** *n.* the leaf of the fig-tree—*Anjir ke per ká patlá<sup>h</sup>.*

**FIGHT.** *fit.* *v.* (S. *fechtan*) to contend in battle, to war against, to combat, to strive, to struggle: *p. t.* and *p. p.* **FOUGHT**—*Jang k., maidán k., muqábala k., sor wárná, ján-jáhani k., jidd-o-jahd k.*—*Larái k., yuddh k., samná k., rokna; udyog k., chesh-tá k., háth pánw marná.*

**FIGHT.** *n.* a battle, a combat—*Jang, rasm, mujádala, larái<sup>h</sup>*—*Yuddh, samar, rap.*

**FIGHT'ER.** *n.* one who fights—*Jang-áwar, mubáriz, muhárib, larne w<sup>h</sup>.*—*Yoddhá, lajan-hár, yodhi.*

**FIGHT'ING.** *p. a.* fit for battle; *n.* contention—*Jang-áwar, jang yá larái ke láiq; n. larái<sup>h</sup>, jhagrá<sup>h</sup>*—*Yuddhakarmayogya, yuddhopayukt; n. tañtá, bakherá.*

**FIGMENT.** *n.* (L. *figo*) an invention—*Iktirá', naql-i-sákhta, naql-i-bátíl*—*Kalpita-kathá, kalpitavákyá, banái yá jori hui bát.*

**FIGURE.** *n.* (L. *figura*) form, shape, semblance, a statue, an image, eminence, splendour, a character denoting a number, a diagram, a type, a mode of speaking or writing; *v.* to form into any shape, to show by a resemblance, to adorn with figures, to imagine, to make figures, to be distinguished—*Shakl, sūrat, mushá'ahat yá shakhl, taswir sanam yá sūrat-i-az-sang, but, buzurg yá sar-farāzi, raunaq jalwa num-dāsh yá shaukat, 'adad raqam yá handasa, shakl-i-handasa yá naqsha, 'alāmat yá nā-shān, guft-gū yá takhír ká ek tariq yá muhāwara; v. sūrat banāna, but yá taswir se zá-hír k., sūraton se zināt d., qiyās yá khayāl k., munagqash k. yá shaklein banāna, mumtāz yá nām-war h.*—*Ákar wá ákriti, rūp, ábhās wá pratirūp, pratimá, mūrti, barái wá pratishthá, pratap wá mahátej, ank chitra wá kshetra, lakshan chihn wá líng, bolne ki ek visesh riti arthāt rūpak; v. kisi daul meñ láná, ákar banāna, pratimá wá chitra ke dwārā dikhāna, nānā chihn wá nānā chitra se alānkrit k., kalpanā k. wá sochanā, chitra pratimá wá ákar banāna, prasiddh visisht wá vikhyāt h.*

**FIG'U-RA-BLE.** *a.* capable of being formed—*Sūrat-pazir, mumkin-i-shakl*—*Kisi daul meñ laye jāne ke yogya, kisi ákar meñ āne wá banne ke yogya.* [se dikhāyá gayá.]

**FIG'U-RAL.** *a.* represented by figure—*Sūrat yá shakl se záhir kiya gayá*—*Ákar wá rūp*

**FIG'U-RATE.** *a.* having a determinate form—*Mushakkal, shakl-dār*—*Ákarāwán, sákar, mūrtimán wá ákaradhári.* [timán.]

**FIG'U-RAT-ED.** *a.* of a determinate form—*Mushakkal, shakl-dār*—*Ákarāwán, sákar, mūr-*

**FIG'U-RÁ'TION.** *n.* act of giving a certain form—*Sūrat-díhi, tashkíl, shakl banāna*—*Ákar-avidhān, rūpakarap.*

**FIG'U-RATIVE.** *a.* representing something else, typical, metaphorical, full of figures—*Kuchh aur hí záhir k. w., naql yá tamsil, rangin, majāzi murádi yá istilāht, pur-tam-sil*—*Vyāñjak, dwāhanit wá lākshanik, rūpak, rūpakamay.*

**FIG'U-RATIVE-LY.** *ad.* by a figure, not literally—*Tamsilan yá misálan, majāzan yá istilāhan*—*Rūpak se. vyāñjanāpūrvak wá lākshanik bhāv se.*

**FIG'URED.** *p. a.* adorned with figures—*Munagqash, musawwar, shaklon se árásta kiya huá*—*Nānāchitrālānkrit, chitrit, nānārekhlānkrit.*

**FIG'U-RIST.** *n.* one who makes figures—*Sūrat shakl but yá naqsha banāne w.*—*Ákar* [ká baná huá.]

**FI-LÁ'CEOUS.** *a.* (L. *filum*) consisting of threads, composed of threads—*Sūt<sup>h</sup>, sūt*

**FIL'A-MENT.** *n.* a slender thread, a fibre—*Patlá sūt<sup>h</sup>, resha, nas*—*Mahin dhagá wá tágá, khujhrá wá jhothrá, āns.*

**FIL'A-MÉNT'OUS.** *a.* like a slender thread—*Patle sūt sá<sup>h</sup>.*

**FIL'AN-DERS.** *n.* a disease in hawks—*Bāzon ki ek bimári*—*Syenapakshí ká ek rog.*

**FIL'BERT.** *n.* a species of hazel nut—*Finduq findaq yá bindaq*—*Anpákríti phal jis-ke bhitār suswádu gūdá rahtá hai.*

**FIL'CH.** *v.* to steal, to pilfer, to rob—*Chorāná<sup>h</sup>, urá-lená yá har-lená<sup>h</sup>, múná<sup>h</sup>.*

**FIL'CH'ER.** *n.* a thief, a petty robber—*Chor<sup>h</sup>, chotlá yá hath-lapak<sup>h</sup>.*

**FILE.** *n.* (L. *filum*) a line or wire on which papers are strung, a roll, a series, a line of soldiers; *v.* to string on a line or wire, to march in file—*Ek tár yá sikh jismeh kágaz natthi har-diye-játe-háin, shrist yá fard, qatár, sipáhiyon ki qatár yá saf; v. ek tár par natthi kar d<sup>h</sup>, shuwr-qatár chalná*—*Ek saláká wá tár jismeh lekhyapatra kram se natthi kar diye játe hain, parisankhyápatra, pañkti wá érepi, sainyasarepi; v. ek saláká wá tár meñ pironá, érepiyūh karke chalná.* [v. retná yá retiyāna<sup>h</sup>.]

**FILE.** *n.* (S. *fool*) an instrument for smoothing and polishing; *v.* to smooth—*Retí<sup>h</sup>, sūt*

**FILE'ING.** *n. pl.* particles rubbed off by a file—*Retne se jo chūr nikalte háin<sup>h</sup>, chūr yá*

**FILE'OUT-TER.** *n.* a maker of files—*Sohan-gar, retí-gar*—*Retí banāne w.* [retan<sup>h</sup>.]

**FILE-MOT.** See FEULLE-MORTE.

**FIL'IAL.** *a.* (L. *filius*) pertaining to a son or daughter, befitting a child—*Bete yá beti ke mutá'alliq, farāndi yá pisari*—*Putrasambandhi putrya putrya wá putrasam-bandhi, putrayogya wá putriyogya.*

**FILIAL-LY**, *ad.* as becomes a son or daughter—*Jaisi beṭi yā beṭi ko chāhiye<sup>h</sup>, faran-dāna, duṭhitarāna*—Putratvat, putratvat.

**FILIAL-TION**, *n.* the relation of a child to a father—*Bāp se beṭi yā beṭi ki nibat*—Putratwa, suṭatwa, bāp se putra wā putri kī nātā.

**FILIGRANE**, **FILIGREE**, *n.* (*L. filum, granum*) delicate work in gold and silver in the manner of threads or grains—*Some aur chāhdi par patle-patle aur chhoti-chhoti sūton aur dānon kī kārhnā yā nikālnā<sup>h</sup>*.

**FILL**, *v.* (*S. fyllam*) to make or grow full, to satisfy, to glut, to store, to occupy; *n.* as much as fills or satisfies—*Pur k. yā h., asūda k. yā h., ser k. yā h., mā'mār k. yā zakhtrā k., 'amal k. yā mashgūl rakhnā; n. pet-bhar<sup>h</sup>, bhar-pet<sup>h</sup>, seri*—*Purā k. wā h., tript k. wā h., aghwānā wā aghwānā, sañchay k. wā bharnā, lagānā wā lagā rakhnā; n. tripti, purti.*

**FILLER**, *n.* one that fills—*Bharne w.<sup>h</sup>, jagah chheh k lene w.<sup>h</sup>, bakut kar-ke jukane w.<sup>h</sup>*

**FILLET**, *n.* (*L. filum*) a band for the hair, a bandage, the fleshy part of the thigh; *v.* to bind with a bandage or fillet—*Sir-band choti-band yā mubāf, zamād yā dānd, janghe kī goṣṭ-dār hiasa; v. zamād-band mubāf yā sir-band se bāndhnā*—*Choti-bandhan chauhri wā narā, paṭṭi, janghe kī wah bhāg jismeñ māns rakhtā hai; v. choti-bandhan wā nāre se bāndhnā.*

**FILLET-BEG**, *n.* (*Gael. filleadh, beg*) a dress reaching only to the knees worn in the Highlands of Scotland instead of breeches—*Jānghiyā yā jānghiyā jo Skotland ke pahārī log suthni kī jagah meñ pahinte hai<sup>h</sup>*.

**FILIP**, *v.* to strike with the nail of the finger; *n.* a jerk of the finger from the thumb—*Angūl ke nāñh se mārñā<sup>h</sup>, chutkī bajāñā<sup>h</sup>; n. chutkī<sup>h</sup>*.

**FILLY**, *n.* (*W. filwg*) a young mare, a flirt—*Bachheṭi<sup>h</sup>, chhichhori laṭkī<sup>h</sup>*.

**FILM**, *n.* (*S.*) a thin skin or pellicle; *v.* to cover with a thin skin or pellicle—*Filli phūli māñrā yā jāla<sup>h</sup>; v. jhilli yā jāle se chhā lenā<sup>h</sup>*. [huā<sup>h</sup>.

**FILMY**, *a.* composed of pellicles—*Jhilli yā phūli kī banā huā<sup>h</sup>, māñre yā jāle se chhāyā*

**FILTER**, *n.* (*S. felt*) a strainer for clearing liquids; *v.* to strain, to percolate—*Chhan-nā<sup>h</sup>, wah jis se chhāñe yā nithāñe<sup>h</sup>; v. chhāñā yā chhāñā<sup>h</sup>, nithāñā yā nithāñā<sup>h</sup>*. [nā<sup>h</sup>.

**FILTERATE**, *v.* to strain, to percolate—*Chhāñā<sup>h</sup>, nithāñā<sup>h</sup>*. [nā<sup>h</sup>.

**FILTRATION**, *n.* the act or process of filtering—*Chhāñā yā nithāñā<sup>h</sup>*.

**FILTH**, *n.* (*S. fylth*) dirt, nastiness—*Ālāish yā galiz, malāmāt kasāfat yā gilāzat*—*Mal karkat wā katwār, malinatā malinatā wā apavitrātā.*

**FILTHY**, *a.* nasty, foul, polluted—*Mailā<sup>h</sup>, najis yā galiz, ganda nā-sāf yā nā-pāk*—*Malin malin wā apavitra, chikkaṭ wā samal, maladushit wā bhrasht.*

**FILTHY-LY**, *ad.* nastily, foully, grossly—*Gilāzat se, kasāfat yā kudūrat se, najāsat yā nā-pāki se*—*Malinatā wā malinatā se, apavitrātā wā bhrashtatā se, kutsit prakār se.*

**FILTHY-NESS**, *n.* nastiness, foulness, pollution—*Gilāzat, kasāfat yā kudūrat, najāsat yā nā-pāki*—*Apavitrātā, malinatā wā malinatā, asuddhatā wā bhrashtatā.*

**FIMBRIATE**, *v.* (*L. fimbria*) to fringe—*Jhālar lagāñā<sup>h</sup>*.

**FIN**, *n.* (*S.*) the member by which a fish balances its body and moves in the water—*Machhli kī par, machhli kī dainā<sup>h</sup>*—*Matsyapaksh.*

**FINLESS**, *a.* without fins—*Be-daine yā be-par*, [yah laṭe sirf machhli ke liye musta'mal hai]—*Paksharahit, pakshahin* [yih śabd keval machhli ke nimitta vyavahār meñ atā hai.] [śhasadris.

**FINLIKE**, *a.* resembling a fin—*Machhli ke par sā<sup>h</sup>, machhli ke daine sā<sup>h</sup>*—*Matsyapak-*

**FINNED**, *a.* having fins—*Par-dār yā daine-dār* [yah laṭe sirf machhli ke liye musta'mal hai]—*Pakshayukt wā daine rakhte hue*, [yah śabd keval machhli ke nimitta vyavahār meñ atā hai.]

**FINISH**, *a.* furnished with fins—*Par-dār yā daine-dār*, [yah laṭe sirf machhli ke liye musta'mal hai]—*Pakshayukt wā daine rakhe w.*, [yah śabd keval machhli ke liye vyavahār meñ atā hai.]

**FINFOOT-ED**, **FINFOOTED**, *a.* having a membrane between the toes—*Pāñw kī angūlīyon ke bich meñ ek jhilli rakhe w.<sup>h</sup>, wael-pā*—*Pāñw jorā, jānpād.*

**FINA-BLE**. See under **FINN**.

**FINALE**. See under **FINN**. [wā rājaswa, rājakarādi wā śhik.

**FINANCE**, *n.* (*Fr.*) revenue, income—*Māl-guzārī wā khirāj, āmad yā mahāsil*—*Āya*

**FINANCIAL**, *a.* respecting finance—*Māl-guzārī khirāj āmad yā mahāsil ke musta'aliq*—*Rājaswasambandhi wā rājakarādisambandhi.*

**FINANCIAL**, *a.* one who understands or manages the public revenue—*Jo shāhse sar-kārī, mālguzārī aur mahāsil ke kām ko samajhtā aur kartā hai, sar-kārī mālguzārī aur mahāsil ke kām kī samajhs aur kārne w., sar-kārī wā mahāsil kī dāwān*—*Rājakarādisambandhi, rājaswapālā.*

**FINCH**, *n.* (*S. fno*) a small bird—*Ek bhāns kī chhoti chhīpī<sup>h</sup>*.

**FIND**, *v.* (*S. findan*) to obtain by searching or seeking; to discover, to gain, to come to, to meet with, to determine by verdict, to furnish: *p. t. and p. p. FOUNO*—*Khoj-sāñā<sup>h</sup>, daryāft k. yā mā'lam k., āsil k. yā pāñā k., pahunchāñā<sup>h</sup>, milnā<sup>h</sup>, kām-k.*



*fatwā-d. yā tajwīd k., sar-ba-rā k., muḥasab k. yā manāḥid k.* — Dhūṣṣh nīkālā, pakar-patā dekhā wā jānā, pānā hāth ānā wā upar-jan-k., jānā, bheṣṭānā wā hāth-lagā, shahrānā wā pañchāyat se nirṇay k., pahuchānā juhānā wā jutānā.

**FINDER**, *n.* one who finds — *Pāne w<sup>h</sup>, khoj-nīkālā w<sup>h</sup>.*

**FINDING**, *n.* discovery, verdict of a jury — *Inkīshāf, pañchāyat kā faisalā tajwīd yā hukm* — Prakāśan wā anusandhān, pañchāyat kā nirṇay.

**FIND'FAULT**, *n.* a censurer, a caviller — *Gila-guzār shakī yā 'aib-go, 'aib-jo harf-gir yā nukta-chān* — Nindak wā doṣh d. w., doṣhagrāhak wā chhīlīrānweshak.

**FINE**, *a.* (Fr. *fin*) small, thin, not coarse, pure, keen, nice, artful, elegant, showy; *v.* to purify — *Chhotā<sup>n</sup>, mihin, bārik, khālīs pākīzā yā sāf, tez yā burrān, nāzūk, 'aṣṣār harraf yā farebī, latīf khūb yā nafīs, jilā-dār yā namīdār; v. khālīs yā sāf k. w.* — Naphā, patlī wā jhīrjhīrā, aṣṭhūl wā moḥā nahiṇ, swachchhā wā nirmāl, sūkshmat chokhā wā painā, sūkshmat, dhūrtta wā kapaṭī, sunder surip wā uttam, bharkilā wā tarāwē w.; *v.* swachchha k., nirmal k., śodhanā.

**FINE'LY**, *ad.* beautifully, elegantly, well — *Khūb-sūrātī se, tukhagī nazākat yā nafāsat se, khūbī se* — Sundaratā se, sunder rūp se, uttam prakār se.

**FINE'NESS**, *n.* elegance, delicacy, purity — *Nafāsat tukhagī latīfat yā chhustagī, nazākat yā bārik, pākīzagī sāfī yā shaffāfī* — Uttamatā utkrīṣṭatā saundarya wā kāntī, sūkshmatā, swachchhatā wā vimalatwā. [*sāf-gar* — Dhātusodhak, dhātupariśhkar.

**FIN'ER**, *n.* one who purifies metals — *Dhāt wāgairē ko galā-kar khālīs yā sāf k. w.*

**FIN'ER-y**, *n.* show, splendour, gaiety — *Tip-tāp<sup>n</sup>, raunaq yā jilā, arāish zebāish yā zeb-zinat* — Thāt bāt, tarak bhark, banāw sajaw saṅwār wā siṅgar.

**FINE'SSE**, *n.* artifice, stratagem — *Pitrat, fann-fareb yā mār-pech* — Dhokhā wā chhāl, kapaṭī wā chhadma. [*chikaniyā<sup>n</sup>* — Halkī batōn meṇ sūkshmadarsī, chhailchhabilā.

**FIN'I-CAL**, *a.* nice in trifles, foppish — *Sabuk batōn meṇ bārik-bīn yā nāzūk, chhail-*

**FIN'I-CAL-NESS**, *n.* extreme nicety, foppery — *Nihāyat nazākat yā bārik-bīnī, albelāpan yā chhail-chikaniyā-pan<sup>n</sup>* — Atisūkshmatā, bānkāpan wā chhailchhabilāpan.

**FINE'SP'KEN**, *a.* using fine phrases — *Latīf sukhan kā istī-māl k. w.* — Ukriṣṭ vākya kā vyavahār k. w. [*mihin* — Chaturāī se banāyā huā, sūkshmat wā patlā.

**FINE'SP'UN**, *a.* ingeniously contrived, minute — *Hunar-mandī se banāyā gayā, bārik yā*

**FINE**, *n.* (L. *finis*?) a pecuniary punishment, a mulct; *v.* to impose a fine — *Jarīmāna, gunāh-gārī; v. jarīmāna k. yā lagānā* — Dhanadand, arthadand; *v.* dhanadand k. wā lagānā.

**FIN'ABLE**, *a.* admitting or deserving a fine — *Jarīmāne ke lāiq* — Dhanadandaniy wā arthadandaniy. [*samāpti*.

**FINE**, *n.* (L. *finis*) the end, conclusion — *Ākhir, tamāmī yā ikhtitām* — Ant wā śesh, *FINAL*, *a.* last, conclusive, mortal — *Ākhiri yā akhir, kāmīl nātiq qātī yā qatī, muk-*

*lik yā qātīl* — Antya wā pichhlā, samāptik wā nirṇayak, prānantak wā prānanāśak. **FINAL-LY**, *ad.* lastly, in conclusion, completely — *Ākhirash, ākhiri-l-amr yā ākhir-ko,*

*kāmīlāna* — Ant ko, śesh meṇ, sampūrṇ rūp se. [*tī wā ant, bāje kā antya swar.*

**FIN'AL-LE**, *n.* the close, the last piece — *Tamāmī yā ikhtitām, bāje kā ākhiri sur* — Samāp-

**FIN'ISH**, *v.* to bring to an end, to complete, to perfect; *n.* the last touch, the last polish — *Ehatm k., tamām k., kāmīl k. yā anjām ko pahuchānā, n. ākhiri zeb-dihī, ākhiri jilā yā arāstagi* — Nibērṇā bhugṭanā niptānā wā śesh k., pūrā k. wā samāpt k., siddh k. wā pariśhkrīt k.; *n.* samāpti meṇ hāth lagānā wā saṅwārnā, antyapariśhkar.

[*Nibērū wā nibāhū, samāpt pūrā wā siddh k. w.*

**FIN'ISH-ER**, *n.* one who finishes — *Tamām yā khatm k. w., anjām ko pahuchānē w.* —

**FIN'ISH-ING**, *n.* completion, the last touch — *Tamāmī yā anjām, ākhiri zeb-dihī yā anāt-dihī* — Samāpti wā siddhī, antya saṅwār wā sajaw, antyapariśhkar.

**FIN'ITE**, *a.* limited, bounded, terminated — *Mahdūd, mutamāhī, andāzā-dār yā pūyān-dār* — Parimit, simāvisīṣṭ, ādyantawān.

**FIN'ITE-LESS**, *a.* without bounds, unlimited — *Be-hadd, gair-mahdūd* — Aparimit, asīmak.

**FIN'ITE-LY**, *ad.* within certain limits — *Andāze se* — Parimit rūp se.

**FIN'ITE-NESS**, *n.* limitation — *Tahaddud yā hadd, iṭhāt, takhsī* — Parimitatā, ādyantatwā.

**FIN'GER**, *n.* (S.) one of the extreme parts of the hand, the hand, a small measure; *v.* to touch lightly, to handle, to pilfer, to play on an instrument — *Āngulī āngulī yā āngul<sup>n</sup>, hāth, āngul<sup>n</sup>; v. halkā hāth lagānā yā dhīrē se chhīnā<sup>n</sup>, tajolnā ughlīgānā yā hāth-lagānā<sup>n</sup>, chorānā churānā mīsnā yā hāth-lapukī k<sup>n</sup>, chhērānā yā bajānā<sup>n</sup>.*

**FINGERED**, *a.* having fingers — *Unglī-dār yā āngulī-dār yā āngulī-dār* — Āngulīyukt, āngulī sahīt. [*musīc* — *Halks se chhīnā<sup>n</sup>, bājā shherne kā āṭh<sup>n</sup>.*

**FINGER-ING**, *n.* the act of touching lightly, the manner of touching an instrument of

**FINGER-BOARD**, *n.* the board at the neck of a musical instrument where the fingers act on the strings — *Sundarī<sup>n</sup>.*

**FIR**, *n.* (W. *fyr*) the name of a tree — *Sanotār* — *Diyādāru.*

**FIRE**, *n.* (S. *fyr*) the igneous element, any thing burning, a conflagration, flame, light, lustre, ardour, spirit, passion; *v.* to set on fire, to take fire, to kindle, to discharge

**Firearms**—*Ātash*, *kot jalti shai*, *ātash-nadagi*, *shu'la*, *raushni* *yā* *roshni*, *raunaq* *yā* *jāna*, *dil-soz* *yā* *sar-garmi*, *jān chābuki tundi* *yā* *āb-dāri*, *gasab* *yā* *muhabbat*; *v.* *āg-lagānā*<sup>h</sup>, *āg-lagnā* *yā* *jālnā*<sup>h</sup>, *culgānā* *yā* *kuphānā*<sup>h</sup>, *chhōrnā* *mārnā* *yā* *chalānā*<sup>h</sup>—*Agni* *āg* *anal* *wā* *pāwak*, *ahrā* *lūkā* *wā* *kol jalti vastu*, *lukwāi* *agwāhi* *wā* *dāhan*, *bhabhūkā* *lawar* *wā* *lapat*, *dipti* *dyuti* *wā* *prakāś*, *pratāp*, *uttāp* *wā* *uebhāndatā*, *tej* *wā* *sattwa*, *rāgādi*. [*w.* *phūnk* *d.* *w.* *wā* *grihadābhak*.]

**FIRE**, *n.* one who sets on fire, an incendiary—*Ātash-afroz*, *ātash-angez*—*Ag* *lagāne*

**FIRE**, *n.* fuel, discharge of firearms—*Indhan*<sup>h</sup>, *topon* *kā* *chhūnā* *yā* *chalnā*<sup>h</sup>. [*ādi*.]

**FIRE**, *n.* *pl.* guns, muskets, &c.—*Topē bandūgen* *wagaira*—*Agnyastra* *bhusundī*

**FIRE**, *n.* a ball filled with combustibles—*Ātash-golā*, *ek golā* *jo* *dārūt* *wagaira* *se* *bharā* *rahtā* *hai* *aur* *jang* *ke* *waqt* *jab* *dushman* *ke* *darmiyān* *chhorā* *jātā* *hai* *tab* *phūt-kar* *barā* *nugsān* *kartā* *hai*—*Agnigol*, *lohe* *kā* *golā* *jo* *śighradāhya* *vastuon* *se* *bharā* *rahtā* *hai* *aur* *yuddh* *ke* *samay* *jab* *śatru* *ke* *bich* *chhorā* *jātā* *hai* *tab* *phūt-kar* *barī* *hāni* *kartā* *hai*.

**FIRE**, *n.* a piece of wood kindled, an incendiary, one who inflames factions—*Jalti* *lakṭh*<sup>h</sup>, *ātash-afroz* *yā* *ātash-angez*, *śitna-angez*—*Lukṭhi* *lukṭi* *lukat* *lūkā* *luāth* *wā* *luwāth*, *grihadābhak* *wā* *phūnk* *d.* *w.*, *jhagrā* *lagāne* *w.*

**FIRE**, *n.* a brush to sweep the hearth—*Ātash-dān* *sāf* *karno* *kī* *jhārā*—*Chūlhā* *bharsāh* *borsi* *ādi* *jhārne* *kī* *jhārū* *wā* *barhni*.

**FIRE**, *n.* a fiery serpent, an ignis fatuus—*Ātashī* *sānp*, *gul-i-bayābānt* *yā* *āg-shastāni*—*Agnimayasarp* *wā* *āg* *kā* *sānp*, *pisāchadīpikā* *lūk* *wā* *luk*. [*kalā*<sup>h</sup>.]

**FIRE**, *n.* a machine to extinguish fire—*Ag* *bujhāne* *yā* *butāne* *kī* *kal*<sup>h</sup>, *dam-*

**FIRE**, *n.* a soldier's gun, a musket—*Pathar-kalā*<sup>h</sup>, *bandūg*.

**FIRE**, *n.* one employed to extinguish fires—*Ātash-kash* *yā* *ni* *wah* *ādmi* *jo* *ātash-nadagi* *ke* *bujhāne* *ke* *liye* *muqarrar* *rahtā* *hai*—*Agnirivāpakārī* *arthāt* *wah* *jan* *jo* *āg* *bujhāne* *wā* *butāne* *ke* *nimitta* *niyukt* *rahtā* *hai*.

**FIRE**, *n.* an office of insurance from fire—*Ag* *ke* *bime* *kī* *kachahri*<sup>h</sup>.

**FIRE**, *n.* a pan for holding fire—*Āngethī* *yā* *borsi*<sup>h</sup>.

**FIRE**, *n.* a ship filled with combustibles to fire the vessels of the enemy—*Ek* *jahāz* *jo* *dushman* *ke* *jahāzon* *ke* *jalā-dene* *ke* *wāste* *ātash-gir* *chizon* *se* *bharā* *rahtā* *hai*, *jahāz-i-ātash-zan*—*Ek* *naukā* *jo* *śatru* *kī* *naukāon* *meñ* *āg* *lagā* *dene* *ke* *nimitta* *śighra-jwalaniyapadarthon* *se* *bharā* *rahti* *hai*, *śighradāhyavastuon* *se* *pūrit* *yuddhanaukā*.

**FIRE**, *n.* an instrument for taking up or removing hot coals—*Āngār* *uthāne* *yā* *sarkāne* *ke* *liye* *katchhulā* *chintā* *yā* *sārsā*<sup>h</sup>.

**FIRE**, *n.* the hearth, home—*Chūlhā*<sup>h</sup>, *ghar*<sup>h</sup>. [*lukṭi*<sup>h</sup>.]

**FIRE**, *n.* a lighted stick or brand—*Luāth* *luwāth* *lukṭhā* *yā* *lukwār*<sup>h</sup>, *lūkat*<sup>h</sup>,

**FIRE**, *n.* wood for fuel—*Jalāne* *kī* *lakri*<sup>h</sup>, *indhan*<sup>h</sup>.

**FIRE**, *n.* *pl.* shows of fire—*Ātash-bāzi*—*Agnikrīrā* *wā* *agnitārādīkriyā*.

**FIR**, *n.* (S. *fewer*) a vessel containing nine gallons, a small vessel—*Raqiq* *shai* *kī* *paimāish* *kā* *bartan* *jismēñ* *takhtminan* *battis* *ser* *aur* *das* *chhatāñk* *amātā* *hai*, *ek* *chhotā* *bartan*<sup>h</sup>—*Pāni* *aisi* *vastu* *ke* *māpne* *kā* *bāsan* *jismēñ* *battis* *ser* *aur* *das* *chhatāñk* *ke* *lagbhag* *amātā* *hai*, *ek* *chhotā* *bāsan* *wā* *pātra*.

**FIRM**, *a.* (L. *firmus*) strong, fixed, constant, compact, solid; *v.* *to* *fix*; *n.* a partnership in business—*Mazbūt*. *bar-garār* *qāim* *yā* *pāe-dār*, *mustaqill* *vāsiq* *yā* *sābit-pā*, *tāñihā*<sup>h</sup>, *gaf* *munjamid* *sangin* *yā* *basta*; *v.* *mazbūt* *yā* *mustahkam* *k.* *yā* *bar-garār* *yā* *ba-hāl* *rakhnā*; *n.* *mahājani* *kothī*<sup>h</sup>—*Porhā*, *atal*, *drīph* *sthir* *achal* *wā* *dhairyawān*, *ghan* *ghanā* *wā* *garhā*, *thos*; *v.* *pusht* *drīph* *achal* *wā* *atal* *k.*

**FIRM**, *ad.* strongly, steadily, constantly—*Mazbūti* *se*, *bar-garārī* *yā* *pāe-dārī* *se*, *sābit-qadamī* *istiqāl* *yā* *ustuwārī* *se*—*Porhepan* *se*, *drīphatā* *wā* *nischalatā* *se*, *atal* *wā* *sthir* *rup* *se*.

**FIRM**, *n.* stability, solidity, constancy—*Qiyām* *mazbūti* *yā* *pāe-dārī*, *sakhtī* *sangtī* *yā* *bastagi*, *istiqāl* *istihkām* *yā* *ustuwārī*—*Nischalatā* *drīphatā* *wā* *stharavatra*, *thos-pan* *wā* *garhapan*, *sthiratā* *wā* *dhriti*. [*antariksh*.]

**FIR**, *n.* the sky, the heavens—*Āsmān*, *falak*—*Ākās* *wā* *khagol*, *gagan* *wā* *śūnyā* *gaganasth* *wā* *nabhabasth*. [*yā* *sanad*—*Rājajñāpetra*, *rāj*, *jñāpramāṇ*.]

**FIR**, *n.* (Ar.) a passport, a license—*Farman* *yā* *parvāna*—*rāh-dārī*, *hukm-nāma*

**FIRST**, *a.* (S. *first*) earliest in time, foremost in place, highest in dignity; *ad.* before any thing else—*Waqt* *jagah* *yā* *ruthe* *meñ* *muqaddam* *yā* *avval*; *ad.* *sab* *se* *pahile* *yā* *ūqā*<sup>h</sup>—*Samāj* *sthan* *wā* *pad* *meñ* *āge* *pahile* *wā* *agraganyā*.

**FIRST**, *n.* the first produce or offspring—*Pahilā* *bachcha*<sup>h</sup>—*Prathamajātasantān*, *prathamaprasūtasantāni*. [*yā* *sab* *se* *jeṭhā* *tārkā*<sup>h</sup>.]

**FIRST**, *n.* a eldest; *n.* the eldest child—*Pahlaunthā*<sup>h</sup>, *sab* *se* *jeṭhā*<sup>h</sup>; *n.* *pahlaunthā*

**FIRST**, *n.* *pl.* earliest produce, first profits—*Samara-banwal* *yā* *avval* *phal*, *phalā* *nā*<sup>h</sup>—*Prathamoppanna* *wā* *pahilā* *phal*, *pratham* *wā* *pahilā* *lābh*.

**FIRTH**. See **FRITH**.

**FISO.** न. (L. *Asne*)—a public treasury—*Sar-kāri Khazāna*—Rājashob.

**Fiścal**, a. pertaining to the public treasury or revenue; *n. revenue, a treasurer* — *Musta allig-i-sar-kari khaśāna yā māl-guārī*; *n. māl-guārī āmādarī madākhkī yā hāstī, khaśānchī yā tahwīl-dār* — *Rājakośasambandhī wā rājakarādisambandhī*; *n. rājawa wā rājakarādī, kośādhī wā kośādhayakhsh.*

**FISH**, n. (S. *śar*) an animal that inhabits the water; v. to attempt to catch fish, to seek by artifice—*Machhī* 'māhī; v. *machhī kē shikār k.*, *śirāt-o-khmat se talāsh k.* —*Matayē min wā machchhā; v. machhī pakarnā wā marnā, chhalbāl se khojnā wā dhuprhā.*

FYSH'EB, n. one who fishes—*MáM-gir*—Machhwá jaliyá dhímar wá dhiwar.

**FISH'ER-Y, n.** the business or place of fishing.—*Māhi-girt yā māhi-shikār, māhi-gāh*—*Dhiwerakarm mateyagrahaṇ wā machhli-pakārnā, mateyagrahaṇasthān wā machhli-pakārne kī jagah.* [pakārñā wā mateyagrahaṇ.

FISH'ING, *n.* the art or practice of catching fish — *Māhi-giri yā māhi-shikār* — *Maohli*

FISH'Y, a. consisting of fish, like fish—*Māhi-dār, machhli ke mánind, machhli sá'-*  
*Máteik mainik wá machhli rakhne w., matsyasadriś wá machhli ke sadrii.*

FISH'ER-BOAT, *n.* a boat used in fishing—*Machhli mārne ki nāw yā machhwā ki nāw*ⁱ.

FISH'ER-MAN, *n.* one employed in fishing—*Māhi-gur*—*Machhwā jaliyā dhimar wā dhi-*  
war. [bharā huā.

FISH'FUL, *a.* abounding with fish—*Máhi-pur, pur-máhi*—*Matsyamay wá machhli se*

FISH'GŪ, FIZ'GŪ, n. a dart for striking fish—*Ek bhālā yā barchhā jo machhli par chālānā iśā hai<sup>b</sup>*.

FISH'HOOK, n. a hook to catch fish — *Machhli mārne ki bansi yā kantiyā*<sup>b</sup>.

**FISH-KETTLE, n.** a kettle for boiling fish—*Máhi-tába, máhi pakáne ká deg*—*Matsyapa-*  
*chaní wá machhli riúdhue ká batua karáh wá handa.* [machhli ke sadris]

**FISH'LIKE**, *a.* resembling fish—*Mächhli sá<sup>b</sup>*, *machhli ke mánind*—*Matsyasadrisá wá*

FISH'MÖN-GER, *n.* a dealer in fish—*Māhi-farosh*, *machhli mol-lene aur bechne w<sup>h</sup>*—

Machhlíwáá matsyavikretá wá matsyavikrayopajívi. [jiláne ká tarág wá tál.

**FISH'POND**, *n.* a pond for keeping fish—*Machhlī jilūne kā tālāb*—*Mināsrāy*, *machhlī*

**FISH'SPEAR**, *n.* a spear for striking fish — *Machhlā par chālāne kā bhālā yā barchhā*<sup>1</sup>.  
**FISH'WIFE**, **FISH'WOM-AN**, *n.* a woman who sells fish — *Māhi-faroshin yā jo 'aurat machh-*

**FISSURE**, *n.* (*L. fissum*) a cleft, a narrow chasm; *v.* to cleave — *Chák shikáf yá shigáf*, darz; *v. shikáf yá shigáf k.*, *phárná<sup>h</sup>* — *Chhidra* wa randhra, chhir dari sandhi wa tarak; *v. sandhi k.*, *taráná* wa chírná. [chíre jáne ke yogya, phatne ke yogya.]

**FIS'SILE**, *a.* that may be split or cleft—*Ḍarid-pazir, phare jāne ke qabil*—*Bhidur*.  
**FIST**, *n.* (S. *fyst*) the clinched hand; *v.* to strike with the fist, to gripe—*Mūthi ghūsā*

**Fis'ti-cūfs**, n. pl. blows with the fist—*Ghūsam-ghūṣā ghūṣawwal yā mukkā-mukki*<sup>h</sup>

FIS'TU-LA, n. (L.) a deep narrow ulcer—*Maur*—Bhagandar wá bandarghâw.

**FIS'TU-LATE**, *v.* to make hollow like a pipe—*Pupli ya pongi sá polá k<sup>b</sup>.*

**FIS'TU-LOUS**, *a.* having the nature of a fistula—*Násuri*—Bhagandari.

**FIT, n.** (*W. fith?*) a sudden and violent attack of disorder, a convulsion, a paroxysm

a temporary affection, interval — *Ek-bargi bimari kā sukht galaba, muror yā tashan nuj, bimari kā josh yā 'ālam, lahar yā thori der kī galaba, waqfa yā 'ara* — Ekāekī rog kā veg se churhāw, aīnth, rog kī parī āvēs āsraman wā churhāw, jha

**FIT'ŪL**, a. varied by paroxysms, full of fits — *Bimāri ke josh se be-qarār be-istiqlāl yā*

*mutalawwin, lahar se. bhara hua*<sup>h</sup>—Rog ki pari ke akram se chanchal wa asthir  
lol tarangi tarangamay wa lahari.

**FĪT**, *a.* (L. *factum* ?) qualified, proper, suitable; *v.* to adapt, to suit—*Lāiq yā saʿā-wār munāsib wājib yā lāzim, durust yā ma'qūl*; *v.* *ārasta lāiq qābil saʿā-wār yā munāsib*

k. yá h., *durust ma'qúl yá múwáfiq* k. yá h. — Ksham wa karmaksham, uchit wa yogya, upayukt wá thik; v. yogya k. wa h., ksham karmaksham uchit upayukt wa

[Yathochit, yatháyogya thikthik wá jaisá-cháhiye

**FIT'LY**, *ad.* properly, suitably — *Munāsabat yā durustī se, murāfaqat-se yā murāfāq* —  
**FIT'NESS**, *n.* propriety, suitability — *Qābīliyat iṣāqat shādistagi shāyastagi yā durustī*

munāśabataṁ muṁ-jaṇṇaṁ yā saṁ-vaṛi — Khamatā, nyāyatā, pātātā wā uḥhitatwa, yo  
 evaṁ apavuktatā wā saṁśatwa. [Karmakṣham uḥhit tnavukt wā thik t

FITTER, n. one who confers fitness—*Ārasta lāci munāsib lāzim yā durust k. w.*—*Fit* (fita) v. to be properly suitable—*Munjabat yā durustat se munjabat* (fit) v. to be properly suitable.

fit ting-li, acc. properly, suitably - *muwasaat ya aurusi se, muwajaqat-se ya muwa*  
*se* - Yathochit, yathayogya thikthik wā jaisā-chāhiye.  
 fitāch - (I. *fitāch*) a kind of - *Matar bi chān - Matar bi ch ift*

**FITCH**, *n.* (*L. vicia*) a kind of pea—*Matar ki ek qism*—*Matar ki ek jāt*.  
**FITCH'AT**, *Firon'zw, n.* (*D. fess*) a pole-cat—*Nowal ki qism ka ek jān-wār jiskā*

*badam se bad-bū nikalti hai*—Newal wa neure ki jāt kē ek jantu jiski deh se bad-  
durgandh nikalti hai.

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- FIVE**, a. (S. *ñf*) four and one—*Pāñch*<sup>b</sup>.  
**FIFTH**, a. the ordinal of five—*Pāñchwān*<sup>b</sup>.  
**FIFTHLY**, ad. in the fifth place—*Pāñchwān jagah meñ*<sup>b</sup>.  
**FIFTĒEN**, a. five and ten—*Pāndurah yā pandrah*<sup>b</sup>. [drawān<sup>b</sup>.]  
**FIFTĒENTH**, a. the ordinal of fifteen—*Pandarakhwān pandrahān pañdrahwān yā pan-*  
**FIFTY**, a. five times ten—*Pachās*<sup>b</sup>.  
**FIFTI-ETH**, a. the ordinal of fifty—*Pachāswān*<sup>b</sup>. [dukakriṣā.  
**FIVEs**, n. a game with a ball—*Gend-bāzi yā gendū-bāzi*—Gendkhel gendākhel wā kan-  
**FIVEBARRED**, a. having five bars—*Pāñch dānde-wālā yā jismeñ pāñch dānde hoñ*<sup>b</sup>.  
**FIVEFOLD**, a. having five times as much—*Pāñch-guñā*<sup>b</sup>.  
**FIVES** **VIVES**, n. a disease of horses—*Ghorōñ kī ek bimāri*—Ghorōñ kā ek viśesh rog.  
**FIX**, v. (L. *fixum*) to make fast firm or stable, to settle, to establish, to rest—*Mustah-*  
*kam mazbūt yā pāc-dār k., raf' k. yā mu'aiyan k., qaim k., gairnā yā muqarrar k.,*  
*iqāmat k.*—Poiha driḥā wā sthāyi k. arthāt lagānā laptānā jarnā bāndhnā dhasānā  
 thōiknā chaptinā wā atkānā, ohukānā niṭṭānā niśchay k. wā nirṭay k., sthāpan k.,  
 thaharnā wā rahnā  
**FIX-ATION**, n. act of fixing, stability, firmness—*Mustahkam yā pāc-dār k., pāc-dārī*  
*istihkām yā qiyām, mazbūtī*—Garw lagāw bāndhāw anṭkāw wā atkāw, sthiratā wā  
 sthāvaratwa, driḥata porhāi wā pushtatā.  
**FIXED-LY**, ad. certainly, firmly, steadfastly—*Yaqinan, mazbūtī se, istihkām yā istiqlāl se*  
 —Niśchay se, driḥatā wā porhāi se, sthiratā wā sthāvaratwa se.  
**FIXED-NESS**, n. stability, firmness, solidity—*Pāc-dārī, mazbūtī, sanginī yā injimād*—  
 Sthāvaratwa wā sthiratā, porhāi wā driḥatā, thosāi thoṣpan ghanatā wā adratatā.  
**FIX-I-TY**, n. coherence of parts—*Injimād, sanginī, ajzā kī bastagi*—Sanlagnatwa, sañs-  
 lesh, avayavōñ kā jakṛāw. [gār yā jor diyā jātā hai<sup>b</sup>.]  
**FIXTURE**, n. any thing fixed to a place or house—*Kist jagah yā ghar meñ jo kuehḥ*  
**FIXURE**, n. position, firmness—*Istihlām, mazbūtī*—Sthiti, driḥatā wā poṭhāi.  
**FIZ'GIG**. See under **FISH**  
**FIZZ**, **FIZ'ZLE**, v. to make a hissing sound—*Sansanānā yā sannānā*<sup>b</sup>.  
**FLABBY**, a. (D. *flabbe*) soft, not firm, easily shaking, hanging loose—*Pilpilā<sup>b</sup>, dhilā<sup>b</sup>,*  
*thulthulā jhurjhurā yā pichpichā<sup>b</sup>, latakā yā jhultā<sup>b</sup>.*  
**FLAC'CID**, a. (L. *flaccio*) soft, loose, lax—*Pilpilā, dhilā yā thulthulā<sup>b</sup>, jhurjhurā<sup>b</sup>.*  
**FLAC-CID-I-TY**, n. laxity, want of tension—*Dhilā-pan<sup>b</sup>, pilpilāhat pichpichāhat thul-*  
*thulāhat yā jhurjhurāhat<sup>b</sup>.*  
**FLAG**, v. (S. *flagan*) to hang loose, to grow spiritless, to grow weak; n. a water plant,  
 a military or naval ensign—*Dhilā h. yā latuknā<sup>b</sup>, pazh-murda yā afsurda h., za'if yā*  
*nā-tawān h.; n. hūglā yā nī ek qism kā chhotā per jo pānī meñ hotā hai, jangi yā bahāri*  
*nishān*—Sithil h. wā jhūlnā, udās wā bin jī kā h., nirbal wā śaktihīn h.; n. swetadūr-  
 bbā golomī wā ek prakār kā chhotā paudhā jo jal meñ hotā hai, yuddhasambandhī  
 wā yuddhanaukāsambandhī patāka wā *maudā*.  
**FLAG'GY**, a. weak, lax, insipid—*Kam-zor, dhilā<sup>b</sup>, phikā<sup>b</sup>*—Nirbal wā śaktihīn, āthil pil-  
 pilā wā thulthulā, niras wā swādahīn.  
**FLAG'OF-FI-CER**, n. the commander of a squadron—*Fauj yā bahr-i-jangi ke ek hisse kā*  
*sar-dār*—Senā wā yuddhanaukāsamūh ke ek khaṇḍ kā adhyaksh.  
**FLAG'SHIP**, n. the ship which bears the admiral—*Wah jahāz jismeñ amīru-l-bahr*  
*rahtā hai*—Wah naukā jismeñ jalayodhādhipati rahtā hai.  
**FLAGSTAFF**, n. the staff that elevates the flag—*Chhar yā bāns jismeñ patāka yā*  
*jhamlā phahrātā hai<sup>b</sup>, dandā<sup>b</sup>.*  
**FLAG'WORM**, n. a worm bred among flags—*Ek kirā jo jal ke ek chhole per meñ hotā hai<sup>b</sup>.*  
**FLAG**, n. (L. *flagan*) a broad flat stone—*Chatān chatān yā patiyā<sup>b</sup>.*  
**FLAG'EL-LANT**, n. (L. *flagello*) one who whips himself in religious discipline—  
*Wah dān-dār jo guñah dūr karne ke liye apne upar kore-bāzi kartā hai*—Aīsā  
 tapaswī jo pāpamochan ke nimitta apne tain korōñ se mārta hai.  
**FLAG-EL-LA'TION**, n. a whipping or scourging—*Kore-bāzi yā chābuk-bāzi*—Kore kī mār.  
**FLAG'EOL-ET**, n. (Fr. a musical instrument—*Bansī yā bānsuri*<sup>b</sup>.  
**FLAG'ITIOUS**, a. (L. *flagitium*) wicked, villainous, atrocious—*Bad-zāt, sharrīr, nī-*  
*kāyat kharāb yā xabūn*—Atidusht, atidurvritta wā mahāpātākī, atidoshī ghor dārnū  
 wā mahāpāpi. [yā guñah-i-'azīm se—Atidushtatā se, mahāpāp wā mahāpātāk se.  
**FLAG'ITIOUS-LY**, ad. wickedly, atrociously—*Sharārat yā bad-zātī se, nikhāyat kharābt*  
**FLAG'ITIOUS-NESS**, n. wickedness, villany—*Sharārat, bad-zātī yā bad-kārī*—Atidusht-  
 tatā wā dāurātmya, durvrittatā mahāpātāk wā mahāpāp.  
**FLAG'ON**, n. (S. *flaze*) a drinking vessel—*Surāhī yā kūsa*—Jbāñjhar jhāri wā garuā.  
**FLAG'GRANT**, a. (L. *flagro*) burning, ardent, glowing, eager, notorious—*Sosān, sar-*  
*garm, tāb-nāk, tapāk-kā yā tez, sūhr āshkāra yā moshūr*—Jwalant, uttūk ugh-  
 oḥad wā utāhī, lālabatā dahaktā tamtamātā wā damaktā, vyagra ugra wā tūkshṇ,  
 prasiddh wā lokavidit.

FLA'GRANCE, FLA'GRAN-CY, *n.* burning, heat, fire, notoriousness, enormity—*Soziak, harārat, ātash, angusht-numāi yā mashhūrī, nihāyat sharārat yā bad-zātī*—Jwālan wā jalan, ushpātā, āg wā agni, sarvaprakāśatā, atidushtatā wā ghoratā.

FLA'GRANT-LY, *ad.* ardently, notoriously—*Sar-garmī yā tapāk se, zāhīran angusht-numāt-se yā bad-zātī-se*—Uttāp uchchandatā wā vyagratā se, prakāś sarvaprasiddhi wā atidushtatā se.

FLA'GRATE, *v.* to burn, to injure by fire—*Jalānā<sup>b</sup>, phūnk d<sup>b</sup>.*

FLA'GRATION, *n.* a burning—*Soziak, jalan<sup>b</sup>*—Dāh wā jwād.

FLAIL, *n.* (*L. flagello*) an instrument for threshing grain—*Khirman-kal, ek āla jis se khirman meñ galle ko pitte hain tā-ki dāna bhūse se alag ho jāy*—Anāj kāūrne wā mānrne kā yantra wā pitnā.

FLAKE, *n.* (*S. flos*) a small portion of snow, any thing held loosely together, a layer; *v.* to form into flakes—*Thorā sā barf, guchchha<sup>b</sup>, tah yā tabaq*; *v. guchchha banānā<sup>b</sup>, tah yā tabaq banānā*—Himalav wā himakan, pahal wā galā, parat wā part; *v. pahal galī wā parat banānā.*

FLAKY, *a.* consisting of flakes or layers—*Tah-dār yā tabaq-dār*—Partilā, kai part wā

FLAM, *n.* (*Io. flim*) a whim, a falsehood; *v.* to deceive with falsehood—*Manj yā khayāl, darog*; *v. jhūth kah-kar thagnā yā dhokhā-d<sup>b</sup>*—Tarañg lahar wā lalak, jhūth.

FLAME, *n.* (*L. flamma*) light emitted from fire, fire, blaze, ardour, violence; *v.* to shine as fire, to burn—*Shu'la, ātash, bhabhukā<sup>b</sup>, sar-garmī dil-sozī yā 'ishq, tundi yā tez*; *v. dhadhaknā bhabhaknā yā damaknā<sup>b</sup>, jalnā<sup>b</sup>*—Agniśikhā tem lapak wā lapat, āg wā agni, bhabhak wā jwālāgni, uttāp uchchandatā utsāh vyagratā wā atyanurāg, veg. [bahut barā aur motā bartā huā kāñkrā.

FLAM'BEAU, flām'bō, *n.* (*Fr.*) a lighted torch—*Ma-k'al yā falūtu*—l āmar wā ulkā, FLAME'LESS, *a.* without flame, without incense—*Be-shu'la, be-bukhūr*—Binā tem wā agniśikhā, binā dhūdpip.

FLAM'ING, *a.* brilliant, red, gaudy, violent, vehement; *n.* a bursting out in flame—*Tāb-dār yā mushā'ul, surkh, zargi-barqi, tez, tund yā garm*; *n. bhabhak<sup>b</sup>*—Chātkilā, lohīt wā raktavarṇ, bhārkilā, vegawān wā prachand, tikshn tivra wā ugra.

FLAM'ING-LY, *ad.* brilliantly, vehemently—*Tāb-dārī se, tezi yā tundi se*—Dipti wā chātkilepan se, tikshnatā tivrātā wā ugratā se [agnivārṇ pakshī, marāl.

FLA-MIN'GO, *n.* a bird of a red colour—*Surkh rang kī ek chiriyā*—Ek raktavarṇ wā

FLAM'MA-BLE, *a.* that may be set on flame—*Ātash-gir yā soziak-pazir, jalāye jāne ke qā-bīl*—Dahaniyā wā jwālaniyā. [qābīliyat—Dāhyatā dahaniyatā wā jwālanaśilitā.

FLAM'MA-BIL'I-TY, *n.* the state of being flammable—*Soziak pazirī yā ātash-giri kī*

FLAM'MATION, *n.* the act of setting on flame—*Ātash-zanī yā shu'la-zanī*—Dahan wā dāhan.

FLAM'ME-OUS, *a.* consisting of flame, like flame—*Shu'la-dār yā shu'le kā bonā huā, shu'le ke manind*—Agniśikhāmay wā tem kā banā huā, tem sarikhā wā agniśikhā ke sadriś. [ranji-rang—Bhabhaktā, bartā, agniśikhāvarṇ wā tem ke rang kā.

FLA'MY, *a.* blazing, burning, flame-coloured—*Shu'la-zan, jaltā<sup>b</sup>, shu'la-rang yā nā-*

FLAME'COL-OUR, *n.* the colour of flame—*Shu'le kā rang, nāranji-rang*—Agnivārṇ wā agniśikhāvarṇ, tem kā rang. [tem ke rang kā.

FLAME'COLOURED, *a.* of a bright yellow colour—*Shu'la-rang, nāranji-rang*—Agnivārṇ,

FLAME'FED, *a.* having eyes like flames—*Shu'la-chashm, surkh-chashm*—Agnivārṇa-chakshu, bhabhūke sarikhī ankhwālī.

FLA'MEN, *n.* (*L.*) a priest—*Pādri*—Purohit.

FLA-MIN'I-CAL, *a.* belonging to a priest—*Muta'allig-i-pādri*—Purohitasambandhī.

FLANK, *n.* (*Fr. flanc*) the part of an animal between the ribs and the thigh, the side of an army or fleet; *v.* to attack the side, to secure on the side, to border—*Kokhā yā kokh<sup>b</sup>, pahlū-i-lashkar yā kamar-i-bahr*; *v. kamar yā bāzū mūrānā yā pahlū-i-lashkar yā kamar-i-bahr par ham'a k., bāzū yī pahlū par mazbiṭ k., parwasta yā muttasil h.*—Pārsi wā pakshabhāg, senā wā yuddhanaukasamūh kā pārs wabhāg; *v. behrā mār-nā tirohā mār-nā wā pārs wabhāg par dhāwā wā ākraman k., pārs wā pakshabhāg par porhā wā dirh k., chhū-jānā lagā-h. wā pārs wabhāg meñ h.*

FLANK'ER, *n.* a fortification which commands the side of an assailing body; *v.* to defend or attack sideways—*Qal'a-bandī yā shahr-panāh jo dushman kī fauj ke rokne ke liye ho hai*; *v. pahlū kī taraf se bachānā yā hamla k.*—Durg wā koṭ jabhān se ākr-mak wā chārhai karnewālī senā ke pārs wabhāg ko mār sakte hain; *v. pārs wā ki or se ārnā wā chārhai k.* [Ek prakār kā ūrnawastā.

FLAN'NEL, *n.* (*W. gulan*) a soft woollen cloth—*Ek qiam kā ūni yā pashmi kaprā*—

FLAP, *n.* (*D. flappe*) any thing that hangs broad and loose, the motion or noise of a flap; *v.* to best or move with a flap—*Jo koī chīs chaurī aur dhīlī laiki hūt ho jaise dāman jhūl wāgāra, jhūl dāman yā chaurī aur dhīlī laiki hūt chīs kī jumbish yā āwās*; *v. jhālānā jhatakānā jhātkānā phatakānā yā phatphatānā<sup>b</sup>*—Jo vastu chaurī aur dhīlī latakti ho jaise jhūl ādi, chaurī aur dhīlī latakti hūt vastu kā hildol wā šabd.

FLAP'PER, *n.* one that flaps, a fan—*Jhalne jñatakne phatkāne phatakne yā phatphatā-ne w<sup>h</sup>, pañkhā yā denā<sup>h</sup>.*

FLAP'DRAG-ON, *n.* a kind of play or game; *v.* to devour—*Ek khel<sup>h</sup>; v. nigalnā<sup>h</sup>.*

FLAP'EARED, *a.* having loose and broad ears—*Phile aur chauṛe kār w<sup>h</sup>.*

FLAP'JACK, *n.* an apple-puff—*Pāpaṛ yā sohāri<sup>h</sup>.*

FLAP'MOÜTHED, *a.* having loose lips—*Phile latakte oñh w<sup>h</sup>.*

FLARE, *v.* (D. *flederen*?) to give an unsteady light, to glitter with transient lustre; *n.* an unsteady glaring light—*Digdigāti yā hilti chamak se jalnā<sup>h</sup>, thoṛi ber tak damaknā yā chamaknā<sup>h</sup>; n. digti yā hilti chamak<sup>h</sup>.*

FLASH, *n.* (Gr. *phlox*?) a sudden blaze, a sudden burst of wit, a short transient state; *v.* to burst out into a sudden flame or light, to rise in flashes—*Bhabhak<sup>h</sup>, zarāfat ki lahar, be bunyād yā chand-roza hālat; v. bhabhaknā yā dhadhaknā<sup>h</sup>, shu'la uñhā — Lahak dhadhak kaundhā wā akasmāddipti, rasikāi ki jhajhak wā tarañg, khabapik wā thoṛi ber ki avasthā; v. lahaknā lauknā kaundhnā wā akasmāt piakāś d., prajwal*

FLASH'Y, *a.* showy without substance, gay—*Bharkilā<sup>h</sup>, rangilā yā chatkilā<sup>h</sup>.* [h.]

FLASK, *n.* (S. *flaze*) a kind of bottle, a powder-horn—*Qarāba yā nī ek qism ki shishe-ki-surāhi, bārūt-dān — Ek prakār ki kāñch ki kuppi wā kūpi, señgrā.*

FLA'SKET, *n.* a vessel in which viands are served—*Thālī yā parāt<sup>h</sup>.*

FLAT, *a.* (D. *plat*) level, smooth, dull, depressed, peremptory, not sharp; *n.* a level, a plain, a shallow, a mark of depression in music; *v.* to mark or grow flat—*Musattah, ham-wār, be-maza be-kaifiyat yā be-namak, afsurda yā dil-gir, sāf yā qātī, bhāri<sup>h</sup>; v. jāe-musattah yā ham-wār jagah, maidān, jal ki sath ke niche kā char, mistiq meñ sur kā ek nichā nishān; v. ham-wār musattah afsurda be-namak yā be-kaifiyat k. yā h. — Battādhār wā chaptā, chauras wā sam, niras viras wā phikā, udās wā nistej, khulā spasht wā do tūk, mand wā gambhir; n. samasthal, paṭpaṛ wā samabhumī, retāl wā reti jo pāni ke ūpar se thoṛi hī dūr par niche hoti hai, anudāttachihñ; v. battādhār chauras udās niras wā phikā k. wā h.*

FLAT'LY, *ad.* in a flat manner, peremptorily—*Ham-wārī be-kaifiyati yā be-namaki se, sarīhan sūf-sūf nātiqan yā qātī'an — Chaurasāi alāvanya wā nirasatā se, do-tūk khol ke wa spasht rūp se.*

FLAT'NESS, *n.* evenness, dullness, dejection—*Ham-wārī yā barābarī, be-kaifiyati be-namaki yā be-mazagi, afsurdagi yā dil-giri — Chaurasāi wā samatā, nirasatā nihawā dutā wā alāvanya, udāsi wā tejohinatā.*

FLAT'TEN, *v.* to make even or level, to depress—*Ham-wār yā musattah k. yā h., dil-gir yā afsurda k. — Battādhār wā chauras k. wā h., udās wā tejohin k.*

FLAT'TISH, *a.* somewhat flat, rather flat—*Kisī qadr musattah, musattah-māil, chaptā sā<sup>h</sup> — Kuchh chaptā wā chauras, chauras sā.* [—Samatal.]

FLAT'TBOT-TOMED, *a.* having a flat bottom—*Chapti peñdi kā<sup>h</sup>, chapti yā chauras peñdi w<sup>h</sup>.*

FLAT'TLONG, *a.* or *ad.* with the flat downwards—*Paṭ<sup>h</sup>.*

FLAT'TNOSED *a.* having a flat nose—*Chapti nāk w<sup>h</sup>, nak-chaptā<sup>h</sup>.*

FLAT'TWISE, *a.* with the flat downwards—*Paṭ<sup>h</sup>.*

FLAT'TTER, *v.* (Fr.) to soothe with praises, to praise falsely, to raise false hopes—*Khush-āmad k., chāplūs k., jhūthi ummed barhānā — Atiprasānsa stutivākya wā madhurvachan se santusht k., lallopatto wā mithyāprasānsā k., mithyā sāsā barhānā.*

FLAT'TTER-ER, *n.* one who flatters—*Khush-āmadī, chāplūs — Mithyāprasānsak wā chātuvādī, jigjigi wā lurkhuri k. w.*

FLAT'TTER-ING, *a.* obsequious, pleasing, artful—*Khāya-bar-dār, dil-chasp himmat-bakhsh yā taskin-dih, riyā-kār yā dhokhe-bāz — Vāsavartī wā atyanurodhī, paritoshak āswāsak dilāsā d. w. wā bharosā d. w., māyi wā chhālī.*

FLAT'TTER-ING-LY, *ad.* in an obsequious manner—*Khāya-bar-dārī yā chāplūsi se — Atiprasānsa chātuvād wā atyanurodh se.*

FLAT'TTER-Y, *n.* false praise, adulation—*Chāplūsī yā khush-āmad, dam-bāzi lajājat phūlāre bāz yā tamalluq — Mithyāprasānsa wā atiprasānsa, ślaghā chātukār wā chātukti.*

FLAT'TU-LENT, *a.* (L. *flatum*) windy, vain—*Bādī yā pur-hawā, phulphulā phulā-huā yā khālī dimāg — Vātik wā vāyu se bhārā huā, phulkā phepsā phapphas phaphal wā nihśār.*

FLAT'TU-LENCE, FLAT'TU-LEN-CEY, *n.* windiness, emptiness, vanity—*Bāi bāw rih yā hawā-dārī, khālā yā tihī-dimāg, behūdagi yā khayāl-khāmī — Vātikatwa wā vāyupurnatā, ohhūñchhāpan wā śunyatā, vyarthatā wā abhimān.*

FLAT'TUS, *n.* wind, a breath, a puff—*Hawā, dam yā nafs, hawā-kā-jhikorā yā phūñk — Vāyu, sāns wā swās, vāyu kā jhoñk wā jhoñkā.*

FLAÜNT, *v.* (It. *flana*?) to display ostentatiously, to flutter, to carry a pert or saucy appearance; *n.* any thing loose and airy, an ostentatious display—*Bharak dekhānā<sup>h</sup>, phatphatānā pharpharānā yā pharkānā<sup>h</sup>, akarnā yā chhātī phulā-kar chalnā-phirnā<sup>h</sup>; n. jo kuchh dhilā aur bharkilā ho<sup>h</sup>, bharak tarakbharak yā dekhāw<sup>h</sup>.*

FLA'VOUR, *n.* (Fr. *fleur*?) relish, taste, odour; *v.* to give taste or odour—*Maza yā*

*zāṭṭa*, *lazzat yā zāṭṭa*, *khush-bū*; v. *zāṭṭa yā khush bū d.*—*Ras wā ruchi swād*, *sugandh wā suvās*; v. *swād wā sugandh d.*

FLA'VOR-ous, a. pleasant to the taste, fragrant—*Maz-dār yā zāṭṭa dār*, *khush-bū-dār*—*Suras wā suawād*, *sugandh suvās wā saugandhik.*

FLA'VOURED, a. having a fine taste—*Maz-dār yā zāṭṭa-dār*—*Saras suras wā suawādu.*

FLAW, n. (S. *ṣoḥ*) a crack, a defect, a sudden gust, a tumult; v. to crack—*Darz darz shikāf yā shikāf*, *nugs aih gasir yā dāg*, *hawā kā yak-ā-yak jhakorā*, *hangāma yā gulguparā*; v. *tornā turkānā chūkānā yā darkānā*—*Chir, dosh, battā wā pay*, *aṇḍhar wā vāyu kā jhoṅkā*, *hullar halbali wā bakhera.*

FLAW'LESS, a. without cracks or defects—*Be-shikāf yā be-darz*, *be-'aih yā be-dāg*—*Nisḥhidra wā bin chīr kō*, *nirdosh wā nishkalaṅk.*

FLAX, n. (S. *ṣeax*) a fibrous plant, the fibres of flax cleansed and combed—*San kā*

FLAX'EN, a. made of flax, like flax, fair—*San kā banā-huā*<sup>h</sup>, *san-sū*<sup>h</sup>, *achchhā pilā yā gorā*<sup>h</sup>.

FLAX'Y, a. like flax, of a light colour—*San sū*<sup>h</sup>, *phike yā halke rang kā*<sup>h</sup>.

FLAY, v. (S. *ṣlean*) to strip off the skin, to take off the surface—*Khalyānā yā khāl uahērā yā khīchnā*<sup>h</sup>, *nikolnā yā ukelnā*<sup>h</sup>.

FLEA, n. (S.) a small insect—*Pisū yā pissū*<sup>h</sup>, *kaik, ek kātne wālā kirā*<sup>h</sup>.

FLEA'BITE, n. the red mark caused by a flea—*Pisū yā pissū ke kāt kā dadorā yā dadrā*<sup>h</sup>.

FLEA'BIT-TEN, a. stung by fleas, mean—*Pisū yā pissū kā kātā huā*<sup>h</sup>, *nich*<sup>h</sup>, *sūt*<sup>h</sup>, *gāth*<sup>h</sup>.

FLEAK, n. (S. *ṣleacu*) a small lock thread or twist—*Lat*<sup>h</sup>, *jhoṅti*<sup>h</sup>, *phalā*<sup>h</sup>, *phāhā*<sup>h</sup>.

FLECK, v. (Ger.) to spot, to streak—*Chhītki-d. yā būte yā bātī banānā*<sup>h</sup>, *lahariyān*

FLECTION. See FLEXION.

FLEDGE, a. (S. *ṣleogan*) feathered, able to fly; v. to furnish with feathers or wings—*Pur-dār, urne ke qābil*; v. *par dār yā datne-dār k.*—*Sapaksh pakshayukt wā paksha-wān*, *urne ke yogya urāḥ wā urāū*; v. *pakshayukt wā pakshawān k.*, *daine d.*

FLEE, v. (S. *ṣleon*) to run from danger, to depart, to avoid: p. t. and p. p. FLED—*Ji le kar dhāgnā saraknā yā ṭalnā*<sup>h</sup>, *chalā-jānā yā ram-jānā*<sup>h</sup>, *dūr-rahnā yā bachā-jānā*<sup>h</sup>.

FLEECE, n. (S. *ṣlys*) the wool shorn from one sheep; v. to clip off, to strip, to plunder—*Ek mesh se jo ūn katari jāti hai yā ek mesh se jo ūn ek ber meṅ katari jāti hai*<sup>h</sup>; v. *katarnā*<sup>h</sup>, *mūṇrā*<sup>h</sup>, *lūtnā*<sup>h</sup>. [wā romanay.]

FLEECE'D, a. having a fleece—*Pashm-dār yā ūn-dār*—*Lomawān lomavisishṭ romawān*

FLEE'CE'R, n. one who strips or plunders—*Luterā yā mūṇrē w.*

FLEE'CY, a. covered with wool, like a fleece—*Pashm-dār ūn-dār yā ūni*, *pashm-sā yā ūn-sā*—*Meshalomavisishṭ lomawān romawān lomaś wā romaś*, *meshalom ke sadriś.*

FLEER, v. (Ic. *flyra*) to mock, to gibe, to leer, n. mockery, a deceitful grin—*Mūñh-banānā yā birānā*<sup>h</sup>, *bolī-mārnā haṅst k. yā ṭaṭṭhi k.*<sup>h</sup>, *kunkhiyōn dekhnā*<sup>h</sup>; n. *ṭaṭṭhi chīṭhāw yā mūñh-banāw*<sup>h</sup>, *chhal yā kapat ki kṛts yā dānt-dikkōt*<sup>h</sup>. [k. w.]

FLEER'ER, n. a mocker, a fawner—*Mūñh banāne w.*, *chīṭhāw yā birāne-w.*, *lallo-patto*

FLEET, n. (S. *ṣlet*) a company of ships—*Bahr*—*Mahanaukasamūh.*

FLEET, a. (Ic. *fiotr*) swift of pace, nimble; v. to fly swiftly, to vanish, to skim—*Tez rau bād-raftār yā bād-pā*, *jald tez yā chulāk*; v. *jald chalā-jānā*, *gāib k.*, *sath par se jald guzar jānā*—*Sighragāmi wā drutagāmi*, *āsukārī chapalāṅg wā phurtilā*; v. *drutagati wā veg se chalā-jānā*, *sataknā wā adriśya h*, *ūpar se sīghra nikal jānā*.

FLEET'LY, ad. swiftly, nimbly—*Tez-rawi se jald yā jaldī se*, *tezi yā chālāki se*—*Drutagati se wā sīghra*, *phurti se*. [satwaratā wā phurti, sīghragati wā veg.]

FLEET'NESS, n. swiftness, speed—*Jaldi yā jald-bāzi*, *tezi shīṭābi yā tez-rawi*—*Sighratī*

FLEET'ROOT, a. swift of foot—*Tez-rau*—*Sighragāmi*.

FLĒSH, n. (S. *ṣlesc*) the muscular part of the body, animal food, human nature, corporeal appetites, a carnal state, mankind, kindred; v. to initiate, to glut—*Gosht, gisā-luṃt*, *bashriyat yā insāniyat*, *nafsāni ragbatēh yā shakwat*, *nafsāniyat yā nafsāni hālat*, *bant-ādam yā jins-i bashar*, *khvesh*; v. *pakile shurū k. yā karānā*, *ser yā āsīda k.*—*Māns, mānsālār, manushyatwa*, *śārīrikavishayōn ki ativāñchhā*, *vishayāsakti wā śārīropasevā*, *manushyajāti*, *swajan wā sagotra*; v. *laggā-lagānā laggā-lagwānā prārambh k.* wā *prārambh karṇā*, *tript k.*

FLESHED, a. having flesh, fat—*Pur-gosht*, *furbih yā jastm*—*Mānsal, motā wā pushṭāṅg*.

FLESH'Y, a. full of flesh, plump—*Pur-gosht*, *jasim yā furbih*—*Mānsal, motā wā pushṭāṅg*. [gatwa wā sarīrasthūlatā, motāpā wā pinatā.]

FLESH'Y-NESS, n. plumpness, fatness—*Jasamat*, *furbihī yī motāi*—*Mānsatwa pushṭāṅg*.

FLESH'LESS, a. without flesh—*Be-gosht yā lāgar*—*Mānsahin wā dāngar*.

FLESH'LY, a. carnal, not spiritual—*Badani yā nafsāni*, *dunyāwī*—*Śārīrik wā vishayi*, *sānsārīk wā laukik*. [sakti wā vishayāsakti.]

FLESH'LI-NESS a. carnal passions or appetites—*Shakwat yā masti*—*Śārīropasevā kāmā*.

FLESH'MENT, n. eagerness from initiation—*Shurū karne se jo shauṅ hotā hai*—*Arambh karne se jo lālass wā ativāñchhā hoti hai*.

**FLĒSH**'BRUSH, *n.* a brush to rub the skin—*Khāl ragayne ke liye kunchā*<sup>b</sup>.

**FLĒSH**'COL-OUR, *n.* the colour of flesh—*Gosht kā rang*—*Mānsavarn*. [mānsabhojan.

**FLĒSH**'DĒ-ET, *n.* food consisting of flesh—*Gosht ki khurāk*. *giā-lahmī*—*Mānsāhar wā*

**FLĒSH**'FLY, *n.* a fly that feeds on flesh—*Māns khāne-wālī makkhī*<sup>b</sup>. [kā kāntā<sup>b</sup>.

**FLĒSH**'HOOK, *n.* a hook to draw up flesh—*Kisi hañde se māns khinch-lene yā nikāl-lene*

**FLĒSH**'MEAT, *n.* animal food—*Giā-lahmī*—*Mānsāhar wā mānsabhojan*. [mānsavikrayi.

**FLĒSH**'MÓN GER, *n.* one who deals in flesh—*Gosht-farosh*—*Māns ká vyavasāy k. w.*

**FLĒSH**'POT, *n.* a vessel for cooking flesh—*Gosht pakāne kā burtan*—*Māns rindhne ki bāsan*. [pankh laginā.

**FLĒTCH**, *v.* (Fr. *flèche*) to feather an arrow—*Tír meñ par lagānā*—*Vāñ wā bāñ meñ*

**FLĒTCH**'ER, *n.* a maker of bows and arrows—*Kamāñ-o-tír banāne w.*—*Dhanuk aur bāñ*

**FLEW**, *p. t. of fly*—*Fly kā māzi-mutlaq*—*Fly kā sāmānyabhit*. [banāne w.

**FLEWED** *a.* chapped, mouthed—*Munhā<sup>b</sup>*, *munh w<sup>b</sup>*.

**FLĒX**'T-BLE, *a.* (L. *flexum*) that may be bent, pliant, yielding, tractable—*Jhukāye jāne ke qūbīl, mulāim, dum-dār, narm yā hukm-pasir yā hukm-har-dār*—*Namaniy wā nawaye jāne ke yogya, lachilī, manasāil wā komal vāya wā sā-anīy*.

**FLĒX**'T-BIL-TY, **FLĒX**'T-BLE-NESS, *n.* the quality of being easily bent, easiness to be persuaded, pliancy—*Bā-āsāñi jhukāye jāne kī qūbīlīyat yā lāssīyat, takrik-pasir yā tar-gib-pasir, dam-dārī mulāyamat yā mulāimat*—*Namaniyatā wā anāyās jhukāye jāne kī yogyatā, sugamatī se manīye jāne kī yogyatā, lachilāpan wā nūridutā*.

**FLĒX**'ILE, *a.* easily bent, obsequious—*Narm yā āsāñi sejhukāye jāne ke lāig, hukm-bar-dār yā hukm-bandū*—*Namanāil wā lachilī, atyanurodhi wā ājnākārī*.

**FLĒX**'ION, *n.* the act of bending, a turn—*Jhukāw yā lachkāw<sup>b</sup>, ghumāw yā bāñ<sup>b</sup>*.

**FLĒX**'OR, *n.* a muscle which bends a joint—*Ek pathā jo gāñth ko jhukā detā hai<sup>b</sup>*.

**FLĒX**'U-OUS, *a.* winding, bending, wavering—*Pechidā yā pech khā-kur jātā huā, jhukā yā jhukā huā<sup>b</sup>, be-qarār yā hiltā*—*Bhauntā vakragamī wā pher khākar jātā huā, tō-rhā hotā huā, digtā huā*.

**FLĒX**'URE, *n.* a bending, a joint—*Jhukāw lachkāw yā mor<sup>b</sup>, gāñth<sup>b</sup>*.

**FLICK**'ER, *v.* (S. *flicerian*) to flutter, to move the wings, to fluctuate—*Pharpharānā yā phatphatānā<sup>b</sup>, par jhāñnā, pankh phatkāñnā<sup>b</sup>, laharāñnā yā idhur udhar hīñnā<sup>b</sup>*.

**FLICK**'ER MŪSE, *n.* a bat—*Chāngūdar<sup>b</sup>*.

**FLI**'ER. See under **FLY**.

**FLIGHT**, *flit*, *n.* (S. *flīht*) the act of flying or fleeing, a flock of birds, a volley, a sally, an excursion, a series of stairs—*Par-waz tairāñ tayāñ gurez yā firār, chīrīyon kī gol, shālkh yā shalaq, mauj, khayāl, zina-bandī yā nard-bāñ*—*Urāñ urār bhāgar bha-gar bhāgar wā bhagehar, pakshimūlā wā pakshīyon kī jhūñ, bārb, lahar, tarāñg wā vilās, pāñlī wā sūhīyon ke dāñde jo niche se upar tak lage rahte haiñ*.

**FLIGHT**'Y, *a.* fleeting, unsettled, wild—*Tez-ruu, be-qarār, har-dam-khayālī yā wahmī*—*Sighragamī, āsthir chapal wā chāñchal, bhrāntabuddhi wā chapalamatī*.

**FLIGHT**'Y-NESS, *n.* the state of being flighty—*Be-qarārī har-dam-jhayālī wahm yā be-khudī*—*Buddhibhrāntī buddhivibhram wā matchāpalya*.

**FLIGHT**'SHŌT, *n.* the distance an arrow flies—*Tír ká tappā, jīññī dūr tír jātā hat*—*Bāñ ká pallā, jīññī dūr bāñ jātā hai*.

**FLIM**'FLAM, *n.* (L. *flim*) a freak, a trick—*Lahar<sup>b</sup>, dhokhā<sup>b</sup>*.

**FLIM**'SY, *a.* (W. *lymsi*) weak, feeble—*Kum-zor, za'if*—*Nirbal sārābīñ wā nistēj, śithil*.

**FLIM**'Y-NESS, *n.* weakness of texture—*Patilā-pan jhīñjīññī-pan yā dhīlī bināwat<sup>b</sup>*.

**FLINCH**, *v.* (S. *flēon*?) to shrink, to withdraw from, to fail—*Hatnā talnā yā hich-kichāñnā<sup>b</sup>, murñā katrāññā phīññā yā kunīyāññā<sup>b</sup> thaus-jāññā hār-jāññā yā rah-jāññā<sup>b</sup>*.

**FLINCH**'ER, *n.* one who shrinks or fails—*Hatne hichkīchāñne murñe thaus-jāñne yā rah-jāñne w<sup>b</sup>*.

**FLING**, *v.* (S. *flēon*?) to cast from the hand, to throw, to dart, to flounce: *p. t.* and *p. p.* **FLUNG**—*Phenknā<sup>b</sup>, girā-d. dālñā yā patakñā<sup>b</sup>, chalanā<sup>b</sup>, uchhalñā yā dū-lattī chhāñññā yā mārññā<sup>b</sup>*.

**FLING**, *n.* a throw, a cast, a gibe, a sneer—*Phen<sup>b</sup>, andākhtī, tā'na, ramz yā āwāza-kashī*—*Nihkshēp, prakshēp, bolī tholī wā thathāñ, mīññā theñā<sup>b</sup> theñrā wā tasrā*.

**FLINT**, *n.* (S.) a hard stone, a stone for striking fire, any thing very hard—*Sakhtī paththar, sang-i-chugmag, kōi shui jo nihāyat sakht ho*—*Karā paththar, agniprasthār arthāt wāñ paththar jise jhārñe se āg nikaltī hai, kōi bahut hī karā pudārth*.

**FLINT**'Y, *a.* made of flint, hard, cruel—*Sang-i-chugmag ká, sakht, sang-dil*—*Agnipras-taramay, karā wā kathīñ, pūshññahriday kathīñahriday wā kathor*.

**FLINT**'HEART-ED, *a.* having a hard heart—*Sang-dil*—*Kathīñahriday wā kathor*. [pāñīya.

**FLIP**, *n.* drink made of beer and spirits—*Sharāb ká sharbat*—*Madyavayasinādinirmīte*.

**FLIP**'PANT, *a.* (W. *lipanu*?) nimble of speech, talkative, pert, petulant—*Jald-go, ziyāda-go, shokh, gustākht yā be-lagām*—*Vāchāl wā lablabā, bakki bātūñī wā betek-kar, dhīth wā pragalbh, lol chāñchal wā avīñt*.

**FLIP**'PAN-PT, *n.* talkativeness, pertness—*Ziyāda-goī yā bisyar-goī, shokhī gustākhtī yā*



*be-imtiyāsi*—Vāchsalatā wā batakkarpanā, pragalbhatā, dhithāi lolatā wā anavasthiti.  
**FLIP-PANT-LY**, *ad.* in a flip-pant manner—*Biayār-goi se, be-imtiyāsi se*—Vāchsalatā se, dhithāi lolatā wā chañchalatā se.

**FLIRT**, *v.* (S. *flearān*?) to throw with a jerk, to move suddenly, to jeer, to run about, to coquet; *n.* a sudden jerk, a jeer, a pert girl a coquette—*Khāch-kar mārñā yā chhiyāknā<sup>b</sup>, chāekā chālānā<sup>b</sup>, hanī thāthā thesrā yā tārā k<sup>b</sup>, idhar udhar dāurnā yā dāurnā phirñā<sup>b</sup>, ahlā-kar yā itā-kar chālñā<sup>b</sup>; n. uchhal kūd yā shārsharā<sup>b</sup>, tā<sup>b</sup> na yā āwāzu-kushī, āiyāri larkī, nāhro-bā. chōchle-bās kurashma-bās kirishma-bās yā 'ishwa-gar 'aurat—n. Ākasmikakshap, thāthā thesrā mihñā wā tārā, dhithi wā chañchal larkī, premakhelāktiripi lālini wā vilāsini.*

**FLIR-TATION**, *n.* act of flirting, coquetry—*Tēr-ravī ki ek taur, nāz nakhra kirishma yā karashma*—Sighragati kā ek prakār chōchhlā premakhelā wā hāwbhāt.

**FLIT**, *v.* (Ic. *flor*) to fly away, to dart along, to flutter to remove—*Ur-jānā<sup>b</sup>, tarap-jānā, phatphatānā yā phappharānā<sup>b</sup>, ek jagah chhor-kar dūari jagah jī-rāhñā<sup>b</sup>.*

**FLIRT-NESS**, *n.* unsteadiness, levity—*Be-subātī yā le-qarārī, subki*—Asthiratā wā chañchalatā, helkī oichāpan wā bilāpanā.

**FLITCH**, *n.* (S. *flisce*) the side of a hog salted and cured—*Sūar ke pahlū kā namak-ālūda gosht*—Sūkar ke pāsā wā kushk aur lavapayukta māns.

**FLOAT**, *v.* (S. *floatan*) to swim on the surface, to move lightly, to cover with water; *n.* a body swimming on the water, a cork or quill on a fishing-line—*Utarānā yā tairnā<sup>b</sup>, bhasnā yā bahñā<sup>b</sup>, dubonā bahā-d. yā jal se bhar-d<sup>b</sup>; n. berā yā gharmā<sup>b</sup>, tīrēñā yā tīrēñā<sup>b</sup>.*

**FLOATER**, *n.* one who floats—*Utarāne tairne bahne yā bhasne w<sup>b</sup>.*

**FLOATY**, *a.* swimming on the surface, buoyant—*Utarātā yā bahtā<sup>b</sup>, halkā yā utarāñ<sup>b</sup>.*

**FLEET**, *n.* (Sp) a fleet of merchant ships—*Saudā gurt buhr*—Bhijyanaukāsamūh.

**FLEET-LA**, *n.* a fleet of small vessels—*Chhote jahūzōñ ki bahr*—Kashudranaukāsamūh.

**FLOCK**, *n.* (S. *flocce*) a company of birds or beasts; *v.* to gather in crowds—*Galla gāl yā halga; v. jam' h., baturnā<sup>b</sup>*—Pāl rewar thāth jhūñd wā dal; *v. tūptā tūtparnā jurnā wā ekatthā h.*

**FLOCK**, *n.* (L. *flocus*) a lock of wool—*Ūn kā puhāt<sup>b</sup>.*

**FLOG**, *v.* (L. *flagrum*) to whip, to lash—*Koitiyānā<sup>b</sup>, kore mārñā<sup>b</sup>.*

**FLOOD**, *n.* (S. *flood*) a great flow of water, the sea, a deluge, flux; *v.* to deluge—*Saikāb, daryā yā bahr, tūfān yā tugyini, sūilān yā madd; v. sūilāb yā garq k.*—Bārñ wā bōrā, samudra, jalapralay wā ekāñav, vāp chahāw jawār wā juwār; *v. dubonā bōrñā wā bahānā* *bah-jāne dene kā phutak<sup>b</sup>*—Jaladwār.

**FLOOD-GATE**, *n.* a gate to stop or let out water—*Bāñh kā phātak<sup>b</sup>, pāñt ke rokne yā*

**FLOOD**. See **FLUKE**.

**FLOOR**, *n.* (S. *flor*) that part of a building or room on which we walk, a platform, a story of a house; *v.* to lay a floor—*Gach<sup>b</sup>, machān chabutrā chaurā yā chaurarā<sup>b</sup>, kolhā yā khand<sup>b</sup>, manzil; v. gach k<sup>b</sup>.*

**FLOORING**, *n.* the bottom of a building or room—*Farsh*—Gach. [bandhī.

**FLORAL**, *a.* (L. *flor*) relating to flowers—*Gul-mansūb, phul kā<sup>b</sup>*—Paushp, pushpāsam.

**FLORET**, *n.* a little flower—*Ēk chhotā phul<sup>b</sup>.*

**FLORAGE**, *n.* bloom, blossom—*Kālī<sup>b</sup>, phul<sup>b</sup>.*

**FLORID**, *a.* covered with flowers, flushed with red, embellished, splendid, brilliant—*Gul-dār, lāl yā surkh, āristā. rangin<sup>b</sup>, 'umda*—Pushpamay, pushpavarn raktavarn wā bhābhūkā, sobhit wā alañkrit. rangilā, pushpit wā vīgalañkāramay. [chatkilāpan.

**FLORIDITY**, *n.* freshness of colour—*Surkhī yā rang, ki tārāgi*—Raktatā wā rang kā

**FLORID-LY**, *ad.* in a showy manner—*Turak-bhāyak se<sup>b</sup>, chatkilē-pan se<sup>b</sup>.*

**FLORID-NESS**, *n.* freshness, embellishment—*Rang ki tārāgi, rangini yā āraish*—Rang kā bhābhūkāpan wā chatkilāpan, sobhit vīgalañkār wā vīgalañkariyā.

**FLORIST**, *n.* a cultivator of flowers—*Gul kār yā gul-chīn*—Mālī.

**FLORICULTUS**, *a.* composed of flowers—*Chhote chhote phulon kā banā-huā<sup>b</sup>.*

**FLORIN**, *n.* a coin first made at Florence—*Ēk sikka jo puhile-pahal Flārens shahr meñ banā thā*—Ēk prakār kā mudrā jo pratham Flārens nagar meñ banā thā.

**FLÖTA**. See under **FLOAT**.

**FLÖUNCE**, *v.* (D. *plonsen*) to move or struggle with violence, to deck with flounders; *n.* a loose trimming—*Tulaphnā chhatpatānā lotnā yā hāth-pāñw mārñā<sup>b</sup>, jhālār lagā-nā<sup>b</sup>; n. jhālār<sup>b</sup>.*

**FLÖUNDER**, *v.* to struggle with violent motion—*Chhatpatānā yā lotnā<sup>b</sup>, talaphnā<sup>b</sup>.*

**FLÖUNDER**, *n.* (Ger. *flunder*) a flat fish—*Ēk chaplī machhli<sup>b</sup>.*

**FLÖUR**, *n.* (L. *flor*) the edible part of grain reduced to powder, meal—*Ātā<sup>b</sup>, pīsāñ<sup>b</sup>.*

**FLÖURISH**, *v.* (L. *flor*) to grow luxuriantly, to thrive, to be prosperous, to use florid language, to brandish, to embellish; *n.* vigour, beauty, ostentatious embellishment, a musical prelude—*Tur-o-tāza h., sar-sabz h., kām-yāb yā iqbal-mand h., rangin k. yā 'ibarat-ārāi k., chamkānā yā ghumāñā<sup>b</sup>, āristā k. yā zeb d.; n. tāqat, khūb-sūrat yā*

*áráish, numáish chamkúhat yá 'bárat-árát, gat*—Phainá phúlná tahtahána dāḥḍahānā wá barhná, panapné, samriddh h., wágalanák k. wá wágalakáramayavákya ká vyavahár k., bháájná wá phitráná, sóbbit wá alánkrit k.; n. bal, saundarya wá lávanya, dekháwchamkáw sóbbhá wá alánkrityá, ghunghunáhat bája wá táí.

**FLOŪR'ISH-ER**, n. one who flourishes—*Kám-yáb, íqbál-mand h. w., raḡín k. w., cham-káne w.<sup>b</sup>, árasta k. w.*—Panapné w. wá samriddh h. w., pushpit k. w., bháájne w., sóbbit k. w.

[—Barhtá tahtahátá wá panapná huá, samriddh.

**FLOŪR'ISH-ING**, a. thriving, prosperous—*Sar-sabá yá tar-o-táza, íqbál-mand yá kám-yáb*  
**FLOŪR'ISH-ING-LY**, ad. ostentatiously—*Numáish yá hashmat-numái se*—Dekháw wá áḡambar se.

**FLOŪT**, v. (S. *flitan*) to mock, to insult, to sneer; n. a mock, an insult—*Munh baná-ná<sup>b</sup>, íhanat yá malámat k. ta-na-zaní yá áwáza-kashi k.; n. ta-na yá tazhík, malá-mat yá tanz*—Biráná wá chípháná, thaṭhí<sup>b</sup> karke tirakár wá apamán k.; náḡ-chá-rháná thaṭhí<sup>b</sup> thesá wá tasrá k.; n. upahís wá hañsi, awájná apamán wá tirakár.  
**FLOŪTER**, n. one who flouts—*Munh-chípháú<sup>b</sup>, ta-na-zan yá zahík*—Munh biráne w., taserihá.

**FLOW**, v. (S. *flowan*) to run as water, to rise as the tide, to melt, to proceed, to glide smoothly, to be full, to hang loose and waving, to inundate; n. the rise of water, a stream, abundance—*Bahná<sup>b</sup>, madd h. yá chaphná, galwá<sup>b</sup>, paidá h., narmí se bahná yá jāná, bhar-púr h.<sup>b</sup>, pháhráná<sup>b</sup>, sailib se gíṭṭ k.; n. madd yá chaphná, tarrára yá dhárá<sup>b</sup>, ífrát yá kasrat*—Bah chalná, barhua wá jawár wá juwáráná, pighalná taghí-ná wá pighalkar bahná, nikalná, áná wá utpanná h., dhíre dhíre chalná bahná wá dhalakná, munhámunh wá nakenak h. arthát bhar jāná, labráná wá labar ke samán hildá, dubo-bharná boṛná wá baháná; n. báṭh jawár wá juwár, praváh jalá-váhan wá srot, adhikáí wá báhulya.

**Flowing**, n. the rise of water—*Páni ká chaphná yá bárh<sup>b</sup>* [vaksarání.

**Flowingness**, n. a stream of diction—*Goyá k. dhára lassáníyat*—Váḡdhára wá

**FLOWER**, n. (L. *flor*; the blossom of a plant, an ornament, the prime, the most excellent part; v. to be in blossom, to adorn with flowers—*Phúl yá gul, seb yá zinat, bahár jawáni yá 'urij, níháyt 'umda hissa*; v. *shigfta h., gul-kári k. yá phúlón se árasta k.*—Pushp wá kusum, gahná wá alánkrit navayauvan wá yauvanávasthá, sár wá sarvottamabhág; v. phúlná khilná lablaháná dāḥḍaháná wá vikasná, pushp-áḡi alánkar se sóbbit k., phúl kárhná.

**FLOWER-ET**, n. a small flower—*Chhotá phúl<sup>b</sup>* [pamay pushpit wá alánkrit

**FLOWERY**, a. full of flowers—*Gul-dār gul-zár pur-gul yá raḡín*—Pushpavísht push-

**FLOWER-INESS**, n. the state of being flowery—*Gul-dári gul-zari yá raḡíni*—Pushpavíshtatá pushpanayawa wá alánkritatá [dāḥḍat.

**FLOWER-ING**, n. state of blossom—*Bahár yá shigftagi*—Vikás lablaháhat wá dāḥ-

**FLOWER-LESS**, a. without a flower—*Be-gul yá be-phúl*—Apushpak wá apushp.

**FLOWER-GARDEN**, n. a garden for flowers—*Phul-wái yá phul-wári<sup>b</sup>*—Pushpaváṭi.

**FLOWN**, p. p. of *fly*—*Fly ká mázi-ma'tuf' alai-hi yá jíl-u-ma'tuf*—Fly kí purpakriyá wá purvakálikakriyá

**FLUCTU-ATE**, v. (L. *flu*) to roll hither and thither, to be unsteady—*Lahráná<sup>b</sup>, be-qarár yá be-sabát h. yá kam-besh h.*—Hilkorná, dáwándol asthír anavaasthit wá ghatbarh h. [ráṭá kulbulatá wá lolawán, chanchal asthír wá anavaasthit.

**FLUCTU-ANT**, a. wavering, uncertain—*Mauj-zan, be-istiglál, be-sabát yá be-qarár*—Lah-

**FLUCTU-ATION**, n. motion hither and thither, unsteadiness, violent agitation—*Lahráp yá tamawuj, be-sabáti yá be-qarári, tazalzúl wá jumbásh*—Hilkor wá dóláya-mánatá, asthiratí wá chanchalatá, áloṛan wá dáwándolí.

**FLUE**, n. a chimney or pipe—*Dúd-dán yá dúd-kash*—Dhuhára wá dhuhwára.

**FLUENT**, a. (L. *flu*) liquid, flowing, copious, voluble; n. a flowing quantity—*Ra-ḡí, rawán yá jari, lassan yá fasíh, zabán-áwar*; n. *hiṭāb-i-juziyāt-o-kulliyāt*—Drav, bahtá wá dhalakáṭá, váḡdrut, twarítavák wá vákpaṭu; n. vallakshanapurítágapít, vahan. [wá váḡdrutatá.

**FLUENT-LY**, n. copiousness of speech—*Lassáníyat, zabán-áwarí yá fasáhat*—Vákpaṭutá  
**FLUENTLY**, ad. with ready flow, volubly—*Rawán yá sáf, lassáníyat yá fasáhat se*—Bin-akáw wá bin-lagáw wá sarpaṭ, drutavákya wá twarítaváchá se.

**FLUID**, a. running as water, liquid, not solid; n. any thing not solid, a liquid—*Ra-wán jarayán yá jiryán, raḡiq, saiyál yá gair-munjamid*; n. *gair-munjamid yá saiyál chíz, 'araḡ yá rūḡia*—Bahtá, drav, anjámá arthát ṭhas nahín; n. dráḡadravya wá drá-vastu, páni wá drav. [baháw.

**FLUID-ITY**, n. the quality of flowing readily—*Saiyáli riḡḡat yá riḡḡat*—Dravátá wá

**FLUID-NESS**, n. the state of being fluid—*Saiyáli yá riḡḡat*—Dravátá wá dráḡavasthá.

**FLOKE**, n. (S. *flap*) a flounder—*Ek chapṭi machhí jo samundar meñ hotí hai<sup>b</sup>*.

**FLOKE**, n. (Ger. *gltug*) the part of an anchor which fastens in the ground—*Langar ká kántá jo xumín pakay letá hai*—Langaradant wá langarabhuj.

- FLUMMER-Y**, *n.* (W. *Uymry*) a sort of jelly, flattery — *Halwā firn fāḷūda* wā māqūt, *khush-amad yā chaplūt* — Lapsi wā mohanabhog, mithyāprāsāśā wā lallopatto.
- FLUNG**, *p. t.* and *p. p.* of *fling* — *Fling ká māz-mutlaq aur māz-matīf alāt hi yā fīl-i-matīf* — *Fling ká sāmānyabhūt aur pūrpakriyā wā pūrvakālikriyā.*
- FLUOR**, *n.* (L.) a fluid state, a mineral — *Saigālī yā riqāqat, kāni yā khānī chiz* — Dravāvasthā, ākariyadravya, dhātu wā dhāt.
- FLURRY**, *n.* (Ger. *flugs* †) a sudden blast, hurry, agitation; *v.* to agitate — *Jhalākā yā jhalāk<sup>h</sup>, harbari<sup>h</sup>, harbarāhat yā garbarāhat<sup>h</sup>; v. harbarā-d. yā garbarā-d<sup>h</sup>.*
- FLUSH**, *v.* (Ger. *fliesen*) to flow suddenly, to glow, to reddens, to elate; *a.* fresh, glowing, affluent, conceited; *n.* flow, bloom, growth, abundance — *Yak-ā-yak bahnā yā daurnā<sup>h</sup>, tamtamānā<sup>h</sup>, nāgahān surkh h. yā k., bāg-bāg h. yā k.; a. tāza, tamtamānā<sup>h</sup>, gani yā mā-mir, khud-bin yā khud-pasand; n. bahāw<sup>h</sup>, jhalak yā shiguf-tagī, rośdagi, bālidagi yā taraggi, ifrāt yā kasrat* — Ekiēki bahnā, damaknā wā tamaknā, akasmāt lohit wā arup wā raktavarṇ h. wā k., harsh se phulnā wā phulnā; *a.* takkā, damaknā wā tamaknā, dhanādhya wā bharapūrī, dāmbhik wā dīmabhi; *n.* pravāh wā pravrittī, dahdahāhat lahlahāhat wā vikās, burhī bārḥ wā barhāw, bāhulya wā samriddhi. [naraktatwa, munh ki arupatā wā mukhārupimā]
- FLUSHING**, *n.* glow of red in the face — *Chihre par ki tamtamāhat yā surkhī* — Vada-
- FLUSTER**, *v.* (Ger. *flugs* †) to hurry, to be in a bustle or heat; *n.* hurry, agitation — *Shitābī k. yā mustarib k., mustarib yā nīm-mast yā garm h.; n. harbari<sup>h</sup>, harbarāhat yā ghabrāhat<sup>h</sup>* — Harbarā d. wā ghabrā d., ghabrājānā unmatta h. wā uttapt h.
- FLUSTERED**, *a.* heated, agitated, confused — *Garm yā nīm-mast, mustarib, be-tib yā darham-bar-ham* — Ushn wā unmatta. ākul wā vyakul, ghabrayā wā vyagra.
- FLUTE**, *n.* (L. *flutum*) a musical instrument, a channel in a pillar; *v.* to play on the flute, to form channels in a pillar — *Algīza yā nai, khamboḥ par jo lambi-lambi lakirēn khod-kar banāi fīti hain<sup>h</sup>; v. algīza yā nai bajānā, khamboḥ par lambi-lambi lakirēn khod-kar banānā* — Muralī bānsī yā vanśī, stambharekhā wā stambhasitā; *v.* muralī bajānā, stambharekhā banānā.
- FLUTTER**, *v.* (D. *flodderen*) to move the wings rapidly, to move about with bustle, to agitate, to disorder; *n.* quick and irregular motion, hurry, confusion — *Pharpharānā<sup>h</sup>, josh yā zor se phatphatānā, mustarib k. yā k., be-qarār k. yā k.; n. pharpharāhat phatphatāhat yā dhurdhuryāhat<sup>h</sup>, harbari yā halbuli<sup>h</sup>, harbarāhat yā ghabrāhat<sup>h</sup>* — Pānkḥ jāhna, tarphān. wā idhar udhar damā phirnā, vyākul k. wā h., ghabrā d. wā ghabrā jānā. [vyākulatā wā harbarāhat]
- FLUTTERING**, *n.* tumult of mind, agitation — *Itirāb, be-tibi yā be-qarār* — Ghabrāhat
- FLUX**, *n.* (L. *fluxum*) the act of flowing, issue dysentery, fusion; *v.* to melt — *Sullān jarayān yā jiryin, khurāj, jiryin-i shikḥin yā is-hul, galib yā gudāz, v. galānā<sup>h</sup>, taghilānā yā pighlānā<sup>h</sup>* — Bahāw, nisār wā nikās, anḥ k. rog wā amatisār, pighlāw wā tighilāw.
- FLUXATION**, *n.* the act of passing away — *Rawānagi yā guzar* — Bahāw wā chalāchalāw.
- FLUXIBLE**, *a.* that may be fused — *Pighlāye yā taghilāye jāne ke qābil* — Drāvyā, galanīy, galāye jāne ke yogya. [qābilyat — Galanīyatā wā dravyatwa.]
- FLUXIBILITY**, *n.* the state or quality of being fluxible — *Pighlāye yā taghilāye jāne ki*
- FLUXILITY**, *n.* possibility of being fused — *Taghīlne yā pighalne ki qābilyat* — Dravātwa vilīnatā wā galanīyatā.
- FLUXION**, *n.* the act of flowing, the matter that flows: *pl.* the analysis of infinitely small variable quantities — *Sūlān jarayān yā jiryān, jo shai bahtī hai: pl. hisāb-i-juziyāt o-kulliyāt* — Bahāw wā pravāh, jo vastu bahtī hai: *pl.* vahan, vailakshana-pūritaganīy.
- [navishayak, vahanasambandhī, vailakshana-pūritaganīyasambandhī.]*
- FLUXIONARY**, *a.* relating to fluxions — *Muta'alliq-i-hisāb-i-juziyāt-o-kulliyāt* — Vaha-
- FLUXIONIST**, *n.* one skilled in fluxions — *Hisāb-i-juziyāt-o-kulliyāt-dān* — Vahanājina, vailakshana-pūritaganīyatājina.
- FLY**, *v.* (S. *fleogan*) to move with wings, to pass swiftly, to part with violence, to depart, to escape, to flutter, to shun, to quit, to cause to fly: *p. t.* **FLW**, *p. p.* **FLOWN** — *Par-wāz k., tāir k., tayarān yā tairān k., tezī se jānā, taraknā<sup>h</sup>, rawāna h., firār h. yā gurez k., pharānā<sup>h</sup>, parhez k., tark k., urānā<sup>h</sup>* — Uṛnā, veg se jhapatkar wā śighra jina, karakkar phūtnā, chālā jānā, bhāgnā wā bhāg jānā, pharpharānā, kanīyānā katrānā wā barāw k., chhor d., urwānā,
- FLY**, *n.* a small winged insect — *Makki<sup>h</sup>.* [khevisarpi, bhagorā.]
- FLYER**, **FLYER**, *n.* one that flies — *Tāir yā parand, firārī yā gurez-pā* — Akāśgami wā
- FLYBLW**, *n.* the egg of a fly; *v.* to taint with the eggs which produce maggots — *Makki k. andā<sup>h</sup>; v. makki ke ande dāl-kar kiron se dhār dā<sup>h</sup>.*
- FLYBOAT**, *n.* a light sailing vessel — *Ek halkī nāw<sup>h</sup>, dhawli<sup>h</sup>.*
- FLYCHASER**, *n.* one that hunts flies; a bird — *Makki-mār<sup>h</sup>, ek chiriyā<sup>h</sup>.*
- FLYING**, *v.* to angle with flies for bait — *Bānsī meṇ makki lagā-kar machhli pakarnā<sup>h</sup>.*
- FLYFLY**, *n.* fan to keep off flies — *Murchhal chahwar yā makki hāhne k. pañkhā<sup>h</sup>.*

**FLYING-FISH**, *n.* a small fish which flies—*Parand-machhli yā māhi-parand*—*Urne-gāli machhli wā ākāsagamanāśilamatsya*.

**FOAL**, *n.* (S. *fole*) the young of the horse or ass; *v.* to bring forth a foal—*Bachherā yā bachherī*, *ghore yā gadhe kā bachchā*; *v. bachherā yā bachherī byānā*, *ghore yā gadhe kā bachchā jānnā*.

**FOAM**, *n.* (S. *jam*) froth, spume; *v.* to froth, to gather foam, to be in a rage—*Kaf, kaph*, *phen*; *v. phenānā*, *phen uknā yā nikānā*, *āg h*.

**FOAM'Y**, *a.* covered with foam, frothy—*Kaf-dār*—*Phenah phenī wā phenawān*.

**FOB**, *n.* a small pocket—*Ek chhoti jeb*—*Ek chhotā khisā wā khalitī*.

**FOB**, *v.* (Ger. *foopen*) to cheat, to trick—*Thagnā*, *dhokhā d. jānā yā kapaṭ k*.

**FO'FILE** *n.* (Fr. *fofile*) the greater or less bone of the arm or leg—*Bāñh yā lāñg ki bari yā chhoti hadḍī*.

**FO'CUS**, *n.* (L.) a point where rays of light meet, a point of convergence: *pl.* *Fō'ci*—*Nugta jahāñ roshnī ki kirneñ jam' hoti haiñ, ham-markuzī kā nugta*—*Kirapa-samudayavindu wā kirapa-samāpārasthal arthāt wah vindu wā kendra jahāñ tej ki kiraneñ ekatthā milti haiñ, ekakendrābhīnukhatā kā vindu*.

**FO'CAL**, *a.* belonging to the focus—*Us nugte se mansūb jahāñ roshnī ki kirneñ jam' hoti haiñ, ham-markuzī ke nugte se nishat-dār*—*Kirapa-samudayavindusambandhī arthāt us vindu wā kendra kā sambandhī jahāñ tej ki kiraneñ ekatra milti haiñ, ekakendrābhīnukhatā ke vindu kā sambandhī*.

**FOD'DER**, *n.* (S.) dry food stored up for cattle; *v.* to feed with dry food—*Chāra yā chārā*; *v. sikhā chārā d*, *sūkhī ghās-pāt khilānā*. [ripu, vairī wā ari.]

**FOE**, *n.* (S. *fah*) an enemy, an adversary—*Dushman, ganīm yā mukhāñf*—*Satru wā*

**FOE'LIKE**, *a.* like an enemy—*Dushman yā ganīm ke manind*—*Satruvāt wā vairisadrā*.

**FOE'MAN**, *n.* an enemy in war—*Jangi dushman, jang meñ dushman*—*Yuddhasatru*.

**FOETUS**. See **FETUS**

**FOG**, *n.* (Ic. *fug*) thick mist—*Kohāsā yā kuhāsā*, *dhuñdh*.

**FOG'gy**, *a.* misty, cloudy, dull—*Pur-kuhāsī, abri yā tīrik, be-wuqif yā ahmaq*—*Kuhāse se bharā huā, ghañghor dhuñdhli wā bādal se ghīrā huā, jar wā mūh*.

**FOG'gy-LY**, *ad* mistily, cloudily, darkly—*Kuhāse-pan se*, *dhuñdhliāt yā badli se*, *andhe-re meñ yā andhere-pan se*.

**FOG'gy-NESS**, *n.* the state of being foggy—*Kuhāsā-pan yā dhuñdhliāt*.

**FOG**, *n.* (W. *fim*) after grass—*Jo ghās phir se jamī hai yā kati nahīñ jāti*.

**FOH**, *int* (S. *fah*) an exclamation of abhorrence or contempt—*Chhī-chhī*.

**FOI'BLE**, *n.* (Fr.) a weakness a failing—*'Aib yā rakṣna khutā quṣūr yā nuqs*—*Hina-ṭī wā pay, apāñhī dosh kalañk wā trutī*.

**FOIL**, *v.* (Fr. *affiler*) to defeat, to puzzle, to blunt; *n.* a defeat, a blunt sword used in fencing—*Shikast d. ya rudd k. haran k.* kind *k.*; *n. shikast yā barbadī, ek kundatavār jo pate bātī meñ mist guṭke ke kām āti hai*—*Harāñ parast k. wā vyarth k.*, *ghabrā d.*, *thothlā bhotī wā blonthā k.*; *n. hīr l. handan wā bhāñj, gadkā wā patā*.

**FOIL**, *n.* (L. *folium*) leaf, gilding, a coat of metal on a looking-glass, something to heighten lustre or set off to advantage—*Warag yā patā, tilā-kārī yā zar-nigārī, āine meñ jo dhāt rakhtī hai, ko zīnu-dih shai*—*Dhātupatra pīt wā pataun, sone kā pāñi jo padārthoñ par soñbharth kīā jīti hai, darpan meñ jo dhātupatra rahtā hai kāntivardhak*.

**FOIN**, *n.* (L. *pungo*) to push in fencing, *n.* a thrust, a push—*Putā jhārne yā lakrī phenkne meñ dhakel d*, *n. bhoñk yā thonchā*, *thel yā dhakkā*. [adhikāī, bāhulya.]

**FOIS'ON**, *n.* (L. *fusio*) plenty, abundance—*Ifrāt, kasrat*—*Bahutāyat bahutāt wā*

**FOIST**, *v.* (Fr. *fausser*) to insert wrongfully or without warrant—*Jāl-sāzi se ilhāq k. yā milā d.*—*Chhal wā kapaṭ se ghuseñ d. wā sāñā wā jor d.*

**FOIST'ER**, *n.* one who foists—*Jāl-sāzi yā ha-gair ikhtiyār ilhāq k. w.*—*Chhal se jor dene w. wā saṭ dene w.*, *kapaṭ se kisi lekhe ke bhitar kuchh banā wā likh dene w.*

**FOISTY**. See **FUSTY**.

**FOLD**, *v.* (S. *fealdan*) to double one part over another, to close over another, to inclose, to shut in a fold; *n.* a double, a plait, an inclosure for sheep—*Tah k. yā tāhānā, kisi chiz ko dusrī par band k.*, *gherānā*, *bāye meñ band k.*; *n. tah chīn yā shikan, bāzi yā bheṭ-khāna*—*Tornā mornā dughnānā wā duhrānā, kisi vastu ko dusrī ke upar lagā d.*, *lapetnā wā vyāvartan k.*, *bejhānā wā bhejoñ ko goñhe wā bejhe meñ pahan d.*; *n. part wā parat, chunāt wā bhāñj, goñrā bejha wā meshāśālā*.

**FOLD'ER**, *n.* one that folds—*Tahāne w.*, *gherne w.*—*Torne morne lapetne dughnāne wā dohrāne w.*

**FOLD'ING**, *n.* a doubling, the keeping of sheep in folds; *a.* closing over another—*Tah yā chīn banānā, bāroñ meñ dheroñ ko band k.*; *a. ek dūsrē par lag jāne yā mūnd jāne w.*—*Dughnāw mornāw bhāñj wā dohrāw, bheroñ ko bejhānā wā goñroñ meñ pahan d.*

**FOLI'AGE**, *n.* (L. *folium*) leaves, a cluster of leaves; *v.* to furnish with leaves—*Pattiyāñ*, *barg-dasta*; *v. barg-sāzi k.*, *barg banānā*—*Patte wā vrikshapatra, parpa-samūh wā pattoñ kā guchebhā*; *v. patte banānā*.

- FÖLI-A'GROUS**, *a.* consisting of leaves — *Barg-dâr* — Patramay.
- FÖLI-PATE**, *v.* to beat into leaves — *Warag banânâ* — Pitkar patra wâ patte banânâ.
- FÖLI-Ä'TION**, *n.* the act of beating into leaves — *Warag-âzi yâ warâg-dâri* — Pitkar dhâtupatra banânâ. [*hâlat* — Pitkar dhâtupatra banâyê jâne kî avasthâ.]
- FÖLI-A-TURE**, *n.* the state of being beaten into leaves — *Pitkar warag banâyê jâne kî FÖLI-ER*, *n.* goldsmith's foil — *Dhât kâ warag* — Dhâtupatra.
- FÖLI-O**, *n.* a leaf or page, a book in which the sheet is folded into two leaves — *Warag yâ kitâb kâ warag, wah kitâb jo ek ek tâw ke do do warag kar-ke bantî hai* — Pustakapatra, aisi pustak kî jo ek ek tâw ke do do patra karke bantî hai.
- FÖLI-OUS**, *a.* leafy, thin, unsubstantial — *Barg-dâr yâ patte-dâr, patil<sup>h</sup>, be-wujûd yâ be-shabî<sup>t</sup>* — Patramay, patlâ, avastav.
- FÖLI-O-MÖRT**. See **FECULE-MÖRT**. [nav kî ek jiti.]
- FÖLI-OT**, *n.* (It. *foletto*) a kind of demon — *Ek qism kâ dew yâ jinn* — Râkshas wâ dâ.
- FOLK**, fôk, *n.* (S. *fole*) people — *Log<sup>h</sup>*.
- FÖL'LÄND**, *n.* copyhold land — *Putte ke rû se jo zam n rahti hai* — Patte ke dwârâ jo bhûmî rahti hai. [lokasamâj.]
- FÖL'MÖTE**, *n.* a meeting of people — *Logôn kâ majmâ' yâ ijtimâ'* — Lokasamâgam wâ
- FÖL/LI-CLE**, *n.* (L. *follic*) a little bag, a cavity, a seed vessel — *Ek chhotî thaili<sup>h</sup>, gâr, zarf-i-tukhm, wah nabâtî shâs jismen tukhm ruhtâ hai* — Ek chhotâ kosh wâ adhâr, guplâ wâ garahâ, vijakosh kâ vijakos.
- FÖL'LOW**, *v.* (S. *folgian*) to go or come after, to pursue, to attend, to succeed, to imitate, to result — *Pichhe jânâ yâ ânâ<sup>h</sup>, pichhâ k<sup>h</sup>, ham-râh h., mutawâtir h., naql k., natîja h.* — Paschâdgaman k., ragednâ, sâth h., sâth lagnâ, anugâmi h., dîsre ke pratirûp k., nikalnâ wâ homî.
- FÖL'LOW-ER**, *n.* one who follows, a disciple — *Pas-rau pai-ran d'imân-gîr yâ mutatabbî, shâgird yâ murîd* — Pachhlagâ pichhlagâ anugâmi anuyâyi sahachar sevak wâ anujîvi, panthî anushangî bhakt wâ shishya.
- FÖL'LY**. See under **FOOL**.
- FO-MENT'**, *v.* (L. *forco*) to cherish with heat, to bathe with warm lotions, to encourage, to promote, to instigate — *Garm k., senknâ<sup>h</sup>, himmat d., tarâqqî k., targîb yâ tahrîk d.* — Tapt wâ ushñ k., tatarnâ wâ takornâ, bâñh d., machâna wâ barhâtnâ, uksânâ.
- FÖ-MEN-TÄ'TION**, *n.* the act of fomenting a warm lotion, encouragement, instigation — *Señk<sup>h</sup>, ghâw waqaira sâf karne ke liye garm waqîq shai, himmat-dihî yâ tahrîs, targîb yâ tahrîk* — Sweden señkâw wâ ushñ pânî se anulepan wâ sochan, ushnopadeh wâ ushnalep, bâñh wâ uddipan, uttejan wâ uksâw. [lagîne w., bhedakar.]
- FO-MËNTER**, *n.* one who foment — *Mufsid jitna-angez yâ mustarî* — Âg lagîne w., jhagâ
- FÖND**, *a.* (Ic. *fuane*) foolish, silly, foolishly tender, relishing highly; *v.* to caress, to dote on — *Be-wuqûf, nî-dân yâ be-soch nâz-bar-dâr, shâiq yâ âshiq*; *v. nâz-bar-dârî k., 'ishq meñ shefta h. yâ muhabbat meñ garq h.* — Mandamati, murh wâ mugdh atyanurakt, anurakt wâ anurâgi; *v. dulâr wâ kâpyâr k., atyanurâg k. wa preñ meñ mugh h.* [yâ pur ke mâre chhôtî se lipânâ<sup>h</sup>.]
- FÖNDLE**, *v.* to treat with tenderness, to caress — *Lâr-pyâr k. yâ dulâr k<sup>h</sup>, dulârnâ*
- FÖND'LING**, *n.* a person or thing fondled — *Lârlâ pyârâ yâ dulârâ<sup>h</sup>*.
- FÖND'LY**, *ad.* foolishly, with great tenderness — *Be wuqûfî se, nihâyat nawâzish yâ nâz-bar-dârî se* — Jaravat wâ murhavat, atipritipûrvak wâ ati sneh se.
- FÖND'NESS**, *n.* weakness, foolish tenderness — *Be wuqûfî yâ nî-dânî, nâz-bar-dârî faref-tagî yâ âsheftagî* — Mûhatî wâ jaratî, atyant-premî wâ ati anurâg.
- FÖNT**, *n.* (L. *fons*) a basin for water used in baptism, an assortment of printing types of one size — *Pânî kâ bartan jo istibâq, dene ke wuqt kâm âtâ hai, ek gadd ke chhâpe ke hurîf kî ragam* — Pânî kâ bân jo 'sîdharmasambandhî jalasâñskâr ke samay kâm âtâ hai wâ 'sîdharmasambandhîjalasâñskâraprayuktajalâdhâr, samaparinâpamudraksharaparisanikhya.
- FÖNTA-NËL**, *n.* a discharge opened in the body — *Jism kî kharâb rutîbat nikâlne ke liye badan meñ ek chhed* — Sarîr ke vikrit ras âdi ke nikâlne ke nimitta ek chhed.
- FÖN-TÄNGE'**, *n.* (Fr.) a knot of ribands on the head — *Sîr ke upar patlî yâ nârôn kâ phûl<sup>h</sup>*.
- FOOD**, *n.* (S. *foḍa*) meat, victuals, provisions, any thing that nourishes — *Khânâ yâ gîzâ, ta'am yâ khurîsh, khurâk, qût* — Bhojan, âhâr, khadyadravya, jivanaik arthât bhojansâmagri.
- FOOD'FUL**, *a.* full of food, supplying food — *Pur-khurâk, khurîsh-dih yâ qût-baksh* — Âhârapûrp, bhojanâdâyak wâ bhojanâdatâ. [sâmagri wâ âhar na d. w., usâr.]
- FOOD'LESS**, *a.* not affording food, barren — *Khurâk yâ khurîsh na d. w., shor* — Bhojana-
- FOOL**, *n.* (Fr. *fol*) one of weak understanding, an idiot, one who thinks and acts unwisely, a wicked person, a jester, a buffoon; *v.* to trifle, to deceive — *Ahmaq, be-wuqûf shakhs, nâ-dân shakhs, sharîr âdmi, khillâ-bâz yâ latîfa go, maskhara*; *v. lahw-*

la' b k, fareb d. — Múrh wá jar, múrkh wá bhakutwá. abuddhi wá gáwdí. durjan wá durátinā, thāthol, bhāñ; v. makkhi mārñá wá vrithākālakshep' k, chhālná wá thagná.

**FÖL'LY**, n. want of understanding, weakness, absurdity, depravity — *Be-wuqúft, hamá-qut, ná-dānt yá behúdag, kharábi yá sharárat* — Múrkhatá, múrhatá wá jaratá, nyáyaviruddh wá vicháraviruddh kām, antardushtatá wá swabhávadaurjanya.

**FÖÖL'ER** r, n. habitual folly. an act of folly — *Be-wuqúft, khar-mastí yá púck karakat* — Múrkhatá wá múrhatá, murkhakarm wá múrkhakriyá.

**FÖÖL'ISH**, a. void of understanding, unwise — *Be-wuqúft be-khabar yá ahmuqāna, ná-dān púck yá behúda* — Nirbodh múrkh múrh wá ajhān, nirbuddhi buddhiliu durmati wá asūgat.

**FÖÖL'ISH-LY**, ad. unwisely, weakly, wickedly — *Be-wuqúft se, ná-dānt hamáqut yá behúdagí se, sharárat yá khabásat se* — Múrkhatá wá múrhatá se, jaratá wá bilallé-p in se, dushtatá wá swabhávadaurjanya se.

**FÖÖL'ISH-NESS**, n. want of wisdom, absurdity — *Be-wuqúft, ná-dānt yá behúdagí* — Múrhatá wá múrkhatá, bilallápan wá múrkhakarm.

**FÖÖL'BÖRN**, a. foolish from the birth — *Páidāish se be-wuqúft* — Janma se múrh.

**FÖÖL'HÁR-PY**, a. lucky without contrivance — *Be-qair tulbir ke bakht-úwar yá iqbal-mand* — Biná upáy wá udyog ke bhágyawán wá bhágyasāli.

**FÖÖL'HÁR-DY**, a. daring without judgment — *Aujar aujhar akkhar yá ni-dharak*.

**FÖÖL'HÁR-DI-NESS**, n. courage without sense — *Aujar-panú akkhar-panú yá ni-dharak-panú*.

**FÖÖL'TRÁP**, n. a snare to catch fools — *Gáwdiyon yá bilallon ke pakarne ká phandá*.

**FÖÖLS'CAP**, n. (*folio. shape*?) a kind of paper of small size — *Chhote qism ká kágaz* — Chhotí bhānt ká likhanaputra wá kágad.

**FÖÖT**, n. (*S. fot*) the part on which an animal stands, that by which any thing is supported, the base, the end, a measure of twelve inches, a certain number of syllables in a verse. pl. FÉET — *Qadam, páya, dáman yá huzir, ákhir, ek máp jisem bārah inch ya'ni bārah tassá hote huin, jur yá rukn* — Pānw pair gor wá pād, ádhār áśray upastambh wá gorá, jar tal wá adhobhāg, ant wá chhor, manushyapadapari-mān wá ek paímān jo bārah inch arthāt bārah tassu ke samān hotá hai, kavita ká charan wá pād.

**FÖÖT**, v. to dance, to walk, to make a foot; n. infantry, state, scheme, motion, step, — *Nāchná, chalná*. pánw jorñá yá lagáná; n. *páidal yá piyáde, hálat, mansúba karakat, qadam* — n. Pádāt wá p. dátikasainya, avasthá, upáy, gati, phál dag wá phalás.

**FÖÖT'ED**, a. shaped in the foot — *Pair yá pánw men banáyá huá*.

**FÖÖT'ING**, n. ground for the foot, support, foundation, place, settlement, state, entrance, tread, dance — *Qadam rakhne ká zamin, páya, pusht-bān yá pusht-bāni, bun-yūd, jagah, pte-dāri, hálat, dakhil, qadam-zan yá raftár, rays* — Pānw dharne ká thaur, ádhār upastambh wá gorá, tal jar wá adhobhāg, sthān wá sthal, sañsthití wá chñasthāyitwa, avasthá, paith, pravés, chāl, nach.

**FÖÖT'LESS**, a. without feet — *Be-pair* — Pádahin wá bin pánw ká.

**FÖÖT'BALL**, n. a ball driven by the foot, the sport or practice of kicking the football — *Pānw se khelne yá chalné ká gend*, pánw se gend chalné ká khel.

**FÖÖT'BÖY**, n. a menial, an attendant in livery — *Rawanná yá naukari-amrad, chaprá-sí* — Bálasevak wá yuvasevak, bhritiya.

**FÖÖT'BREÁDTH**, n. the breadth of the foot — *Pānw bhar chaurái yá chaklót*.

**FÖÖT'BRIDGE**, n. a bridge for foot passengers — *Pānw pánw chalne-wálon ke utarne ke liye ek chhotá pul*.

**FÖÖT'CLÖTH**, n. a sumpter cloth — *Ladue tahtá yá khachchar ká kaprá*.

**FÖÖT'FALL**, n. a trip of the foot, a stumble — *Luchak yá jhónk, thes yá thokar*.

**FÖÖT'FIGHT**, n. a fight or battle on foot — *Patdal kí larí* — Pádikayuddh, pánw pánw kí larái. [dār — Padagarakashak, pádátikasainya.

**FÖÖT'GUARDS**, n. pl. guards of infantry — *Pá-piyáde muhāfiz yá nigāh-bān yá chauki*.

**FÖÖT'HÖLD**, n. space to hold the foot — *Jis par pair jam-kar thakarti hai*.

**FÖÖT'LOK-ER**, n. a mean flatterer — *Pair chāgne wá, kamina khush-āmadi* — Páda-sevak charanasevak wá adhamachātukār.

**FÖÖT'MAN**, n. a soldier who marches and fights on foot, a runner, a servant in livery — *Pá-piyáda sipahí, harkára, naukari yá chaprásí* — Pádátikayoddh, páyik wá dháwak, sevak parlohar wá kiñkar. [wak ká gun.

**FÖÖT'MAN-SHIP**, n. the art or faculty of a runner — *Harkára-gari* — Páyikapaná, dhá-

**FÖÖT'PÁN**, n. a highwayman who robs on foot — *Pá-piyáda rāh-zan yá dákati* — Batmār wá thag jo pánw pánw lút letá hai.

**FÖÖT'PATH**, n. a path for foot passengers — *Pag-dandí*.

**FÖÖT'POST**, n. a post that travels on foot — *Pá-piyáda harkára* — Pádátikadháwak arthāt jo páyik pánw pánw chaltá hai.

**FOOR'SŌL, PIR,** a. a soldier that serves on foot—*Pā-piyāda sipāhī*—*Pādātikayoddhā*.  
**FOOR'STER,** n. trace, track, token, mark—*Patā<sup>h</sup>, naqsh-i-pā, 'alāmat, nishān*—*Chihn, pādachihn padānk wā padapit, lakshan, sūk*.

**FOOR'STŌL,** n. a stool for the feet—*Pāw rakhne ki chauki nachiyō yā morphā<sup>h</sup>*.

**FOP,** n. (L. *vappa*) a man fond of dress and show, a coxcomb—*Chhailchikanīyā chhailchhailā yā bīenī<sup>h</sup>, chhailā yā bānkū<sup>h</sup>*.

**FOP'LING,** a. a petty fop—*Ek chhōfū chhailā bānkā yā chhailchikanīyā<sup>h</sup>*.

**FOP'PER Y,** n. vanity in dress and manners—*Albelā-pan<sup>h</sup>, bānkā-pan<sup>h</sup>, chhailā-pan<sup>h</sup>*.

**FOP'PISH,** a. vain in dress and manners—*Chhailā chhailchikanīyā yī bānkū<sup>h</sup>*.

**FOP'PISH-LY,** ad. with foolish vanity—*Albelā-pan bānkā-pan yā chhailē-pan se<sup>h</sup>*.

**FOP'PISH-NESS,** n. foolish vanity in dress—*Bānkā-pan chhailā-pan yā albelā-pan<sup>h</sup>*.

**FŌR,** prep. (S.) because of, with respect to, in place of, for the sake of; con. because, on this account that—*Ba-suhā, haq-mēh rāh-se yā rū-se, waste 'iwaz yā ba-jāc, bu-li-kāz yā khātīr*; con. *kyūnki, is sabab se ki*—*Karān yā hetu se, prati, athān mēh, āth wā nimitta*; con. *is kārap wā hetu se ki*. [hetu se.

**FŌR'AS-WŪCH,** ad. in regard that—*Az-ān-jā-ki az-bas-ki yā chūnki*—*Jis kārap se wā jis*

**FŌR'AGE,** n. (Fr. *fouirage*) food for horses and cattle, search for provisions; v. to wander in search of provisions, to ravage, to plunder—*Chārū<sup>h</sup>, chārā ki talāsh*; v. *chārē ki talāsh mēh idhar udhar ghūmnā, tārāj k., gārāt k.*—*Chārā aśwādan wā gavādan, chārē kī khoj wā aśwādidibh janānweshān*; v. *chārē ke khoj mēh idhar udhar phirnā, lūtnā wā mār lenā, dakaiti k.* [Khādyadravya wā chārā jutāne w.

**FŌR'A-GER,** n. one who provides food or forage—*Khānā yā chārā muhāyā k. w.*

**FŌR'A GING,** n. roving in search of provisions—*Chārē ki talāsh mēh idhar udhar ghūmnā*—*Chārē ke khoj mēh idhar udhar phirnā*.

**FO-RAMI-NOUS,** a. (L. *foro*) full of holes, perforated, porous—*Pur-sūrah<sup>h</sup>, chhedā-huā<sup>h</sup>, masām-dār masāmāt yā sūrah dār*—*Kshudrachhidramay, bedhā gayā, sukshmarandhrayukt wā sūkshmarandhrapūrp*.

**FOR-BEAR,** v. (S. *for, leran*) to cease from, to stop, to abstain : p. t. **FOR-BŌRE,** p. p.

**FOR-BŌRNE'**—*Mauqūf k., tawaqquf k. yā thahar-jānā, bāz-rahnā dast-bar-dār h. gam-khānā yā dar-guzarnā*—*Nivritta h., rah jāne wā, ruk jānā, bachā-rahnā jāne d. wā chhor d.*

**FOR-BEAR'ANCE,** n. the act of forbearing, intermission, command of temper, patience—*Dar-guzar yā parhez, tawaqquf nūga yā waqf, mulāyamat hilm yā ahlīyat, sabr tāb yā bar-dāshī*—*Bachāw nivritti wā tyāg, virām wā virati, dam ātmasahyam wā sāyam, kshamā kshānti sahan wā dhīraj*.

**FOR-BEAR'ER,** n. one who forbears—*Tawaqquf k. w., bāz-rahne w., dar-guzarne w. yā gam-khāne w.*—*Nivritta h. w., rah jāne w., ruk jāne w., bachā rahne w. wā jāne d. w.*

**FOR-BID,** v. (S. *for, biddan*) to prohibit, to interdict, to oppose : p. t. **FOR-BĀDE,** p. p.

**FOR-BĪD'DEN** or **FOR-BĪD'**—*Man' k., bāz-rakhnā, roknā<sup>h</sup>*—*Haṭkānā wā hatakānā, vārān k., āruā wā nishedh k., roknā wā bādhnā*. [wā virodh.

**FOR-BĪD'DANCE,** n. prohibition, edict against—*Man', mumānā'at*—*Nishedh, vārān*

**FOR-BĪD'DEN,** p. a. prohibited, interdicted—*Mamnū', mumtana'*—*Nishidh, nivārit*.

**FOR-BĪD'DEN-LY,** ad. in an unlawful manner—*Gair-shar'ī taur se, nā-jāiz taur se*—*Vidhiviruddh wā dharmasāstraviruddh*. [roknē wā nishedh k. w.

**FOR-BĪD'DER,** n. one who prohibits—*Man' k. w., bāz-rakhne w., rokne w<sup>h</sup>*—*Haṭkāne*

**FOR-BĪD'DING,** p. a. repulsive; n. hindrance—*Kārīh yā makrūh*; n. *rok yā rukāwat<sup>h</sup>*—*Apritiyanak trāsajanak wā ghrīnotpīdak*; n. *nishedh wā bādhnā*.

**FŌR'CE,** n. (L. *fortis*) strength, vigour, might, violence, compulsion, virtue, efficacy, armament; v. to compel, to constrain, to urge, to storm, to ravish—*Zor, quwwat, tāqūt, zulm yā sīnā-zorī, jabr, khāssiyat yā waṣf, tāsir, layāz ke liye ārasta fauj*; v. *mājbur k., zor yā zabur-dastī se karānā, ba-jidd-h. tuqāzā yā tikiid k., halla k. yā hamla kar-ke lenā, ba-zor hurmat-lenā yā kharāb k.*—*Bal wā śakti, sāmarthyā, tej wā parīkram, balātkār, pramāth wā prasabh, prabhāv, gun wā pratip, yuddh ke nimitta saji hui senā*; v. *dabānā dhakelnā wā baddh k., bal karke niyukt k. wā niyukt karānā, uttejan k. wā uksanā, dhāwā k. wā chāpāī karke lenā, balātkār se pānī utirnā wā bhrasht k.*

**FŌR'CE'FUL,** a. violent, strong, impetuous—*Tez, maz'ūt, tund*—*Vegawān, porhā wā balawān, vegī, uchchād wā tikshn*. [nirbal, āsakt wā parākramahin.

**FŌR'CE'LESS,** a. weak, feeble, impotent—*Kam-zor, nā-tawān, be-quwwat*—*Nihāśkti,*

**FŌR'CES,** n. one that forces—*Mājbur k. w. yā zuhar-dastī se kōi kām karāne w.*—*Dabāne w., dhakelne w., baddh k. w., bal ke dwārā lagāne wā karāne w.*

**FŌR'CI BLE,** a. strong, mighty, violent, impetuous, efficacious, active, powerful—*Maz-būt, qawī, tez, tund, kār-gar yā muassir, mujarrab, kart yā zor-awar*—*Śaktimān, samarth wā tejomān, vegawān, tikshn uchchād wā vegī, saprabhav, gunpakāri wā karnī, balawān wā smogh*.

**FŌR'CI-BLY,** ad. strongly, powerfully, by force—*Mazbūtī se, quwwat yā tāqūt se, ba-zor*

yá jabran yá jabran-qahran—Forhá se, sámarthya śakti wá bal se, balátkár wá pramáth se. [śak ká bhíntá, káñkanukh.]

FÖR'CEPS, n. (L.) a surgical instrument—Jarráh ká chimśá, zambúr—Astrachikit.

FÖR'CI-PA-TED, a. formed like pincers—Chimśe sá baná huá<sup>h</sup>.

FÖR'CI-PÄTION, n. a tearing with pincers—Chimśe se chir-pháp<sup>h</sup>.

FÖRD, n. (S.) a shallow part of a river; v. to pass a river without swimming—Pá-yáb, páe-áb, daryá ká wah hísá jise chalne se pár kar-sakeñ; v. pá-yáb utar-janá, páni meñ hal-kar yá páñw-páñw chal-kar pár k<sup>h</sup>.—Tháh arthát nadí ká wah bhág jisko halkar wá manjhákar pár k<sup>h</sup> sakáñ; v. halkar wá manjhákar pár k., manjhá jáná.

FÖRD'A-BLE, a. passable without swimming—Pá-yáb, páñw-páñw chalne se pár kiye jáne ke qábil—Halkar wá manjhákar pár kiye jáne ke yogya, uthlá.

FÖRE, a. (S.) coming or going first, not behind; ad. in the part that goes first—Awwal yá aglá, pahilá pesh yá peshin; ad. qabl pahile yá pesh—Púrva wá agra, púrvagámí púrvavartí wá púrvagat; ad. púrva.

FÖRE-AD-MÖN'TISH, v. (S. fore, L. ad, moneo) to counsel before the event—Pahile se nasihat d.—Áge se upadés d. wá samjhá d.

FÖRE-AD-VISE', v. (S. fore, Fr. aviser) to counsel before the time of action—Pahile se saláh yá nasihat d.—Áge so samjhá d. wá upadés d.

FÖRE-AL-LÉGE', v. (S. fore, L. ad. lego) to mention or cite before—Pesh-tar se maz-kúr k. yá tamel meñ láná—Pahile se kahná wá pramán d.

FÖRE-ÁRM', v. (S. fore, L. armo) to arm beforehand, to prepare for attack—Pesh-az-waqt musalláh k., pesh-tar se hamla ke liye taiyári k.—Pahile se yuddh ke nimitta sajaná, charháí ke nimitta sajaná wá prastut k.

FÖRE-BÖDE', v. (S. fore, bodian) to foretell, to foreknow—Pesh-goí k., pesh-tar se má'túm k.—Lakshañ ke dwárá pahile se anumán k. wá kahná, pahile se jáñ jáná.

FÖR-BÖ'D'EN, n. one who forebodes—Pesh-go, fál-go—Bhavisyadvaktí púrvalakshapanjá wá púrvasúchak.

FÖRE-BÖ'D'ING, n. perception beforehand, presage—Pesh-goí yá fál-goí, fál yá shugún—Púrvalakshan ke dwárá anumán, púrvasúchaná wá púrvaling.

FÖRE-CAST', v. (S. fore, Dan. kaster) to contrive beforehand, to form schemes—Pesh-bandi 'aqibat-andeshí yá dár-andeshí k., pesh-tar se tadbíir yá mansúba k.—Ágra-kalpaná agravivechaná wá agtanirúpan k., pahile se upáy rachaná.

FÖRE-CAST, n. contrivance beforehand—Pesh-bandi, 'aqibat-andeshí—Púrvakalpaná dinghadrishtí wá agranirúpan. [ká hísá, galahí<sup>h</sup>—Náw ká ágá wá púrvabhág.]

FÖRE-CAS-TLE, fôr'eas-sl, n. (S. fore, castel) the fore part of a ship—Jaház ke áge.

FÖRE'CIT-ED, a. (S. fore, L. cito) quoted before or above—Mazkúr, maurum, margum, mastúr, masdírú-bálá—Púrvalkhit wá púrvavijnápit, púrvokt.

FÖRE-CLOSE', v. (S. fore, L. clausum) to shut up, to preclude, to prevent—Band k., báz-rakhná, mar' k.—Múndná, rokná wá pratibandh k., nishedh k. wá árná.

FÖRE-CON-ÇEIVE', v. (S. fore, L. con, capio) to imagine beforehand—Pesh-tar se khayál yá qiyás k.—Púrvavivechaná k. wá pahile se chintá k.

FÖRE-DATE', v. (S. fore, L. datum) to date before the true time—Pahile kí tárikh dálná yá d.—Pahile kí tithi likhná dená wá dálná.

FÖRE'DECK, n. (S. fore, decan) the fore part of a deck or ship—Jaház ke agári kí munzil yá hísá—Naukáprishthí kí púrvabhág wá agrabhág.

FÖRE-DE SIGN', fôr-de-sin', v. (S. fore, L. de, signo) to plan beforehand—Pesh-bandi k. yá pesh-tar se mansúba k.—Púrvavivechaná k. wá pahile se upáy bándhná.

FÖRE-DE-TÉRMINE, v. (S. fore, L. de, terminus) to decree beforehand—Pesh-tar se tajwíz k. yá thahráná—Pahile se nischt wá nirpít k.

FÖRE-DÖÖM', v. (S. fore, dom) to doom beforehand; n. previous doom—Áge se mu-qarrar yá muqaddar k.; n. qarár-i-muqaddam yá taqdir—Púrvavichár k. wá pahile se nirpít k.; n. púrvanirúpan wá púrvanirdhárán. [yá sárá<sup>h</sup>.]

FÖRE'END, n. (S. fore, ende) the end which precedes, the anterior part—Ágá<sup>h</sup>, máthá.

FÖRE-FÄ'THER, n. (S. fore, fæder) an ancestor—Jadd, buzurg, müris—Púrvapurush, purkhá. [k., báz rakhná, mahfúz rakhná—Váran k., rokná yá árná, dúr k., bacháná.]

FÖRE-FÉND', v. (S. fore, L. defendo) to prohibit, to avert, to secure—Man' yá daf'.

FÖRE-FIN-GER, n. (S. fore, finger) the finger next the thumb—Angusht-i-shahádat, sabbába—Pradesaní wá tarjáni. [hásá<sup>h</sup>.]

FÖRE-FÖÖT, n. (S. fore, fot) the anterior foot of a quadruped—Áglá páñw<sup>h</sup>, aglá.

FÖRE-FRÖNT, n. (S. fore, L. frons) the foremost part—Ágá agári yá muhrá<sup>h</sup>.

FÖRE'GAME, n. (S. fore, gamen) a first game, the first plan—Awwal khel, awwal mansúba yá tadbíir—Pahilá khel, pahilá upáy.

FÖRE-GÖ', v. (S. fore, gan) to quit, to give up, to resign—Tar' k., chhorná<sup>h</sup>, dast-bar-dár k.—Tyáganá wá tyág k., jáne d., tajná wá chhor baithná.

FÖRE'ÖÖ-ER, n. one who goes before another or forbears to enjoy—Qabl jáne w. yá dast-bardár hone w. yá dar-guzarne w.—Dúsré ke áge jáne w. wá chhor baithne w.



**FORE'GROUND**, *n.* (S. *fore*, *grund*) the part of a picture which seems to lie before the figures—*Taswir ká ágá yá uske sámnne kí jagah*—Chitragatabhūmí ká agrabhāg arthāt obitra ká ágá wá uske sámnne kí jagah.

**FORE'HAND**, *n.* (S. *fore*, *hund*) the part of a horse which is before the rider; *a.* done sooner than is regular—*Ghore ká wah hiasa jo sawar ke sámnne rahtá hai*; *a.* mut'ayin waqt ke áge ya'ni bahut jalál meñ kiya huá—*Ghore ká wah bhāg jo ghurcharhe ke áge wá sámnne rahtá hai*; *a.* niyamit kál se pūrv arthāt bahut ághra kiya huá.

**FORE'HAND-ED** *a.* early, timely, seasonable, formed in the fore parts—*Sawere<sup>b</sup>, bar-waqt, bar-ayām yá bar-mahal, agle hisson meñ banáyá huá*—Sakál wá niyamit kál ke pahile, uchit kálin, kálanukúl kálanusári wá sámayik, pūrv wá agle bhāgon meñ baná huá. [ní yá jabih—Lalát lalátapatta lalátataṭ wá bhál.

**FORE'HEAD**, *n.* (S. *fore*, *head*) the part of the face which is above the eyes—*Peshá-FORE'HEAD*, *v.* (S. *fore*, *hyran*) to be informed before—*Pesh-tar se gosh-guzár wāqif yá ágá h.*—Pahile se vijnápit jñápit wá súchit h.

**FORE'HEW**, *v.* (S. *fore*, *heawan*) to cut in front—*Sámnne taráshná*—Áge kí or kátná.

**FORE'HORSE**, *n.* (S. *fore*, *horse*) the foremost horse in a team—*Jo ghora<sup>a</sup> sab ke áge jótá rahtá hai<sup>b</sup>.*

**FORE'IGN**, *för'in*, *a.* (L. *foris*) belonging to another nation or country, alien, remote, extraneous, not to the purpose—*Gair qaum yá gair mulk ká, ajnabi, ba'id, 'árisi yá bálál, be'aláqa ná-bakar yá he-hída*—Videśi, paradesi wá anyadesi, dūr, úpuri wá báhari, asaigat asambandhi wá asamparkí.

**FORE'IGN-ER**, *n.* one born in a foreign country, not a native, a stranger—*Jo shakhs gair mulk meñ paidá huá ho, gair-watan, ajnabi*—Jo jan bhinnades meñ janmá hu, videśi wá paradesi, vahirang aparichit wá anján. [bandh.

**FORE'IGN-NESS**, *n.* want of relation—*Ajnabiyat yá begánagi*—Asampark wá asamparkí—**FORE-I-MAGINE**, *v.* (S. *fore*, L. *imago*) to conceive or fancy before proof—*Pesh-tar se yá isbat ke pesh-tar khayál k.*—Pahile se wá pramán ke pahile sochná wá chintá k.

**FORE-JUDGE**, *v.* (S. *fore*, L. *judge*) to judge before hearing facts and proof—*Haqiqat aur isbat sunne ke pesh-tar tujiiz k.*—Vittánt aur pramán sunne ke pahile vichár wá nirnay k.

**FORE-JUDG'MENT**, *n.* judgment formed beforehand—*Haqiqat aur isbat sunne ke pesh-tar kí tujiiz*—Vittánt aur pramán sunne ke pahile ká vichár wá nirnay.

**FORE-KNOW**, *för-nó*, *v.* (S. *fore*, *cnaun*) to have previous knowledge of, to foresee—*Pesh-tar se ma'lum k., pesh-bini k.*—Pahile se jánmá, áge se dekhná.

**FORE-KNOW'ABLE**, *a.* that may be foreknown—*Pesh-tar se ma'lum hone ke qabil*—Pahile se dekke jáne ke yogya, pūrvajñeya, pūrvajñátavya [Pahile se ján jáne w.

**FORE-KNOW'ER**, *n.* one who foreknows—*Pesh-tar se ma'lum k. w., pesh-bini k. w.*

**FORE-KNOW'L'EDGE**, *n.* knowledge of what is to happen, prescience—*'Ilm-i-gaib, qaib-dáni yá pesh-bini*—Pūrvajñán, bhavishyagijnán wá bhāvijñán.

**FORE'LAND**, *n.* (S. *fore*, *land*) a promontory, a headland, a cape—*Darya meñ barh-kar nikálí hui samin kí nok, teg-i-koh, rás*—Bhūmí ká bhāg jo samudra meñ ubhar wá nikál jātá hai, bhūminásiká, antariip.

**FORE-LAY**, *v.* (S. *fore*, *legan*) to lay wait for, to prevent, to lay beforehand—*Kamín-gáh meñ baithálná, mun' k., pesh-tar se rakhná*—Ghāt meñ baithálná, rokhná, pahile se dharná. [se apni dekhá dekhí kót bát karáwe<sup>b</sup>.

**FORE-LEAD'ER**, *n.* (S. *fore*, *lædan*) one who leads others by his example—*Jo auron FORE'LOCK*, *n.* (S. *fore*, *loc*) the hair on the forehead—*Peshint ke úpar ká bál*—Laláta-keś mastakágrakes bhramarálak wá lalát ke úpar ke keś. [bini k.—Pahile se dekhná.

**FORE'LOOK**, *v.* (S. *fore*, *locean*) to see beforehand—*Pesh-tar se dekhná ya'ni pesh-*

**FORE'MAN**, *n.* (S. *fore*, *man*) the first or chief person—*Sar-dár yá nír yá peshwá*—Pradhán wá mukhya vyakti, mukhiyá.

**FORE'MAST**, *n.* (S. *fore*, *mast*) the mast nearest the head of a ship—*Jaház ke agári ká mastúl*—Nauká ke agrabhāg ká gunavrikshak. [musdúra-bálá—Pūrvokt.

**FORE-MENTIONED**, *a.* (S. *fore*, L. *mentio*) mentioned or recited before—*Maskúr,*

**FORE'MOST**, *a.* (S. *fore*, *mæst*) first in place or dignity—*Awwal yá sadr*—Pradhán agra wá mukhya.

**FORE'MOTH-ER**, *n.* (S. *fore*, *modor*,) a female ancestor—*Jadda*—Dádí, paradádi.

**FORE'NAMED**, *a.* (S. *fore*, *nama*) named or mentioned before—*Maskúr yá masbúr*—Pūrvokt wá pūrvábhihit.

**FORE'NOON**, *n.* (S. *fore*, *non*) the time from morning to mid-day—*Awwal-i-do-pahar, do-pahar se pahile ká waqt*—Pūrváhna wá pūrváhnakál, dopahar se pahile ká samay.

**FORE'NOTICE**, *n.* (S. *fore*, L. *noto*) notice of an event before it happens—*Kisi májare yá sar-guzasht kí pesh-ágáhi yá pesh-ittilá, pesh-khabar*—Pūrvavijñāpan wá pūrvasūchan. [lūq—Kachahri ká sambandhi.

**FOR'EN'SIC**, *a.* (L. *forum*) belonging to courts of judicature—*'Adálaton ke muta'al-*

- FORE-OR-DĀIN'**, *v.* (S. *fore*, L. *ordo*) to ordain beforehand, to predestinate—*Pesh-tar se muqarrar k.*, *muqaddar k.*—Pahile se nirupan k. wā nirupanā, pahile se nir-dhāraṇ k. wā sthir k. [wā pūrvanirūpan, \*grāṇiśchay wā pūrvanirṇay.
- FORE-OR-DĀN'TI'N**, *n.* predestination—*Tagdūr, qarūr i-muqaddam*—Pūrvanir-dhāraṇ.
- FORE-PĀRT**, *n.* (S. *fore*, L. *pars*) the part first in time or place—*Wagt yī jagah kā auwal hissa, aglā hissa, agwārā*—Kāl wī sthān kā prathamabhāg, prathamabhāg wā agrabhāg. [guzrā huā—Kisi nirūpit kāl se pūrv vyatit.
- FORE-PĀST**, *a.* (S. *fore*, L. *passum*) past before a certain time—*Kisi waqt ke qabl*
- FORE-POSSESSED'**, *a.* (S. *fore*, L. *possessum*) holding formerly in possession—*Sā-biq meṇ yā pesh-tar dakhil meṇ rakhne w.*—Āge wā pūrvakāl-meṇ adhikār meṇ rakh-ne w. [yā dām thahrānā—Pahile se bhāw k. wā mol thahrānā.
- FORE-PRIZE'**, *v.* (S. *fore*, L. *pretium*) to rate beforehand—*Pesh-tar se qimat luginā*
- FORE-PROMISED**, *a.* (S. *fore*, L. *pro, missum*) promised beforehand—*Pesh-tar se iq-rār yā qanl kiya gayā, pesh-ma'huā, pes mau'ūd*—Pūrvapratijñāt.
- FORE-RĀNK**, *n.* (S. *fore*, Fr. *rang*) the first rank, the front—*Auwal darja yā safi-auwal, pesh-gāh*—Agrapad prathamapad wā prathamaśreṇī, muhṛī mukhrā śmānā wā agrabhāg. [vapathan wā pūrvādhyayan.
- FORE-READING**, *n.* (S. *fore*, *rādan*) previous perusal—*Pesh-tar kā ma'tāla'a*—Pūr-
- FORE-RE-CITED**, *a.* (S. *fore*, L. *re, cito*) mentioned or recited before—*Mazkūr, mazbūr, mastūr, masdūra-bālā*—Pūrvokt wā pūrvābhīhit.
- FORE RE-MEMBERED**, *a.* (S. *fore*, L. *memor*) called to mind before—*Pesh-tar se yād kiya gayā*—Pūrvasmrit, pahile se chetī gayā.
- FORE-RIGHT'**, *fōr'rit*, *a.* (S. *fore*, *riht*) ready, forward, quickly; *ad. forward*—*Ku-mar-basta yā āmāda, must'ūdd, tez yā juld*; *ad. āge yā barh-ke*—Prastut, utārū, śighra wā utāwā. [ānā, āge laṭhnā, āge jānā.
- FORE-RŪN'**, *v.* (S. *fore*, *rennan*) to come before, to advance before, to precede—*Āge*
- FORE-RŪN'ER**, *n.* a messenger sent before, a harbinger, a predecessor, a prognostic—*Jo hukmira pesh-tar bhej diya jāta hai, pesh-rau, peshīn, 'alāmat pesh-numā yā pesh-khabarī*—Jo dhāwak pahile bhej diya jāta hai, āgresar wā āgrasar, pūrvādhyakārī pūrvabhogī wā āgrag, pūrvalakṣaṇ wā pūrvasūchakachihṇ.
- FORE-SAIL**, *n.* (S. *fore*, *segel*) the sail of the foremast—*Jahāz ke agārī ke mastūl kā pāl*—Naukā ke āgrabhāg ke gunavriksh kā pāl.
- FORE-SĀY'**, *v.* (S. *fore*, *segan*) to predict, to prophesy, to foretell—*Pesh-goī k.*, *gaib kī khabar kohnā, āyande kī bāt kahnā*—Bhaviśhyat kahnā, āgam kahnā wā bhāṭkhnā, āge se jātinī wā kahnā. [\*—Pūrvokt wā prāgnkt.
- FORE-SEID**, *a.* described or spoken of before—*Mazkūr, maz'būr, mastūr, masdūra-bālā*,
- FORE-SEE'**, *v.* (S. *fore*, *seon*) to see beforehand, to foreknow—*Pesh-bīn k.*, *pesh-tar se ma'lūm k.*—Pahile se dekhnā arthāt ānāgāt parinān wā bhaviśhyat dekhnā, pa-hile se jāunā. [anigatadarśī pūrvadarśī wā bhaviśhyaddarśī.
- FORE-SEER**, *n.* one who foresees—*Pesh-bīn k. w.*, *pesh-tar se ma'lūm k. w.*—Agradarśī
- FORE SEIZE'**, *v.* (S. *fore*, Fr. *saisir*) to grasp beforehand—*Pahile se pakarnā*.
- FORE SHAD'OW**, *v.* (S. *fore*, *secud*) to signify beforehand, to typify—*Pesh-tar se batlānā, pesh-tar se dal'ilat k. yā 'alāmat kar-ke dikhlanā*—Pahile se jātinā wā pūrvavarṇan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā dikhlanā.
- FORESHIP**, *n.* (S. *fore*, *scip*) the fore part of a ship—*Jahāz ke agārī kā hissa*—Nau-kā kā pūrvabhāg wā agrabhāg.
- FORE SHORTEN**, *fōr shōrt'n*, *v.* (S. *fore*, *scort*) to shorten projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k. tā kī piche ke dekh-pureṇ*—Chitron ke ubhare hue bhāgōn ko chhotā k. jismēn piche hārī ke dekh paraiṇ.
- FORE SHORTEN-ING**, *n.* the act of shortening projecting parts of figures in drawing—*Tuswiron ke ubhare hue hisson ko chhotā k.*—Chitron ke ubhare āge nikale hue bhāgōn ko chhotā k.
- FORE-SHOW'**, *v.* (S. *fore*, *seawian*) to show or represent beforehand, to predict—*Pesh-numāi k.*, *pesh-goī k.*—Pūrvalakṣaṇ d., bhaviśhyatsūchan k. wā pūrvavarṇan k., āgam bhāṭkhnā wā bhaviśhyat kahnā. [w. bhaviśhyatsūchak, āgambhāṭhī.
- FORE-SHOW'ER**, *n.* one who foreshows—*Pesh-numāi k. w.*, *pesh-go*—Pūrvalakṣaṇ d.
- FORE-SIDE**, *n.* (S. *fore*, *side*) the front side, a specious outside—*Āgā yā sāmnē kī taraf, zāhir-numā sūrat yā nī jo sūrat dekhne meṇ achchhī ma'lūm ho*—Āgwārā wā agrabhāg, bāhari or jo dekhne meṇ achchhī lagai.
- FORE-SIGHT**, *fōr'sit*, *n.* (S. *fore*, *gesight*) the act of foreseeing, foreknowledge—*Pesh-bīn yā dūr'īnī, gaib-dīnī yā 'ilm-i-gaib*—Pūrvadrishti wā paripīmadrishti, āgra-jñān pūrvajñān wā bhāvijñān.
- FORE SIGNIFY**, *v.* (S. *fore*, L. *signum, facio*) to betoken, to foreshow, to typify—*Dalālat k.*, *pesh-numāi k.*, *zāhir k. yā 'alāmat kar-ke dikhlanā*—Jātinā batlānā wā pūrvalakṣaṇ d., bhaviśhyatsūchan k., pūrvamūrti k. arthāt chihṇ wā lakṣaṇ ke dwārā pahile se dikhlanā.

- FORESKIN**, *n.* (S. *fore, scin*) the prepuce—*Nūni ke muñh ke upar ká chamrā<sup>b</sup>*—Ling-āgratwak liṅgāgracharm wā śiśnāgratwak.
- FORESKIRT**, *n.* (S. *fore, Dan. skirt*) the loose part of a coat before—*Pesh-dāman yā tālā-bar*—Age ká añchal, paridhan ká āgrāñchal, vastrāñchal.
- FORE-SPEAK**, *v.* (S. *fore, speccan*) to predict, to foretell, to forbid—*Pesh-goī k., pesh-tar se kahná, man' k.*—Bhavishyat kalnā āgam bhākinā, vārap wā nishedh k.
- FORE-SPEAK'ING**, *n.* a prediction—*Pesh-goī*—Bhāvīkathan wā bhavishyatkathan.
- FORE-SPENT**, *a.* (S. *fore, spendan*) past, bestowed before, wasted—*Guzrā yā guzashta, pesh-tar diyā huā, māinda yā za'if*—Vyatit, pūrādatta, kshīṇabāl wā khinna.
- FOREST**, *n.* (Fr. *forêt*) a tract of land covered with trees; *a.* sylvan, rustic—*Jan-gal<sup>b</sup>; a. jangal<sup>b</sup>, dīhgānī*—Aranya, van wā ban; *a.* āranayak, grāmya wā grāmīya.
- FOREST-ER**, *a.* supplied with trees—*Darakhton se bharā huā, pur-darakht*—Vriśhamay.
- FOREST ER**, *n.* the keeper of a forest, an inhabitant of a forest, a forest tree—*Janjal ká amin yā rakhwālā, jangal ká bāshanda, jangal ká darakht*—Aranyādhyaksh wā aranyarakshak, vanavāsī vanasthāyī wā aranyavāsī, vanavriksh wā ban ká per.
- FORE-STALL**, *v.* (S. *fore, steal*) to take beforehand, to anticipate—*Pesh-dastī k., sabqat yā pesh-qadamī k.*—Age se le rakhnā, pahile se grahan k.
- FORE-STALL'ER**, *n.* one who foretells—*Pesh-dastī sabqat yā pesh-qadamī k. w.*—Age se le rakhne w., pahile se grahan k. w.
- FORE-TASTE**, *v.* (S. *fore, Fr. tâter*) to taste before, to anticipate—*Pesh-tar maza yā zāiqa lenā, pesh-dastī sabqat yā pesh-qadamī k.*—Pūrvāswādan k. wā pahile swād lenā, āge se lenā.
- FORE-TASTE**, *n.* a taste before, anticipation—*Pesh-tar maza yā zāiqa ká lenā, pesh dastī tasawwur yā chāshnī*—Pūrvāswād wā pūrvāswādan, pūrvānubhav pūrvajñān wā pūrvagrahan.
- FORE-TEACH**, *v.* (S. *fore, tēcan*) to teach before, to inculcate aforetime—*Pesh tar tēlim k., waqt ke pesh tar sikhlanā*—Pahile sikhānā, samay ke pahile sikhā k.
- FORE-TELL**, *v.* (S. *fore, tellan*) to predict, to prophesy, *p. t. and p. p.* **FORE-TELL'**—*Pesh-tar kahná, pesh-goī k. yā gaib k. bāt batlanā*—Age jatīnā wā kahná, āgambhākh-nā wā bhavishyat kahná. [bhāvīvaktā.]
- FORE-TELL'ER**, *n.* one who foretells—*Pesh-go. fāl-go*—Agravādī āgambhākhī wā
- FORE-TELL'ING**, *n.* prediction—*Pesh-goī yā fāl-goī*—Pūrvakathan bhāvīkathan wā bhavishyatkathan.
- FORE-THINK**, *v.* (S. *fore, thencan*) to anticipate in the mind, to contrive before—*Pesh-tar se qiyās k., pesh-bandi 'aḡibat-andeshī yā dūr-andeshī k.*—Age se sochnā, pūrvavivechanā k. wā pahile se upāy bīndhnā.
- FORE-THOUGHT**, *n.* prescience, provident care—*Gaib-dānī yā pesh bīnī, 'aḡibat-andeshī yā pesh-bandi*—Pūrvavivechanā wā pūrvajñān, pūrvadishṭī wā parīnamadishṭī.
- FORE-TOKEN**, *fūr-tō'kn*, *n.* (S. *fore, tacen*) a previous sign; *v.* to foreshow—*Dalā-lat yā pesh-tar kī 'alāmat; v. dalālat k. yā pesh-tar se dikhlanā*—Pūrvachihn pūrvā-lakshan wā pūrvāliṅg; *v.* pūrvalakshan d. wā pahile se dikhānā wā batānā.
- FORE-TOOTH**, *n.* (S. *fore, toth*) a tooth in the fore part of the mouth—*Aglā-dānth, pesh-dandān*—Agradant rājadant wā sammukhadant.
- FORE-TOP**, *n.* (S. *fore, top*) the hair on the forehead, the fore part of a head-dress—*Peshānī ke upar ká bāl, orhni ke āge ká hissā*—Mastakāgrakes arthāt kapāl ke upar ká keś, mastakavastra wā orhni ká āgrahhig.
- FOR'EVER**, *ad.* (S. *for, aṣer*) at all times, eternally, without end—*Har-hamesh, hamesh, mud'im yā dāinan*—Nitya, sachī wā sarvadī, anantakāl.
- FORE-VOUCHED**, *a.* (S. *fore, L. voco*) affirmed before, formerly told—*Pesh-tar kahā huā, sābiq meñ kahā huā*—Age kahā huā, pūrvakāl meñ kahā huā.
- FORE-WARN**, *v.* (S. *fore, warnian*) to admonish beforehand, to caution against—*Pesh-tar se nasihat yā salāh d., khabar-dār yā āgāh k.*—Pahile se upadēś wā pūrvā-lakshan d., āge se jatīnā wā chetīnā. [Pūrvopadēś wā āge kī chetānā.]
- FORE-WARN'ING**, *n.* previous admonition—*Pesh-nasihat pesh-āgāhī yā pesh-tambh*—
- FORE-WISH**, *v.* (S. *fore, wiscan*) to desire beforehand—*Pesh-khwāhī k., pesh-tar se ārsā yā tamannā rakhnā*—Pahile se ichchhā wā ākāṅkshā k.
- FORE-WORN**, *a.* (S. *fore, wērian*) worn out, wasted by time or use—*Be-jān yā be-hāl, gayā gurā yā mallā*—Jirp, jarjar wā silpat.
- FORFEIT**, *v.* (L. *foris, factum*) to lose by some offence; *n.* fine for an offence—*Tāwān jarimāna yā gunāh-gārī d., gunāh kī sazā meñ khonā; n. tāwān jarimāna yā gunāh-gārī*—Dand meñ d. wā khonā; *n.* dand. [taniy wā apaharanīya.]
- FORFEIT-A-BLE**, *a.* subject to forfeiture—*Zabṭī ke qābil, qābil-i-zabṭī*—Dandya apavar-
- FORFEIT-URE**, *n.* the act of forfeiting, the thing forfeited, a fine, a mulct—*Zabṭī yā qurqī, zabṭ yā qurq kī guī shai, tāwān, jarimāna*—Apahār wā apavartan, apahrit vastu, dand, dhanadand wā arthadand.
- FORFEX**, *n.* (L.) a pair of scissors—*Miqrās yā qāincht*—Katarnī.

FOR-GAVE, *p. t. of forgive*—*Forgive ká mázi-mullaq*—*Forgive ká sámányabhút.*

FORGE, *n. (Fr.) a place where iron is wrought, a place where any thing is made; v. to form by the hammer, to beat into shape, to counterfeit, to falsify*—*Lohár-khána, koi jagah jahá. koi chíz banti hai, áhan-gar-khána; v. garhná<sup>h</sup>, thónk-thónk-kar banána, libási banána, ja'l k. yá ikhtirá' k.*—*Lohár ki bhatthi, koi nirmāpaathan; v. hathaurē se thónkkar banána, pīpātkar banána, ehhal karke mithyá banána, jhūthá banána.* [*pīpātkar banáne w., kritrim wá jhūthá banáne w.*]

FÖRGER, *n. one who forges, a falsifier*—*Garhne w<sup>h</sup>, ja'l-sáz*—*Thónkthónkkar wá FÖRGER-y, n. the crime of falsifying*—*Ja'l yá ja'l-sázi*—*Kritrimalekhakaran wá kūtātá.*

FOR-GÉT, *v. (S. for, getan) to lose memory of, to neglect; p. t. FOR-GÖT, p. p.*

FOR-GÖT'TEN or FOR-GÖT—*Farámosh k., gaflat k.*—*Bhúlíná bisarná bisarná wá avamarshan k., anavadhán avajná wá amanoyog k.*

FOR-GÉT'TÖL, *a. apt to forget, heedless*—*Farámosh-gár yá naryán, gáflí*—*Bhullú bhu-lakkar bisarú vismarāṇasíl wá vismátrak, asoch wá asavadhán.*

FOR-GÉT'TÖL-NESS, *n. loss of memory, neglect*—*Farámoshi yá naryán, gaflat*—*Bhúl bhu-láhat bisráhat vismriti vismarāṇasílatá wá asamarāṇ, anavadhán avajná wá amanoyog.*

FOR-GÉT'TER, *n. one who forgets*—*Farámosh k. w., gaflat k. w.*—*Bhulne w., bisarne w., bisárne w. wá vismriti k. w.* [*dhan wá amanoyog se.*]

FOR-GÉT'TING-LY, *ad. without attention*—*Gafló' de-khabari yá be-parwás se*—*Anava-*

FOR-GIVE, *v. (S. for, gifan) to pardon, to remit; p. t. FOR-GÁVE, p. p. FOR GÍV'EN*—

*Mu'áf k., 'afú k., bakhshná yá dar-guzarná*—*Kshamá k., chhorná wá jane d.*

FOR-GIVE'NESS, *n. the act of forgiving, pardon*—*'Afú, dar-guzar yá mu'áf*—*Kshamá, kshánti wá aparádhakshamá.* [*Kshamáshádrí.*]

FOR-GÍVER, *n. one who forgives*—*Khatá-bakhsh, ámurz-gár gaffár yá bakhshanda*

FOR-GÍV'ING, *p. a. disposed to forgive*—*Khatá-bakhsh bakhshanda yá gaffúr*—*Kshamá-wán.*

FOR-GÖT', *p. t. and p. p. of forget*—*Forget ká mázi-mullaq aur mázi-ma'túf' alai-hi yá f'l-i-ma'túf*—*Forget ká sámányabhút aur púrnakriyá wá púrvakálikakriyá.*

FOR-GÖT'TEN, *for-göt'tn, p. p. of forget*—*Forget ká mázi-ma'túf' alai-hi yá f'l-i-ma'túf*—*Forget ki púrnakriyá wá púrvakálikakriyá.* [*paradesí.*]

FOR-RIN'SE-CAL, *a. (L. foris, secus) foreign, alien*—*Gair-mulk ká, ajnabi*—*Videśí,*

FÖRK, *n. (S. forc) an instrument divided at the end into two or more points or prongs; v. to shoot into blades, to divide*—*Kat shákhoñ ká kántá; v. shákñ nikatná, do-shákñá yá mumqasim h.*—*Anekaśúlavisisht kántá wá astra; v. sūl wá kántá nikalná, prithak wá bhinna h.* [*wá kantakákár.*]

FÖRK'ED, *a. opening into two or more parts*—*Shákñ-dár yá kánte-dár*—*Sákñhavisisht*

FÖRK'ED-NESS, *n. the quality or state of being forked*—*Shákñ-dári*—*Sákñhavisishtá wá kantakákáratwa.* [*śákñhavisisht.*]

FÖRK'Y, *a. opening into two or more parts*—*Shákñ-dár yá kánte-dár*—*Kantakákár wá*

FOR-LÖRN', *a. (S. for, leoran) forsaken, helpless, destitute, desperate; n. a lost, forsaken, solitary person*—*Tark-kiyá-gayá tanhá yá sunsán, lá-chár yá be-kas, be-maqdúr yá 'áji, ná-ummed; n. be-nawá-o-tanhá shakhs*—*Tyakt chhor-di-yá-gayá skelá wá suná, sahayahin wá nirásray, gatihín wá daridra, niravalamb wá niras; n. anáth aur ekáki purush.*

FOR-LÖRN'NESS, *n. destitution, misery, solitude*—*Be-maqdúri 'áji yá musliq, be-kasi yá shikasta-háli, tanhá yá khalwat*—*Dúridrya wá bandhuhinatá, durgati wá garhaduhkh, ekántatá ekálitá wá nirjanatá.*

FÖRM, *n. (L. forma) shape, figure, beauty, order, stated method, empty show, ceremony; v. to make, to shape, to model, to plan, to arrange*—*Súrat, shakl, khób-súratí, tartíb yá intizam, rasm, dastúr yá zabita, numáish yá zahír-dári, takalluf yá qá'ida; v. banána<sup>h</sup>, garhná<sup>h</sup>, naqsha k., mansúba k., taiyar yá murattab k.*—*Ákár wá rúp, ákriti wá murti, saundarya wá lávanya, kram, niyam riti dhar wá vyavahár, dekháw wá úpari dekháw, shishágáhar wá vidhi; v. nirmáñ k., dauliyáús, rachaná, bándhná wá vidhán k., kram se rakhná sañwárná wá sajaná.*

FÖRM, *n. a long seat, a class, seat of a hare*—*Ek qism ki lambí chauki, tálibu-l-'ilmóh ká darja, khargosh ká bistar*—*Ek prakár ki lambí chauki, chhátravarg arthát sahádhyá-yiyón ki pañkti, sasakasán wá sasakasayyá arthát kharáhe ká bichhaná.*

FÖR'MAL, *a. ceremonious, precise, exact, regular, methodical, external*—*Takalluf-mi-náj, sakht yá rasmi, gánúni, áini, shar'í, zahírí*—*Niyamásíl wá áshárasevi, kará wá rityanuyái, thik wá yáthárthik, niyamánusári, kramánukári wá kramánusári, báhari wá úpari.*

FÖR'MAL-IST, *n. an observer of forms only*—*Faqat rasm yá dastúr mánne w., zahír-dár*

—*Niyamamátasevi ritimátráshári wá váhyadl armanisht.*

FOR-MÁL'I-TY, *n. ceremony, order, method*—*Takalluf yá tamalluq, tartíb yá intizam, dastúr zabita yá rasm*—*Sabhyaritinishtá, kram wá vyavasthá, niyam vidhi vyavahár wá riti.*

**FÖR'MAL-LY**, *ad.* in a formal manner, precisely — *Bā-qā'ida yā rasm ke muwāfiq, hasb-ā-bita ba-saḥḥi yā bi-ānān* — Sabhyaniyamānusār wā yathāvidhi, ṭhikṭhik wā rityanusār.

**FÖR'MÄ'TION**, *n.* the act of forming, production — *Tarkib yā saḥḥ, p. idāish yā ijād* — Bawāṭ banāw nirmān wā rachanā, utpādan wā utpatti.

**FÖR'MÄ-TIVE**, *a.* giving form, plastic — *Shakl tarkib yā sūrat d. w., naqsha-band* — Akṛakārī, rūpakārī wā rūpakar. [rachak wā srashṭā, kartā wā kārak.

**FÖR'MER**, *n.* one who forms, a maker — *Banāne w.<sup>h</sup>, karne w.<sup>h</sup>* — Nirmatā vidhāyak  
**FÖR'MŦL**, *a.* ready to form, imaginative — *Banāne ke liye āmāda yā taiyār, pur-khayāl* — Nirmāṣaṇī wā rachane ke nimitta upasthit, vibhāvanaṣī. [nirākār.

**FÖR'MLESS**, *a.* without regular form, shapeless — *Be-dhab, be-daul* — Kudaul, arūp wā  
**FÖR'MU-LÄ**, *n.* a prescribed form or order — *Zābita dastūr yā qā'ida* — Vidhi niyam wā paripāṭī. [— Niyamagranth vidhipaddhati wā kriyāpaddhati.

**FÖR'MU-LÄ-RY**, *n.* a book of stated forms — *Qānūn-nāma 'aḳāid-nāma yā dastūru-l-'amal*  
**FÖR'MER**, *a.* (S. form) before another in time, mentioned before another, past —

*Dūre ke pesh-tar, dūre ke pesh-tar mazkūr, guzrā* — Samay meṁ dūre se pūrṇ wā pahile, dūre ke pahile ukt wā kahā gayā, gatakālīn wā vyatit.

**FÖR'MER-LY**, *ad.* in time past, of old — *Pesh-tar yā awwal meṁ, sābiq meṁ* — Gatakāl meṁ wā āge ke dinon meṁ, pūrvakālīn wā āge.

**FÖR-MI-CÄ'TION**, *n.* (L. formica) a sensation as of ants creeping over the skin — *Badan par chyunṭiyon kā reḡgnā aisi mal'm h.* — Sarir par chyunṭiyon kā reḡgnā aisi jān parnā.

**FÖR-MI-DA-BLE**, *a.* (L. formido) exciting fear, terrible, dreadful, tremendous — *Mukh, haibat-nāk, haul-nāk, khauf-nāk* — Bhayajanak, bhayaṅkar, bhayānak, trāsakar wā dārup. [Bhayānakatwa wā dāruṇyā.

**FÖR-MI-DA-BLE-NESS**, *n.* the state of being formidable — *Haibat-nākī yā haul-nākī* — **FÖR-MI-DA-BLY**, *ad.* in a formidable manner — *Haibat-nākī yā haul-nākī se* — Bhayaṅkar prakār se. [wā vyabhiḥār k.

**FÖR'NI-CATE**, *v.* (L. fornix) to commit lewdness — *Zinā yā zinā kāri k.* — Chhinalā  
**FÖR-NI-CÄ'TION**, *n.* incontinence or lewdness of unmarried persons — *An-byāhi 'aurat yā an-byāhe mard ki zinā-kāri, zinā* — Kuṇārī strī wā kuṇāre puruṣ ki lampātātā, vyabhiḥār. [lampāt wā vyabhiḥārī.

**FÖR-NI-CÄ-TOR**, *n.* one who commits fornication — *Zāni fāsiq yā zinā-kār* — Chhinalā  
**FÖR-NI-CÄ-TRESS**, *n.* an unmarried woman guilty of lewdness — *Zāniya fāsiqa fāhiṣha yā fājira* — Chhinalā puṇśchālī wā vyabhiḥārīṇī.

**FÖR'RAY**, *v.* (forage?) to ravage, to spoil a country; *n.* the act of ravaging — *Tākhṭ-o-tārāj k., kisi mulk ko tabāh yā wirūn k.*; *n. tākhṭ-o-tārāj* — Lūṭṭī k., kisi deś ko ujārnā; *n. ujār wā lūṭṭā.*

**FÖR-SÄKE**, *v.* (S. for, secan) to leave, to desert: *p. t. FOR-SÖÖK', p. p. FOR-SÄ'KEN* — *Tark k., chhorṇā* — Tyāg wā parityāg k., tajnā.

**FÖR-SÄKER**, *n.* one who forsakes — *Tark k. w., tārik, chhor d. w.<sup>h</sup>* — Tajne w., tyāgi.

**FÖR-SÖÖTH'**, *ad.* (S. for, soth) in truth — *Fi-l-haqiqat, fi-l-wāqī', haqiqatan, nafsu-l-amr meṁ, yaqīnān* — Sachmuch, satya.

**FÖR-SWEÄR'**, *v.* (S. for, swerian) to renounce or deny upon oath, to swear falsely: *p. t. FOR-SWÖKE, p. p. FOR-SWÖRN'* — *Qasam yā half par tark yā inkār k., khilāf qasam khānā yā jhūth half k.* — Śapathapūrvak tyāganā wā aswikār k., mithyā śapath k. wā jhūthī kiriyā wā soṇh khānā.

**FÖRT**, *n.* (L. fortis) a fortified place — *Qal'a yā hisār* — Koṭ wā garh. [rakshit.

**FÖRT'ED**, *a.* guarded by forts — *Qal'aon se mahfūz* — Koṭon wā garhon se pusht wā su-

**FÖR'TI-FŦ**, *v.* to strengthen, to confirm, to fix — *Mazbūt k. yā qal'a-bandi k., mustahkam k., muqarrar k.* — Pusht wā porhā k., dīrḥ k., sthīr k.

**FÖR-TI-FI-CÄ'TION**, *n.* the science of military architecture, a place built for strength — *Qal'a-bandi kā 'ilm yā funn, qal'a-sāzi, qal'a yā hisār* — Durgaprakāradirachanaavidyā arthāt koṭ wā garh banāne ki vidyā, koṭ durg wā garhī.

**FÖR-TI-FI-ER**, *n.* one who fortifies — *Qal'a-bandi k. w. yā mazbūt k. w., mustahkam k. w.* — Pusht wā porhā k. w., dīrḥ wā sthīr k. w.

**FÖR'TI-LAGE**, *n.* a little fort, a block-house — *Chhotā qal'a, hisār* — Chhotā koṭ, garhī.

**FÖR'TIN**, *n.* a little fort to defend a camp — *Chhotā qal'a jo kisi khaime ki muhafazat ke liye hotā hai* — Chhotī garhī jo kisi dere ke raksharth hotā hai.

**FÖR'TI-TÜDE**, *n.* courage, strength to endure — *Jawān-mardī yā dilērī, jurat istiqlāl yā bardāshṭ karne ki tāqat* — Sāhas sūratā wā viratā, dhairyya dhrṭī wā sahne ki śakti.

**FÖR'TRESS**, *n.* a fortified place; *v.* to guard — *Qal'a; v. qal'a-bandi k. yā mahfūz k.* — Koṭ wā garh; *v. koṭ se pusht wā surakshit k.* [bāhar<sup>h</sup>; prep. meṁ se<sup>h</sup>, se<sup>h</sup>.

**FÖRTH**, *ad.* (S.) forward, onward, abroad, out; *prep.* out of — *Age<sup>h</sup>, samne<sup>h</sup>, bāhir yā*

**FÖRTH-CÖM'ING**, *a.* ready to appear — *Hāzir hone par, maujūd hone ko taiyār* — Āne par, upasthāyī, āne ko upasthit.

FÖRTH-IS'SU-ING, a. coming out—*Bāhar ātā huā yā nikaltā huā<sup>h</sup>*.

FÖRTH-RIGHT, ad. straight forward—*Siddhā<sup>h</sup>*.

FÖRTH-WITH, ad. immediately, without delay—*Fi-l-faur yā fi-l-hāl, usi waqt yā isi waqt*—Jhat, trāṇanantar tatishap wā binā vilamb.

FÖRTI-ETH. See under FORTY.

FORTNIGHT, fōrt'nit, n. (fourteen, night) the space of two weeks—*Do-hafta, ādhā-mahinā<sup>h</sup>*—Dwisaptā, ardhmās, paksh wā pakhwāri.

FORTU-ITOUS, a. (L. *fortis*) happening by chance, accidental, casual—*Ittifāq, 'ārizi nāgahān yā nāgahān*—Akasnik, akasmadutpanna wā daivayatt, daivik wā daivādhin

FORTU-ITOUS-LY, ad. by chance, accidentally—*Ittifāqan, nāgah yā 'ārizan*—Akasnat, daivat wā daivayog se. lyog.

FORTU-ITOUS-NESS, n. chance, accident—*Ittifāq, 'ārizā*—Ākasnik ghatnā, daiva-

FORTU-ITY, n. chance, accident—*Ittifāq, ārizā*—Daivayog wā daivādhinatā, ākas-

nikatwa.

FÖRTUNE, n. (L. *fortuna*) the good or ill that befalls man, chance, success, event, estate riches, a portion; v. to befall, to happen—*Taqdir nasib qismat yā bakht, it-tifāq yā roz-gār, kām-yāb barakat yā 'ukha-barāi, sar-guzasht yā mājarā, māl yā milk, daulat, juhez*; v. *guzarā, sādīr yā sar-zād h.*—Bhāgya wā adrisht, daivayog, arthasiddhi wā saphalatā, ghatnā, riasth wā dhan, vitt- wā sampatti; stridhan wā dāid; v. āpānā, honā bitnā wā āj ūti.

FÖRTU-NATE, a. lucky, happy, successful—*Nasib-war khush-nasib tāli-mand yā bakht-ā-war, khush ākurrām yā īqbāl-mand, māysad-war kām-rān yā kām-yāb*—Saubhāgya-wān wā śrīmān, sukhi wā sukh-bhāgi, śriyukt kalyāṇayukt wā kuśalāsālī.

FÖRTU-NATE-LY, ad. luckily, successfully—*Khush-nasibi yā nek-bakhtī se, bakht-yāri yā kām-yābi se*—Saubhāgya wā subhādrisht se, kalyān wā arthasiddhi se.

FÖRTU-NATE-NESS, n. good luck, success—*Khush-nasibi nek-bakhtī yā nasib-wari, kām-yābi yā kām-rān*—Saubhāgyavattwa wā mūlūgalya, arthasiddhi wā saphalatā.

FÖRTUNEED, a. supplied by fortune—*Qismat yā nasib se muhāyā kiya gayā*—Bhāgya wā adrisht se jutiya wā juhūyā gayā.

FÖRTUNE-LESS, a. luckless, without fortune—*Bad-nasib bad-bakht kam-bakht yā be-nasib, be-juhez*—Abhāgi nirbhāgya wā amāṅgal, binā dāijā wā stridhanāhin.

FÖRTUNE-BOOK, n. a book of future events—*Tāli-nāma, āyande mājaron ki kitāb*, Bhavishyadghaṭan-pustak arthāt ek pustak jisko dekhkar bhavishyat ghaṭanōū kā thikānā kartē haiñ.

FÖRTUNE-HÜNT-ER, n. a man who seeks to enrich himself by marrying a woman with a fortune—*Wah shahis jo daulat-mand yā juhez-dār 'aurat ke sāth apnā byāh kar-ke māl-dār hone ki khwahish aur koshish kartā hai*—Wah jan jo dhanavutī stri ke sāth apnā vivāh karke dhanādhya hone kā udyog kartā hai.

FÖRTUNE-TELL, v. to pretend to reveal futurity—*Nasib-gei yā fāl-gei kā da'wā k.*—Bhavisyadghaṭanā wā subhāsubh kahne kā dambh wā dīmbl k.

FÖRTUNE-TELL-ER, n. one who pretends to reveal futurity—*Ramād munajjim yā nasi-b-gei*—Daivayog, māṅgalimāṅgalādeśī, subhā-ubhā kahne kā dambh wā dīmbl k. w.

FÖRTY, a. (S. *fewer, ty*) four times ten—*Chalis yā chālis<sup>h</sup>*.

FÖRTI-ETH, a. the ordinal of forty—*Chālis-wān yā chālis-wān<sup>h</sup>*.

FÖRUM, n. (L.) a public place in ancient Rome where lawsuits were decided, a tribunal—*Qadīm zamāne meñ Rōm shahr ki 'adālat, 'adālat*—Prāchīn kāl meñ Rōm nagar ki kachahri, kachahri wā vichārasālā.

FÖRWARD, ad. (S. *fore, weard*) toward a part or place before, onward; a. ready, ardent, bold, advanced, quick, anterior; v. to hasten, to advance, to send forward—*Sāmnē<sup>h</sup>, āge<sup>h</sup>*; a. *tāyār yā mustā'id, dil-soz yā sar-garm, shoh dil-chalā mardāna yā mū'taqid, pesh-ras yā pesh-rau, jald, muqaddam yā pesh-raft*; v. *juld k., turāqqi d. yā madaud k., īrsāl yā rawāna k.*—a. Udyat prastut wā upasthit, uchchhand wā vyagra, nirlajja dhithā manchāl wā dīnh, ākālīk wā apūṇjāl, sīghra wā chapal, āgra; v. sīghra k., bahānā wā upakār k., pathwānā wā bhejnā.

FÖRWARD-LY, ad. eagerly hastily, quickly—*Tapāk sar-garmī yā shauq se, shītābi se, jald*—Uchchhandatā wā atyanurag se, sīghra, jhat.

FÖRWARD-NESS, n. eagerness, quickness, earliness, boldness—*Tapāk, sar-garmī yā shauq, jaldi yā tezi, pesh-rasī yā shītābi, shokhi dil-chalāi yā dileri*—Vyagrata udyuktatā utsāh wā tikshnatā, twarā wā sīghratā, agratwa prāgbhāv wā purvapakwatā, dhithāi wā pragalbhatā.

FÖRWARDS, ad. straight before, progressively—*Sidhe-sāmnē<sup>h</sup>, āge<sup>h</sup>*.

FÖSSE, n. (L. *fossun*) a ditch, a moat—*Khandaq, paigār*—Khāi wā khāññ.

FÖSSIL, a. dug out of the earth; n. a substance dug out of the earth—*Zamīn se khodkar nikālā gayā*; n. *zamīn se khodkar nikālī hui chiz ya'ni kāni yā ma'dani shai*—Utkhāt wā bhūmi se khodkar nikālā gayā; n. utkhātadravya, akariyapadārth, bhūmi se khodkar nikālī hui vastu.

- FÖS'SIL-IST**, *n.* one versed in fossils — *Jo shakhs zamín se khod-kar nikálí hui chizon ká kál ba-khúbi jántá ho* — Śīlājadravyagunadharmādītattwajña arthāt jo vastu bhūmī se khodkar nikálí jātí haiñ uká gup aur dharm jáñne w.
- FÖSTER**, *v.* (*S. fosterian*) to nurse, to feed, to support, to cherish, to pamper — *Dái-gari k., parwarish k., parwarda k., nawázish yá khabar-giri k., nās-o-ní-mat se parwarish k.* — *Pálná, khiláná piláná, pratipálan k., posná wá poshap k., bare dulár pyár se pálná wá khiláná,* [vetan, poshapakáríñi stri kí vetan.]
- FÖS'TER-AGE**, *n.* the charge of nursing — *Dái-gari ká mushákara yá ajr* — *Dháí karm ká*
- FÖS'TER-ER**, *n.* one who fosters, a nurse — *Parwarish k. w., khabur-gir, dát yá dáýá* — *Pálak wá pratipálak, poshak wá dhái.*
- FÖS'TER-LING**, *n.* a foster-child, a nurse-child — *Mutabanná, parwarda bachcha* — *Poshyaputra wá poshyaputri, pála huá beṭá wá páli hui beṭi.*
- FÖS'TRESS**, *n.* a female who nourishes, a nurse — *Jo 'aurat parwarish kartí hai, dát* — *Pratipáliká wá jo stri pálti hai, dhái.* [astanapáýibhrátá, dhátriputra.]
- FÖS'TER-BROTHER**, *n.* one nursed at the same breast — *Dúdh-bháí, ham-shir* — *Ek-*
- FÖS'TER-CHILD**, *n.* a child nursed or bred by one who is not its parent — *Mutabanná yá parwarda bachcha* — *Poshyaputra wá poshyaputri.*
- FÖS'TER-EARTH**, *n.* earth by which a plant is nourished though not its native soil — *Wah zamín jismeñ koi darakhṭ -khúbi lag jáy kálán-ki wah uski aslí jagah na ho* — *Dhātrimrittiká, poshapabhūmī, wah bhūmī kí jismeñ koi per bháñi bhāñti lag jātá hai yadyapi wah uski ádi bhūmī na ho.*
- FÖS'TER-FATHER**, *n.* one who brings up a child in place of its father — *Murábtí yá wah shakhs jo gair ke larke kí parwarish kartá hai* — *Annadátá, pratipálak, pálakapítá.*
- FÖS'TER-MOTHER**, **FÖS'TER-DAM**, *n.* a nurse — *Dúdh-pítái-dái, dúdh-má<sup>h</sup>* — *Upamátá, pálakamátá, dhái jo kisi aur ke larke wá larki ko dúdh píld-kar pálti hai.* [shyaputra.]
- FÖS'TER-SÓN**, *n.* one brought up as a son though not a son by nature — *Mutabanná* — **PÖTHER**, *n.* (*S.*) a weight of lead — *Sise ká ek butkhará yá bānt<sup>h</sup>.*
- FOUGHT**, *fāt, p. t. and p. p. of fight.*
- FÖÜL**, (*a. (S. ful)* dirty, filthy, impure, muddy, stormy, wicked, unfair, coarse, gross : *v.* to make filthy, to dirty, to daub, to defile — *Máilá<sup>h</sup>, mulawwas yá álüda, najis yá ná-pák, palid yá ná-sáf, ganda-bahár, kharáb zabún shakr yá karíh, ná-rást yá harám, zisht, gunda yá galiz ; v. máilá k<sup>h</sup>, álüda k., mulawwas yá ganda k., najis galiz yá ná-pák k.* — *Malín wá malín, maladúshít wá kalush, ásuddh wá apavitra, pañkil wá gadlá, ananukúl, dusht kutsit wá garhit, adhárnik wá vyawaháraviruddh, nishiddh, mand ; v. malín wá malín k., samal k., bhar dálná, bhrasht ásuddh wá apavitra k.*
- FÖÜ'LY**, *ad.* filthily, odiously, not fairly — *Najásat yá galázat se, kuráhiyat se, ná-rásti se* — *Asuddhatá apavitrátá wá mal se, ghripápúrvak wá dwesh se, dharmavirodh wá anyáya se.*
- FÖÜ'NESS**, *n.* filthiness, impurity, ugliness — *Galázat yá álüdagí, najásat yá ná-páki, bad-súrati yá bad-daulí* — *Samalátá wá malínatá, ásuddhatá wá apavitrátá, kudauli wá kurupátá.* [wá kutsitákár.]
- FÖÜ'FACED**, *a.* having an ugly visage — *Bad-shakl karíh-manzar yá zisht-rú* — *Kurúp*
- FÖÜ'FEED-ING**, *a.* feeding grossly, gross — *Harám-khor, gunda yá galiz* — *Malabhojí wá kutsitáharabhojí, kutsit wá mand.* [khúra galeñhdá wá katubhásht.]
- FÖÜ'MÖÜTRED**, *a.* using scurrilous language — *Bad-zabán yá saht-go* — *Jibhára mu-*
- FÖÜ'SPÖ-KEN**, *a.* contumelious : slanderous — *Darida-dahan yá zabán-darás, tuhmat-ána* — *DurmuKh katubháshtí wá galeñhdá, apavádak wá kalañki.*
- FOÜ'MART**, *n.* (*foul, marten*) a polecat — *Newal kí qism ká ek ján-war jis se bari bad-bú nikaltí hai, bad-bú-dár billí* — *Newal wá neure kí jati ká jantu jis se bari durgandh nikaltí hai, putísárijá, gandhamárijár.*
- FÖÜND**, *p. t. and p. p. of find* — *Find ká mázi-mutlaq aur mázi-ma'túf'alai-ki yá f'l-i-ma'túf* — *Find ká samányabhút aur púrnakriyá wá púrvakálíkkriyá.*
- FÖÜND'LING**, *n.* a child deserted or exposed — *Báí-bahúú larhá<sup>h</sup>, wah larhá jiske báp má ká thikáná na ho<sup>h</sup>.*
- FÖÜND**, *v.* (*L. fundo*) to lay the basis of, to build, to establish, to fix firmly — *Bunyád dálná, ta'mír k., qáim k., mustahkam yá mazbút k.* — *New níw wá ne dálná, uṭháná wá banáná, tháhráná, jar geyná.*
- FÖÜN-DÁ'TION**, *n.* the basis of an edifice, first principles or grounds, original, establishment, endowment — *Bunyád yá bekh, usúl, asl yá shurú', istihkám muqarrari yá biná-bandí, jágir waqf yá jáedád-bakhshí* — *New níw wá ne, tatswa, mül wá ádi, tháhráw sañathápan wá bádhdán, devaswadán vrittiddh wá devaswa.*
- FÖÜN-DÁ'TION-LESS**, *a.* without foundation — *Be-bunyád, be-asl, be-jágir, be-waqf* — *Biná new ká, rirmúl, dev-aswahn.* [— *Pratishthápak wá ádikartá, nirmatá wá uṭháne w.*
- FÖÜNDER**, *n.* one who founds, a builder — *Báni yá mýjíd yá bunyád-dálne w., ta'mír k. w.*
- FÖÜNDRESS**, *n.* a female who founds — *Jo 'aurat bunyád-dálti hai ta'mír kartí-hai yá jágir yá waqf detí-hai* — *Jo stri new dálti hai banáti hai wá devaswadán kartí hai.*

**FOUND**, *v.* (L. *fundo*) to form by melting and casting into moulds, to cast—*Dhāt ko galā-kar aur sañche meñ dhāt-kar banāna<sup>b</sup>, dhālnā bharnā<sup>b</sup> yā bhart k<sup>b</sup>. [banāne w<sup>b</sup>.*

FŮŮN<sup>2</sup>-DER, n. one who casts metals – *Kasará<sup>h</sup> bhārīyā<sup>h</sup>, bhārāyā<sup>h</sup>, sāñche men dhāt-ka*  
 FŮŮN<sup>2</sup>-DER, n. a place where metals are cast – *Lohār-khāna yā kasarā-khāna* – Wah  
 jagah jabān dhāt ko galā ke sāñche men dhāt hain, lohādi vilāyānāśā.

FOUNDER, v. (L. *fundo*) to sink to the bottom, to fail, to cause soreness in a horse's foot—*Márá-jána úib-jána yá tule baith-jána<sup>n</sup>, chíkná túná yá na sudhná<sup>n</sup>, ghore ko langrá k.* [phúá<sup>n</sup>.

FÖÖN'DER-ous, *a. failing, ruinous*—*Dhāstā-huā yā dhāns jāne wālī<sup>b</sup>, njar yā tūtā-*

FŌUNT, FŌUN'tAIN, *n.* (*L. fons*) a spring, a well, a jet, a source, a first cause—*Chash-*  
*ma, kûa<sup>b</sup>, furwâra, asl yâ bunyâd, asl sabab yâ bâ'is*—Sotî wâ jharnâ, kiip, jalot-  
 kshép wâ jalotsék. mûl wâ yoni, âdi wâ pratham hetu. | wâ jalâkaraṣṇiya.

FÖÜN'TAIN-LESS, a. having no fountain—*Be-chashma yá be-hauz*—Sotáhin jharuáhin

FŌŪNT'FŪL, a. full of springs — *Chashma-pur yá pur-chashma* — Sotámay wá jukákaravísishť.

FÖÖN'TAJN-HĚAD, *n.* primary source — *Äsl yá bunyád* — Mül wá jar.

FOUR, a. (S. fewer) twice two — Chár<sup>h</sup>.

FOURTH, *a.* the ordinal of four—*Chauthá yá chauth<sup>b</sup>*.

**FÖURTH'LY**, *ad.* in the fourth place — *Chäuthe<sup>b</sup>, chauthi jagah men<sup>b</sup>.*

FÖUR'TEEN, *a.* four and ten — *Chaudah*<sup>b</sup>.

FÖUR'TEENTH, a. the ordinal of fourteen — *Chauachwân yâ chaulahân*<sup>b</sup>. [gana.]

FÖUR'FÖLD, *a.* four times as much — *Chár-chand yá chahár-chand* — Chaturgun wá chau-

FOUR'FOÔT-ED, *a.* having four feet—*Chuhâr-pâ yâ châr-pâyü*—*Chatuspâd wâ chatuspad.*

FŌUR'SCÖRE, *a.* four times twenty, eighty — *Chár-korí<sup>h</sup>, assi<sup>h</sup>.*

FÖUR'WHĒĒLED. *a.* having four wheels — *Chár pahine ká<sup>n</sup>*. [kon.

**FOWL**, *n.* (*S. fugal*) a winged animal, a bird; *v.* to kill birds for food—*Tāir, parand yā murg; v. chiriyon ká shikár k.*—Pakshi, *khang wá chiriyá; v. chirimári k. wá kháne ke nimitta chiriyá márná.*

FÖWL'ER, *n.* a sportsman who pursues birds — *Chirí-már yá baheliyá<sup>h</sup>.*

FŌW'ING, *n.* the act of shooting birds—*Chiriyōn kā shikār k.*—*Chirimāri*, *goli se*  
chiriyōn ko mārnā. [Chirimāri karne kā aavasthā]

FŌWL'ING-PIECE. *n.* a gun for shooting birds—*Chiriyon ke shikār karne kī bandūq*—

**FÓX, n. (S.)** an animal remarkable for cunning, a sly cunning fellow — *Robáh, robáh-láz* — *Lopai lokhari wá lokhari dhiart ian* fahhali wá kharati

*Ēāx'isg* *Ēāx'isg* a cunnings artful—*Bohāh-lāz* *niyā-kār* *makkār* *yā furchi*—Dhūrt

FÖX'LY, *a. having the qualities of a fox*—Robáh-sirat, robáh ke mánind—Lomaśi-  
 dharm. lomri ke sadris. [ñitrat—Lomri ká dharm wá gun. dhértái

FÖX'SHIP, *n.* the character or qualities of a fox — *Robáh kî kho yâ khússinut, robáh-bâzi.*

Fōx-yā, *a. belonging to a fox, wily as a fox*—*Robāhi yā robāh ke muta'alliq, robāh-bāz*  
—*lōmrāinbandhī. lōmrī ke sadrīs dhūrt.*

FÖX'CĀSE 'a fox's skin — *Tomrá kí kphá'u*

FÖX CHÄSE, *n.* a fox's skin — *Lomri-ká khui* —  
 FÖX CHÄSE, *n.* pursuit of a fox with hounds — *Lomri-ká-shikâr yá shikâri kuttôn se lomri*  
*ká-shikâri* — *Lohbani yá lomri ká shikâr antâhi kuttôn* — *ku dahan lomri ká shikâri ká*

*ka picchā k.*—Lokhari wā loimri kā ākhet artlat kutton ko lekar loimri kā picchā k.  
*FŶX'GLOVE, n.* a plant, the digitalis—*Ek qism kā paudhā yā chhotā per*—Oshadhibhed,

ek prakār ká pāudhā. [lomrī ká shikār kartē haiñ — Lomrī ke ākhet karne ká kuttā.

FÖX'HOUND, *n.* a hound for chasing foxes—*Lomri ke shikar karne ka kutta, jis kutte se*  
FÖX'HUNT-ER, *n.* one who hunts foxes—*Robâh-shikâr, lomri ka shikâri*—*Lomâshakhetak,*

lomrínár, lomrí ká úkhet k. w.

FÖX'TRÄP, *n.* a snare for catching foxes—*Lompi pakarne ká phandá<sup>b</sup>.*  
FÖX, *v.* (G. *foxa*) to deceive, to stupefy, to intoxicate—*Thagná<sup>b</sup>, be-hosh yá sar-gardáñ*

*k.*, *mast yā makhmūr k.* — Chhálná, sudh-budh har-lená, matwálá *k.*

FRÁCT, *v.* (L. *frango*) to break — *Torua* <sup>b</sup>.  
 FRÁCTION, *n.* a breaking part of an integer — *Tukrá ná tšá huá hiesu. kasr ná makaur*

—*Tor bhañjan vidāraṇa wā bhāṣ, bhinnarāsī bhūma wā apūrnān.*  
*Erīcānā āgā bhāṅgāt to fractions—Mukhān mukhaṇā bhāṅg māgāh—Bhinnarāsī.*

FRACTION-AL, *a.* belonging to fractions—*Makmur, mukassar, kusur-mansub*—*Bhinnadhi-sambandhi bhinmasambandhi, apurnanavishayak.\**

FRAC TIOUS, *a.* cross, peevish, fretful — *Zúl-ranj, tunuk-mizáj, khafá beár yá útash-mi-záj* — *Chirchiré, nakehajhá wá síghrakrodhí, risahá khuúshá wá síghrakopí.*

FRAC<sup>TURE</sup>, *n.* a breaking; *v.* to break — *Darār, rakḥna, shikast*; *v. torṇā phorṇā tarkūnā yā chatkūnā*<sup>b</sup> — *Tūt tutan tarak wā chatak.*

FRÄG'ILE, *a.* easily broken, brittle, weak — *Názuk ya'ni bú-ásá-í tútne ke láig, shásha-*



- guratwa subhāṅgatwa wā sukhapāṇiyatā, phuskāpan bhurbhurāpan wā kshīnatā.
- FRĀ'GMENT, *n.* a part broken off, a piece—*Pārcha yā purra, pāra reza yā qī'a*—Tukrā wā tūk, ohhānt' chūr bhāg wā āns. [*banā-huā*—Khaṇḍamay, tukroṇ se banā huā.
- FRĀ'GMENT-ARY, *a.* composed of fragments—*Pārche-dār, pāre-pāre se jam'-huā yā*
- FRĀ'GOR, *n.* a noise, a crack, a crash—*Karak<sup>h</sup>, chatak<sup>h</sup>, chatak yā charcharāhā<sup>h</sup>*.
- FRĀ'GRANT, *a.* (*L. fragrans*) having a sweet smell, odorous—*Khush-bo-dār, m'attar*—Suvāsik wā saṅgandhik, gamakilā wā mahkilā. [gamak wā mahak.
- FRĀ'GRANCE, FRĀ'GRAN-CEY, *n.* sweetness of smell—*Khus<sup>h</sup>-bo, su-bās<sup>h</sup>*—Sugandh suvās
- FRĀ'GRANT-LY, *ad.* with sweet smell—*Khush-bo se*—Sugarāḥ suvās gamak wā mahak se.
- FRĀ'IL, *a.* (*L. fragilis*) weak, infirm—*Za'if kam-pā yā nā-pāe-dār, nā-tawān fāni nāsuk* tunuk yā sarī'u-s-zawāl—Asakt adriph wā asthāyī, bhaṅgur kshayī kshīṇabal wā nirbal.
- FRĀ'ILNESS, *n.* weakness, instability—*Zu'f nā-tawāni yā kam-zorī, kampāi nā-pāe-dārī* fanā nāzūkī nazākat qā tunukī—Nirbalatā daurbalya wā bhaṅguratā, asthāyitā anityatā wā kshayitā. [balya wā āsekti, nirbalatā wā sithilatā.
- FRĀ'ILTY, *n.* weakness, infirmity—*Nā-tarāni yā nāzūkī, kam-zorī yā nazākat*—Daur-
- FRĀ'IL, *n.* a basket made of rushes—*Narka<sup>h</sup> yā sarpat ki tokrī yā daurī<sup>h</sup>*.
- FRĀ'IME, *v.* (*S. fremman*) to form by uniting several parts, to make, to fit, to regulate, to contrive; *n.* a structure composed of parts united, a fabric, order, scheme, contrivance, shape—*Ta'mir k., ban'-ā<sup>h</sup>, muwāṣṣq k., durust k., tjad yā tajwiz k.; n.* 'imārat qātib-khāna yā thaṭthar, ta'mir, tartīb yā durustī, mansība naqsha yā turīq, tadbīr, sūrat wa'z yā shakl—Nirmān k., garhnā gāṇthnā wā rachanā, anurūp wā yogya k., ṭhik k. wā sādhnā, bāndhnā wā upāyachintan k.; *n.* dhānchā ṭhūṭh chaukath chaukathā wā thaṭhri, bandwaṭ wā nirmān, vyavasthā niyam wā kram, yukti, upāy, ākār ākriti wā rūp. [rachak virachak kartā wā bandne w.
- FRĀ'IMER, *n.* one who frames, a maker—*Sāzanda, bāni yā mūjid*—Nibandhā wā kārak,
- FRĀ'IME-WORK, *n.* work done in a frame—*Jo ūparī kām kisi dhānche yā chaukaṭhe meṇ* banā rahtā haṭh.
- FRĀ'NCHISE, *n.* (*Fr. franc*) privilege, right, exemption; *v.* to make free—*Haqq, istih-qāq yā ikhtiyār, mu'āfi yā āzādī*; *v.* āzād yā rihā k.—Paurajandhikār, swatwa wā satta, mukti mochan moksh wā chhutkāri; *v.* mukṭ k. wā chhor d.
- FRĀ'NCHISE-MENT, *n.* release, freedom—*Rihāi, āzādī yā mu'āfi*—Mukti, mochan bandhanamukti wā swādhinatā. [subhāṅg wā sukhandāniy.
- FRĀ'NGIBLE, *a.* (*L. frango*) easily broken—*Nāzuk, kam-pā, shisha-bāshā*—Bhaṅgur
- FRĀ'NGIBLE-TY, *n.* state of being frangible—*Nazākat nāzūkī yā kam-pāi*—Bhaṅguratā subhāṅgatwa bhurbhurāpan plusphusāpan wā sukhandāniyatā.
- FRĀ'NK, *a.* (*Fr. franc*) free, liberal, open, ingenuous; *v.* to exempt from postage; *n.* a letter which pays no postage—*Sāf, sahī yā kushāda-dīl, sāf-dīl, sīna-sāf; v. khatt yā chitthī ko be-mahsūl k.; n. be-mahsūl khatt*—Nishkapat, udār, vimalātmā, saraswabhāw wā māyāhīn; *v.* kisi patra ko dāk ke vyay se mukṭ k. arthāt kisi patra ke ūpar likh d. ki yal patra rājasambandhī hai is nimitta āise liye dāk kā vyay na lagaigā; *n.* jo patra binā dāk ke vyay ke bhejū jātā hai, dākavyayamuktapatra.
- FRĀ'NK-LY, *ad.* freely, liberally, openly—*Safai se, bā-sukhāwat yā kushāda-dīlī se, dīl-khol-kar yā sāf-dīlī se*—Nishkapat, udārātā se, man-kholkar wā khol ke.
- FRĀ'NKNESS, *n.* plainness, openness, liberality—*Safai sādagi yā sāf-dīlī, sīna-sāfī, sahāwat yā kushāda-dīlī*—Saratatā wā vimalātmatā, nishkapatātwa kapatahinatā wā māyāhinatā, udārātwa wā audāryya. [kā adhikār.
- FRĀ'NKCHASE, *n.* liberty of free chase—*Shikār karne kā haqq yā ikhtiyār*—Ākhet karne
- FRĀ'NK-IN-CHENSE, *n.* an odoriferous drug—*Lobān yā lubān, bakhrī*—Kunduru kunduru rasāl wā dhūp. [—Swādhibabūhmīdhūri, karmanirvāhak.
- FRĀ'NK-LIN, *n.* a freeholder, a steward—*Zamīn dār yā jagīr-dār, kār-bārī yā ikhtimāchi*
- FRĀ'NTIC, *a.* (*Gr. phren*) mad, furious—*Majnūn yā saudāi, qazab-nāk yā gusse se di-wāna*—Ummatta baurahā bāwīlā wā sirī, vyastachitta wā kop se vikshipt.
- FRĀ'NTIC-LY, *ad.* madly, distractedly—*Divāna-wār yā junūn se, divānagi se*—Ummattatā wā unmad se, bailai sir wā chittavyastatā se.
- FRĀ'NTIC-NESS, *n.* madness, fury, distraction—*Junūn yā divānagi, qazab, shoridagi*—Ummattatā wā unmad, kop, bailai chittavyastatā wā chittavikshiptatā.
- FRA-TERNAL, *a.* (*L. frater*) brotherly—*Barādarāna yā barādari, birādarāna, birādar-wā*—Bhrātrīsambandhī bhrātriya wā bhrātrik.
- FRA-TERNITY, *n.* brotherhood, a society—*Barādārī yā birādari, firqa yā ham-jinsiyat, majlis yā suhbat*—Bhāichārā bhāiwād wā bhrātritwa, bandhutā sahakārijanasamūh wā jathā. [sadrīs sansarg k.
- FRA-TERNIZE, *v.* to associate as brothers—*Barādaroṇ ke taur suhbat k.*—Bhāiyoṇ ke
- FRA-TERNIZATION, *n.* union as of brothers—*Barādārāna suhbat yā ittīfāq*—Bhrātriya sansarg wā mel.
- FRA-TRICIDE, *n.* the murder of a brother, one who kills a brother—*Barādar-kushī barādar-kush*—Bhrātrihatā bhrātribadh wā bhrātrighāt, bhrātrighātak wā bhrātrighātī.

- FRAUD**, *n.* (L. *fraus*) deceit, artifice — *Fareb yā dagā, štrat* — Kapat wā chhal, māyā wā chhadma. [wā dhurt.
- FRAUD'FUL**, *a.* treacherous, artful — *Dagā-bāz, farebī yā štrati* — Chhali wā kapaṭī, māyī
- FRAUD'FUL-NESS**, *n.* **FRAUD'FUL-GR.**, *n.* deceitfulness, trickishness, proneness to artifice — *Dagā-bāz, fareb-kārī, hila-bāzī yā jul-bāzī* — Kapaṭatā, kūṭatā, dhūrtatā.
- FRAUD'FUL-ENT**, *a.* full of fraud, done by fraud — *Dagā-bāz hila-bāz jul-bāz yā farebī, fareb yā dagā se kiyā huā* — Kapaṭī chhali māyī wā pravaṇchak, kapat wā dhokhe se kiyā huā. [— Chhal wā chhalbal se, kapat miyā ṭhaḡā wā dhokhe se.
- FRAUD'FUL-ENT-LY**, *ad.* by fraud, deceitfully — *Dagā-bāzī se, jul-bāzī hila-bāzī yā fareb se*
- FRAUGH'T**, *n.* **FRAT**, *a.* (Ger. *fracht*) laden, charged, filled, stored — *Ladā-huā<sup>h</sup>, bojā-huā<sup>h</sup>, bhara-huā<sup>h</sup>, bhar-pūr<sup>h</sup>.*
- FRAY**, *n.* (Fr. *esfrayer*) a broil, a quarrel, a fight; *v.* to fright, to terrify — *Qaziyā yā kushām-kushā, hangāma yā kharkhasha, jung*; *v. dahshat d., khauf-dekhlānā* — Kalah taṭṭā wā bakḡarā, jhaḡrā raḡrā virodh bigar jhanjhat wā uljherā, laḡdī yud-dha wā samar; *v. ḡarānā wā dahlānā, bharmānā wā bhay dikḡhānā.*
- FRAY**, *v.* (L. *frico*) to rub, to wear — *Raḡarnā<sup>h</sup>, ḡhīsna<sup>h</sup>.*
- FRAY'ING**, *n.* the peel of a deer's horn — *Hiran ke sing kā chhilkā yā kholrā<sup>h</sup>.*
- FREAK**, *n.* (Ger. *frech*) a whim, a fancy — *Mauj yā wahm, khayāl* — Lahar wā taraṅg, manolaulya. [chal c'hhā wā chibāwī, lahārī wā taraṅgī.
- FREAK'ISH**, *a.* capricious, humoursome — *Har-dam-khayālī yā wahm, man-mauj* — Chan-
- FREAK'ISH-NESS**, *n.* capriciousness — *Wahm har-dam-khayālī yā talawun-mizāj* — Oohhāpan, chibāwīpan, chānchalya, manolaulya, laulya, chapalātā.
- FREAK**, *v.* (Ger. *fleck*?) to variegate — *Gūn-ā-gūn yā raṅg-ā-raṅg k.* — Chitravichitra k.
- FRECKLE**, *n.* a yellowish spot in the skin — *Budan par ek pilā sā dag, magas, khāl* — Til. [Tilachihnit.
- FRECKLED**, *a.* marked with yellowish spots — *Magas-dār magai khāl-dār yā dag-dār* —
- FRECKLED-FACED**, *a.* having freckles on the face — *Magas-dār yā khāl-dār chikre v.* — Tilachihnitavadan.
- FREE**, *a.* (S. *free*) having liberty, not enslaved, unrestrained, open, frank, liberal, innocent, exempt; *v.* to set at liberty, to rescue, to clear, to rid from — *Āzād, be-ḡaid, mubarrā yā be-zabt, khulā yā sab ke liye āmm, sāf-dil be-riyā yā sina-sāf, kushā-da-dil yā saḡhī, pāk yā be-jurm, bari yā fārig yā riḡā*; *v. āzād k., khālās k., sif k., riḡā k.* — Swādhīn swatantra wā mukt, abādī, awās wā niryantrī, sarvasamānya wā sarvasādhārān, nishkapat wā vimalātmā, udār, nirdosh wā niraparādī, varjit vivarjit rahit wā hīn; *v. mukt k., chhoṡā d., nirdoshī k., vimukt wā nirvigṡn k.*
- FREE'DOM**, *n.* liberty, independence, privilege, exemption, facility, frankness, licence, familiarity — *Āzādī āzādī yā ikhtiyār, khud-mukhtārī, haḡg, najāt makhlasī yā riḡāī, suḡulat yā āsānī, sāf-dilī yā sina-sāfī, ijāzat yā parwana, ḡwātākḡhī yā be-ta-kallufī* — Mukti wā moksh, swādhīnatā wā swatantratā, adhikār, rahitatwa śūnyatā wā abhāv, saralātā sugamatā wā sualabhatā, nishkapatatwa wā kapaṭahīnatā, anujñā ājñā wā anumati, vinayātikram maryādātikram wā ḡlithāī.
- FREE'LY**, *ad.* with freedom, frankly, liberally — *Āzādī se, sāf-dilī yā sina-sāfī se, kushā-da-dilī yā saḡhāwat se* — Bin-aṭṭkaw khule-bandhan swādhīnatā-se wā niravarodh-se, manḡholkar wā binā kapat wā binā māyā, udaratā se.
- FREE'NESS**, *n.* the state of being free, openness, candour, generosity, liberality, gratuitousness — *Āzādī, sāf-dilī, sina-sāfī rāst-bāzī yā sādagī, saḡhāwat, kushāda-dilī yā fāyāz, muṭī-panā yā kḡushi se baḡshish* — Niravarodhatā wā abādhakatā, nishkapatatā, aḡurḡhāṡilātā kapaṭahīnatā wā māyāhīnatā, udaratā, muktaḡhastatwa wā dānāśīlatā, nirmūlyatā wā dharmārthaktawa.
- FREE'BOOT-ER**, *n.* a robber, a plunderer — *Qazzāk yā qazzāḡ, ḡarāt-gar* — Luterā, dakaīṭ.
- FREE'BOOT-ING**, *n.* robbery, plunder — *Qazzākī yā qazzāḡī, tāḡht-o-tārāj* — Dakaīṭī, lūt.
- FREE'BORN**, *a.* free by birth — *Paidāish se barābar āzād, āzād kā farzand āzād* — Jaum se swatantra wā anādhīn, adāsaj, kulīnāj.
- FREE'COST**, *n.* freedom from expense — *Muṭī, kharch se riḡāī* — Nirmūlyatā.
- FREE'DEN'TZEN**, *n.* a citizen; *v.* to make free — *Huḡuḡ-dār shahri*; *v. āzād k.* — Adhī-karayukt purāj; *v. mukt k. wā purajanādhikār d.*
- FREE'DMAN**, *n.* a slave manumitted — *ḡulām jo āzād kar diyā jātā hai* — Muktajan muk-tadās wā dāsyamukt.
- FREE'HEART-ED**, *a.* frank, liberal, generous — *Sādiḡ yā sāf-dil, saḡhī yā kushāda-dil, fā-yāz* — Nishkapat wā vimalātmā, udār, dānāśīl wā muktaḡhast.
- FREE'HOLD**, *n.* property held in perpetual right — *Jāḡir* — Swādhīnabhūmī.
- FREE'HOLD-ER**, *n.* one who has a freehold — *Jāḡir-dār* — Swādhīnabhūmīdhārī.
- FREE'MAN**, *n.* one who enjoys liberty, one not a slave or vassal, one possessed of peculiar rights or privileges — *Āzād-marḡ, wārasta shaḡḡs, saḡhīb-i-huḡuḡ* — Swādhīn swatantra wā aparādīn, adās, adhīkarāviśiṡṭ jan.
- FREE'MA-SON**, *n.* one of the fraternity of masons — *Sang tarāshōn yā mī'mārōn kā ek*

*frqa, āpas meñ madad karne-wāle logon ki jamā'at kā ek shakhs*—Patthar aur int ke kām karne wāle logon kā ek jathā, pānspar upakār karne-wāle jāon ke gap kā ke jan.

**FREE-MIND-ED**, *a.* unperplexed, without care—*Be-andesha gair-muztarib yā gair-āzarda, be-fkr yā be-parwā*—*Avyākulachitta, chintāsūnyaman.*

**FREE-SCHOOL**, *n.* a school where no fees are paid—*Khatrāti maktab ya'ni wah maktab jahān larkon ko kuchh denā nahin partā*—*Dharmārtha pāthshālā arthāt wah pāthshālā jahān larkon ko kuchh denā nahin partā.* [Man kholkar kahne w., ayatavāk.]

**FREE-SPOKEN**, *a.* speaking without reserve—*Sāf-go, be-bāl-go, dil khol-kar kahne w.*

**FREE-STONE**, *n.* a kind of stone easily wrought—*Ek qism kā pathhar jo bā-āsānī chhedā aur kāsā jāte hai*—*Ek prakār kā komal pathhar jiske kātne meñ kuchh kathinatā nahin partī.* [—Nāstik, dharmānindak wā aniswaravādī.]

**FREE-THINK-ER**, *n.* an unbeliever, an infidel—*Āzād-tab' yā dahriyā, mulhid yā kāfr*

**FREE-THINK-ING**, *n.* unbelief, infidelity—*Āzād-tab'ī yā inkār-i-mazhab, kufr shirk yā dahriyā*—*Nāstikya nāstikatā wā dharmāsradhdhā, aniswaravād.*

**FREE-TONGUED**, *a.* speaking freely and openly—*Be-lagām sāf-go yā dil khol-kar bolne w.*—*Man kholkar kahne w., ayatavāk.*

**FREE-WILL**, *n.* the power of directing our own actions, voluntariness, spontaneity—*Apne kāmōn ko jis taur par chāheñ us taur se karne kā iktiyār, khud-marī yā khud-pasandī, khud-rauī*—*Swach. handatā, swechchhā, swakām.*

**FREE-WOM-AN**, *n.* a woman not enslaved—*Āzād-aurat ya'ni jo aurat giriftār ho-kar hālqā-ba-goshī meñ na ho*—*Swādhinastri swairachārīni wā adāsī.*

**FREEZE**, *v.* (*S. freeze*) to be congealed by cold, to harden into ice, to chill : *p. t.*

**FREEZE**, *p. p.* **FROZEN**—*Sardī se munjamid h., sardī se basta munjamid yā yakh k., sard k.*—*Thāndhak se jam jānā, thāndhak se jamā-d. thakkā-bāndhnā wā saghanatushār k., thāndhā k. wā thithurā d.*

**FREIGHT**, *frāt, n.* (*Ger. fracht*) the cargo or lading of a ship, the money due for transportation of goods ; *v.* to load a ship with goods : *p. t.* **FREIGHT'ED**, *p. p.*

**FREIGHT'ED** or **FRAUGHT**—*Jahāz ki bharti yā bojhai, jahāz kā naul yā kirāya ; v. jahāz ko bojhnā yā jahāz par lādnā*—*Nāw ki bharti wā bojhai, nāw kā bhārā ; v. nāw ko bojhnā, nāw ki bharti k. wā nāw par lādnā.*

**FRAUGHT'AGE**, *n.* transportation of goods—*Jahāz par saudā-garī asbāb ki rawānī*—*Nāw par bānījyadravya ki chālān.* [bojhāī lādī wā bharti k. w.]

**FRAUGHTER**, *n.* one who freights a vessel—*Jahāz ko bojhne w.*—*Naukāpirak, nāw*

**FRĒNCH**, *a.* belonging to France ; *n.* the people or language of France—*Farānsī ya'ni Frāns mulk kā ; n. Frāns ke mulk ke bāshandē yā Frāns ke mulk ki zabān, Farānsī log yā Farānsī zabān*—*Frāns desī ; n. Frāns desī log wā Frāns desī bhāshā.*

**FRĒNCH'Y**, *v.* to make French, to infect with the manner of the French—*Farānsī k., Farānsī waz se kharāb k.*—*Frāns desī k., Frāns desī ācharan se bhrasht k.*

**FRENCH'LIKE**, *a.* imitating the French—*Farānsīyon ke taur ki naql k. w.*—*Frāns desī ācharan wā rīti kā anukaran k. w.*

**FREN'ZY**, *n.* (*Gr. phren*) madness—*Junūn yā dīwānagi*—*Bāwlāī, paglāī, unmād, sir.*

**FRE-NET'IC**, *a.* mad, distracted—*Divāna, saudāī*—*Bāwlā wā bātul, pāgal baurahā wā unmatta.* [matta.]

**FREN'Z-CAL**, *a.* approaching to madness—*Divāna yā saudāī*—*Pāgal bāwlā wā un-*

**FRE'QUENT**, *a.* (*L. frequens*) often done seen or occurring, full, crowded—*Aksarī ya'ne aksar kiya gayā yā dekhā gayā yā nazar āyā huā, mā'mūr, bharā-huā*—*Bār bār kiya gayā wā dekhā gayā wā bitī huā, purā wā purā, bhīr se bhar āyā huā*

**FRE-QUENT'**, *v.* to visit often, to resort to—*Aksar jā-kar dekhnā, āmad-raft k.*—*Bār bār jākar dekhnā, āyā k. wā jāyā k. wā āyā jāyā k.* [meñ ānā—*Bār bār h., punahpunastwa.*

**FRE'QUENCE**, **FRE'QUEN-CY**, *n.* occurrence often repeated—*Aksariyat, kasrat aksar wuqū'*

**FRE-QUENT'ABLE**, *a.* converseable, accessible—*Āshnā-mizāj, munkinu-d-dukhūl*—*Ālāpī wā mīlāpī, abhigamya arthāt jiske lag jāyā jāy wā pahunch ho sakai.*

**FRE-QUENT'ATION**, *n.* act of visiting, resort—*Aksar jānā, aksar āmad-raft*—*Bār bār jākar dekhnā, punahpunahgaman wā āwājāī.*

**FRE-QUENT'ATIVE**, *a.* denoting frequency—*Aksariyat ki dalālat k. w., aksar wuqū' zāhir k. w.*—*Yānūgant wā yāngant arthāt bār bār ki ghatanā prakās k. w.*

**FRE-QUENT'ER**, *n.* one who frequents—*Aksar jāne w. yā āmad-raft k. w.*—*Bār bār jāne w. wā āwājāī k. w.* [bār wā bahubār, prāyah wā punahpunah.]

**FRE-QUENT-LY**, *ad.* often, commonly—*Aksar yā aksar-awqāt, bār bār yā besh-tar*—*Bār*

**FRESCO**, *n.* (*It.*) coolness, shade, a painting on fresh plaster—*Kuchh thāndh, sāya yā tārikī, tāzi kahil wā āhak par taswīr khīnchne kā ek taur*—*Kuchh ītalatā, chhāñh wā āndherā, tatke gāre wā gach par chitra khīnchne kā ek prakār wā māṇḍo-*

**FRESH**, *a.* (*S. ferre*) cool, not salt, new, recent, vigorous, healthy, brisk ; *n.* water not salt, overflowing of a river—*Thāndhā yā sard, phikā alonā yā shīrā, tāza yā tar-o-tāza, nayā, mazbūt, sar-sabz shādāb sātrāb surkh-o-safed yā bashāhāsh, tund yā zor-*

*āvar* ; n. *mīthā pāni*<sup>b</sup>, *nadi ki bār*<sup>b</sup> — *Sītal wā jūr*, *alavan wā mīthā*, *taṭkā wā korā*, *navin wā nūtan*, *tāth wā porbā*, *amlān aklānt navavar* wā *raktavar*, *karā wā prabāl*.  
**FRESH'EN**, v. to make or grow fresh — *Tāza k. yā h.*, *alonā yā shīrīn k.*, *alonā yā shīrīn h.*, *tund yā zor āwar h.* — *Taṭkā k. wā h.*, *alavan wā mīthā k.*, *alavan wā mīthā h.*, *karā wā prabāl h.*

**FRESH'ET**, n. a stream of fresh water — *Shīrīn-chashma* — *Mīthe pāni ki nadi*.

**FRESH'LY**, ad. coolly, newly, ruddily — *Thandhāi se*<sup>b</sup>, *naye-sir-se yā dusrā-kar*<sup>b</sup>, *tāzagi se yā surkhi se yā bashshās* li *se* — *Sītalatā se*, *phir se wā dohrākar*, *lālilāhātā wā navavar* se wā *raktavar* se.

**FRESH'NESS**, n. the state of being fresh — *Sardi*, *thandhāi*<sup>b</sup>, *tāzagi*, *tar-o-tāzagi*, *tari*, *tarāwat sabzi yā sar-sabzi*, *surkhi*, *surkh-o-safedi*, *mīlās*<sup>b</sup>, *tundi* — *Sītalatā*, *taṭkāpan*, *nūtanatā wā navinatā*, *amlānatā*, *aklānti*, *navavar*, *raktavar*, *mishpatwa*, *sabalatā wā tikshapatā*.

**FRESH'BLOWN**, a. newly blown — *Tāza khilā huā* — *Taṭkā khilā huā*.

**FRESH'MAN**, n. a novice, one in the rudiments, one of youngest class of students — *Nau-āmoz*, *mubtadi*, *nau-āgāz shāgird* — *Nausikhawā wā navāshīya*, *prathamakal-pik*, *navachhātra*.

**FRESH'MAN-SHIP**, n. the state of a freshman — *Nau-āmozi* — *Navāshīyāvasthā*.

**FRESH'WATER**, a. raw, unskilled — *Kachchā*<sup>b</sup>, *anā*<sup>b</sup>.

**FRESH'WATERED**, a. newly watered — *Taṭke-pānti-se yā phir-se yā dohrā-kar sīnchā yā* [chhirkā gayā<sup>b</sup>.

**FRET**, v. (*S. fretun*) to corrode, to rub, to wear away, to agitate, to vex, to form into raised work, to variegate ; n. agitation, irritation, raised work, the stop which regulates the vibrations of a musical instrument — *Khā-jānā*<sup>b</sup>, *ragarnā*<sup>b</sup>, *ghis-dālnā yā ghis-jānā*<sup>b</sup>, *muztarib k. yā h.*, *khafā be-ār yā diqq k. yā h.*, *gul jārnā yā upar ubhārā huā kām yā naqsha banāwā*, *gun-ā-gun yā rang-ā-rang k.* ; n. *iztirāb yā iztirār*, *diqqat kharāsh yā gussa*, *ek qām kā ubhārā huā kām*, *musiq kā ek nishān* — *Khādālnā*, *darernā*, *ragārkar kshay k. wā khiyānt*, *garbār d.*, *kurhānā kurhānā ruṭhānā ruṭh-nā chirhānā wā chirhānā*, *phūli jārnā wā khodkar ūnchā nikālā huā kām banānā*, *chitravichitra k.* ; n. *garbārīhāt wā ghabrāhāt*, *ātmales ris wā krodh*, *jō kām khodkar ūnchā banāyā jātā hai*, *saṅgitavidyā kā ek chihn* [nakharhā wā chirchirā.

**FRET'FUL**, a. disposed to fret. peevish — *Atash-mizāj*, *nā-khush-mizāj* — *Sighrakopi*, **FRET'FUL-NESS**, n. peevishness, ill-humour — *Nā-khush-mizājī*, *bad-nihādi yā bad-bātinī* — *Chirchirāhāt wā chirchīpān*, *dushprakriti wā prakritivakratā*.

**FRET'TING**, n. agitation, commotion — *Izīrār yā izīrāb*, *hangāma* — *Garbārīhāt wā ghabrāhāt*, *kōdhal wā halchal*.

**FRI'A-BLE**, a. (*L. friō*) easily crumbled — *Qābil-i-safūf*, *suhūlat se bukni yā chūr hone ke lāiq* — *Bhurblurīhāt wā suchūpanīy*, *churnayogyā*.

**FRI'A-BIL'I-TY**, n. the quality of being easily crumbled or reduced to powder — *Safūf hone kī qābīliyat* — *Bhurblurīhāt suchūpanīyatā wā chūrpayogyatā*.

**FRI'AR**, a. (*L. frater*) a brother of some monastic order, a monk — *Qalandar*, *zāhid yā darvesh* — *Sannyāsi wā tapaswī*, *yogī wā vairāgi*. [tapaswī wā vairāgi ke sadriā.

**FRI'AR-LY**, **FRI'AR-LIKE**, a. like a friar — *Qalandar yā darvesh ke mānind* — *Sannyāsi* **FRI'AR-Y**, n. a monastery, a. like a friar — *Khānqāh* ; a. *qalandar yā darvesh ke mānind* — *Matī wā sannyāsiyōn kā akhārī* ; a. *sannyāsi wā vairāgi ke sadriā*.

**FRI'B'BLE**, v. (*L. frivolus*) to trifle, to totter ; a. trifling, silly, frivolous — *Makki-mārnā yā khelnā*<sup>b</sup>, *laraznā mutazal-h. yā jumbish-khānā* ; a. *sīla yā sabuk*, *be-shū'ūr yā nā-dān*, *bād-havāi yā be-haqīqat* — *Chibillāi wā tāpātōi k. wā kāl gawdnā*, *dagmagānā wā talmālnā* ; a. *halkā wā ochhā*, *anārī wā bilillā*, *chhichhorā*.

**FRI'B'BLER**, n. a trifter — *Sīla yā bād-havāi shakhs* — *Ochhā wā chhichhorā jan*.

**FRI'C-AS-SEE**, n. (*Fr.*) a dish made by cutting chickens rabbits or other small animals in pieces and dressing them in strong sauce ; v. to dress in fricassee — *Qaliye* ; v. *qaliya pakānā* — *Māns kā sālān* ; v. *māns kā sālān rūndhnā wā banāūd*.

**FRI'CATION**, n. (*L. frico*) act of rubbing — *Ragor yā ghisāwat*<sup>b</sup>. [yā ragar<sup>b</sup>.

**FRI'C'TION**, n. the act or effect of rubbing — *Ghisāw ghisāwat malān malāi dalān dalāi*

**FRI'DAY**, n. (*S. frig-dag*) the sixth day of the week — *Jun'ā*, *suk*<sup>b</sup> — *Sukravār* *sukravār wā bhṛiguvar*.

**FRIEND**, n. (*S. friend*) one joined to another by affection, an intimate acquaintance, a companion, a favourer ; v. to favour, to countenance, to support — *Dost*, *yār*, *āshnā yā rafīq*, *mushiq dast-gīr yā mihr-bān* ; v. *mihr-bānī k.*, *madad k.*, *pushṭi k.* — *Snehi wā premi*, *mitra*, *sakhā sāthi wā sāngi*, *hitakārī* ; v. *anugrah k.*, *kripā wā upakār k.*, *sahāyatā k. wā sahārā d.* [Snehi wā anurāgi, suhrit wā suhit.

**FRIEND'ED**, a. inclined to love, well disposed — *Dost-dār yā mihr-bān*, *khair-andesh* — **FRIEND'LESS**, a. without friends, destitute — *Be-āshnā be-dost yē be-yār*, *be-kas be-chāra yā mustā* — *Mitrāhīn wā anāth*, *nirāśray wā niravālab*.

**FRIEND'LIKE**, a. like a friend, kind — *Dostāna yā yārāna*, *mihr-bān* — *Mitravat wā mitra ke sadriā*, *dayālu wā kripālu*.

**FRIENDLY**, *a.* having the disposition of a friend, kind, favourable, salutary; *ad.* in the manner of a friend—*Dost-mi'āj, mihr-bān, mumi'dd munāsib bih-tar yā muwāfiq, mu'fīd*; *ad. dostāna yā yārāna*—*Suhrit, dayālu wā anugrahī, hitakāri snehāsīl wā nirvirodh, anukūl wā upakāri*; *ad. mitravat, mitra sarikhā.*

**FRIENDLI-NESS**, *n.* disposition to friendship—*Dost-dāri āshnā-parustī yā dost-parwari*—*Mitratwa mitratā wā unīdī.*

**FRIENDSHIP**, *n.* intimacy united with affection, personal kindness, affinity, assistance—*Dosti āshnāi yā yārī, mihr-bāni yā shafaqat muwāfiqat yā mutābaqat, madad*—*Mitratā wā maitrī, anugrah, sambandh, sahāyātā wā upakār.*

**FRIEZE**, *Frize*, *n.* (*Fr. frise*) a coarse woollen cloth, the flat member between the architrave and the cornice—*Mo'ā unī kaprā<sup>h</sup>, mī'mārī meñ ek qism kā naqsha yā sāz*—*Mo'ī patū sthūlasātak wā mo'ī ūrī vastra, gharoñ meñ khambhoñ ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti haiñ aur jin par nānā jantuon ki pratimā khudī rahtī haiñ.*

**FRIEZE-LIKE**, *a.* resembling a frieze—*Mote pashmine ke mānind, mī'mārī meñ ek qism ke naqshe yā sāz ke mānind*—*Mote ūnivastra ke sadrī, gharoñ meñ khambhoñ ke upar bhitoñ meñ jo lambī lambī ubhārī hui rekhā chālī jāti haiñ aur jin ke upar nānā jantuon ki pratimā khudī rahtī haiñ unki sambandhī.*

**FRIG'ATE**, *n.* (*Fr. frigate*) a ship <sup>or</sup> war smaller than a ship of the line—*Ek qism kā chhotā jagt jahāz*—*Ek chhotī yuddhanaukī.*

**FRIGHT**, *frit*, *v.* (*S. frighten*) to terrify, to daunt, to dismay; *n.* sudden terror—*Dahshat d., khauf-dekhlānā, haibat d.*; *n. khauf yā dahshat*—*Darānā wā darwānā, bharkānā wā dahlānā, bhay d. wā bhay dikhānā*; *n. bhay dar wā trās.*

**FRIGHTEN**, *v.* to terrify, to shock with dread—*Dahshat d., darānā yā darwānā<sup>h</sup>*—*Bhay dikhānā, dahlānā.* [*Bhayānak, darwānā wā darwānī.*]

**FRIGHTFUL**, *a.* terrible, dreadful—*Haul-nāk yā haibat-nāk, khauf-nāk yā muhib*

**FRIGHTFUL-LY**, *ad.* dreadfully, horribly—*Muhibāna, haul-nākī yā haibat-nākī se*—*Bhayānak rūp se, bhayañkar wā dārūn rūp se.* [*Dārunatī, ghoratī, raudratī.*]

**FRIGHTFUL-NESS**, *n.* quality of impressing terror—*Muhibī haul-nākī yā haibat-nākī*

**FRIG'ID**, *a.* (*L. frigeo*) cold, dull—*Sard, phikā<sup>h</sup>, be-namuk yā be-sar-garmi-kā*—*Thāñdhā sītāl wā jūp, rukhāi niras wā nistej.*

**FRIG'ID-ITY**, *n.* coldness, dullness—*Sardi, phikā-pan<sup>h</sup>, be-namukī yā be-sar-garmi*—*Thāñdhak wā sītālāt, rukhāi rasahinatī wā tejahinatā.*

**FRIG'ID-LX**, *ad.* coldly, dully—*Sardi se, phike-pan se<sup>h</sup>, be-namukī yā be-sar-garmi se*—*Thāñdhak wā sītālātī se, rukhāi rukhāwat rasahinatī wā tejahinatī se.*

**FRIG-O-RIFIC**, *a.* causing cold—*Sardi-dwar yā sardi-rasān*—*Sitajanak sītotpādak wā thāñdhā k. w.*

**FRINGE**, *n.* (*Fr. frange*) an ornamental border of loose threads, edge, margin; *v.* to adorn with fringes—*Jhālār<sup>h</sup>, hāshiya, kanāra*; *v. hāshiya lagānā*—*Āñchal wā āñchal; aunth wā awanth, got*; *v. jhālār lagānā wā jhālār se sobhit k.*

**FRIN'GY**, *a.* adorned with fringes—*Hāshiya-dār yā jhālār-dār*—*Āñchalayukt, jhālār awanth wā got se yukt.*

**FRINGE-MAK-ER**, *n.* a manufacturer of fringes—*Jhālār-sāz*—*Jhālār banānc w.*

**FRIPPER**, *n.* (*Fr. friper*) a broker—*Dallāl*—*Arhtiyā.*

**FRIPPER-Y**, *n.* old clothes, a place where old clothes are sold; *a.* trifling, contemptible—*Purāne kapre<sup>h</sup> wā jagah juhāñ purāne kapre bikte haiñ<sup>h</sup>, gudar-hattā<sup>h</sup>*; *a. nā-chīz yā sabuk, haqir*—*a. Tucheḥha wā adham, ghrīpārha wā nich.*

**FRISK**, *v.* (*Ger. frisch*) to leap, to skip, to gambol; *n.* a frolic; *a.* lively—*Kudaknā yā kūdnā<sup>h</sup>, uchhalnā yā phudaknā<sup>h</sup>, chulbulānā chanchalānā yā kalol k. n. khel yā kalol<sup>h</sup>*; *a. chanchal chapal yā alolā<sup>h</sup>.*

**FRISK'ER**, *n.* one who frisks, a wanton—*Kudakkar<sup>h</sup>, alolā albelā yā chulbuliyā<sup>h</sup>.*

**FRISK'FUL**, *a.* full of gaiety—*Khush-tub' zindā-tīl yā bushshāsh*—*Rāngilā albelā wā*

**FRISK'ING**, *a.* frolicsome dancing—*Kalol yā alolkalol<sup>h</sup>.* [*hañsor.*]

**FRISK'Y**, *a.* frolicsome, gay, airy—*Chanchal<sup>h</sup>, khush-tub' yā khurram, chulbulā<sup>h</sup>*—*Kri-*

**PAWĀN** khelwārī khelārī wā hañsor, rāngilā praphulla wā ānandī, albelā wā kalolī.

**FRISK'ET**, *n.* a frame to confine the sheets of paper in printing—*Ek halkī dhāñchā*

*jismēñ kāgāz kā tūw chhāpne meñ rakhā jāta hai<sup>h</sup>.* [*muhānā<sup>h</sup>.*]

**FRITH**, *n.* (*L. fretum*) a narrow passage of the sea, an estuary—*Khāri<sup>h</sup>, nākā yā*

**FRITH**, *n.* (*W. frith*) a woody place—*Ban yā jangal<sup>h</sup>.*

**FRI'TTER**, *n.* (*L. frictum*) a small piece cut to be fried; *v.* to cut or break into small pie-

*ces*—*Ek chhotā tukrā jo talne yā bhājne ke liye kūt-liyā jāta hai<sup>h</sup>*; *v. tukre-tukre yā*

*botī-botī k<sup>h</sup>.*

**FRIVOLOUS**, *a.* (*L. frivolus*) slight, trifling, of little worth or importance—*Sabuk,*

*nā-chīz alnā yā sagir, nā-kāra yā be-qadr*—*Halkā wā laghu, tucheḥha nich wā adham,*

*anarthak nirarthak wā nikamūnā.*

**FRI-VOL'ITY**, *n.* triflingness—*Subkī yā subkāi, khifāt*—*Halkūi laghutā wā tucheḥhatā.*

- FRIV'O-LOUS LY**, *ad.* triflingly, without weight—*Subki se, be-wazni yā be-qadari se*—Tuchchhatī wā adhamatā se, halkāī wā laghutā se. [laghutā wā tuchchhatā.]
- FRIV'O LOUS NESS**, *n.* want of importance—*Subki be-wazni khiffat yā be-qadari*—Halkāī
- FRIZZ**, *v.* (Fr. *f. iser*) to curl, to crisp—*Ghurchiyānā<sup>h</sup>, aīnthnā yā umethnā<sup>h</sup>.*
- FRI-GEUR**, *n.* (Fr.) a hair-dresser—*Bāl durust k. w.*—Bāl sahnāne w.
- FRIZZLE**, *v.* to curl; *n.* a curl—*Ghurchiyānā yā umethnā<sup>h</sup>*; *n. zulf yā kākul*—*n. Ghūn-ghar ghurchī alak wā kākapaksha.*
- FRÖ**, *ad.* (S. *fra*) backward—*Pichhe<sup>h</sup>.* [larkhō kā kurtā, kapre<sup>h</sup>.]
- FRÖCK**, *n.* (Fr. *froc*) a kind of coat, a gown for children, a dress—*Angā yā angarkhī<sup>h</sup>,*
- FRÖG**, *n.* (S. *froga*) a small amphibious animal, a kind of tassel—*Meñdāt beñg me-jhukā yā mejhukī<sup>h</sup>, jhātā yā phuñdnā<sup>h</sup>.*
- FRÖLIC**, *a.* (S. *freo, lic*) gay, full of levity; *n.* a prank; *v.* to play pranks—*Khush-tab<sup>h</sup> yā bashshāsh, ochhā<sup>h</sup>*; *n. khel yā kalol<sup>h</sup>*; *v. khelnā yā kalol k<sup>h</sup>.*—*Ānandi rañgilā wā albelī, chanchal wā halkā.*
- FRÖLIC-LY**, *ad.* with mirth and gaiety—*Bashshāshī aur khurramī se, chuhul aur chahalpahal se<sup>h</sup>*—*Raṅgras aur vilās se, hāsyavinod aur ullās se.*
- FRÖLIC-NESS**, *n.* wild gaiety, pranks—*Khurramī yā bashshāshī, khel kūd-phānd yā kalol<sup>h</sup>*—*Chuhul wā chahalpahal, kirāī līlā wā kautuk.*
- FRÖLIC-SOME**, *a.* full of wild gaiety—*Khush, kh<sup>h</sup>. am, hañsoy<sup>h</sup>, chanchal yā khelānī<sup>h</sup>*—*Vilāsī līlāwān kirāwān wā viharī.* [phānd<sup>h</sup>—*Raṅgras wā vilās, kirāī wā līlā.*
- FRÖLIC-SOME-NESS**, *n.* wild gaiety, pranks—*Chuhul yā chahalpahal<sup>h</sup>, kalol yā kūd-*
- FRÖM**, *prep.* (S. *fram*) noting privation distance absence or departure—[*Adam tafā-wut gair-hazirī yā rukhsat ke zahir karne meñ yah lafz kam ātā hai*]; *se<sup>h</sup>, le<sup>h</sup>, te<sup>h</sup>*—[*Abhāv antar avidyamānatī wā prasthān ke prakās karne meñ yah šabd ātā hai.*]
- FRÖND**, *n.* (L. *frons*) a leafy branch—*Barg-dār shākh*—*Pattewālī dāli.*
- FRON-DÄ'TION**, *n.* a lopping of trees—*Peroñ kā chhāñnā<sup>h</sup>.*
- FRÖNT**, *n.* (L. *frons*) the forehead, the face, the van of an army, the fore part of any thing; *v.* to oppose face to face, to stand foremost—*Peshānī, chihra, harāwul yā pesh-i-lashkar, pesh-gāh yā kisi chiz ke āge kā hissa*; *v. rū-ba-rū k. yā h., muqābil k. yā h., dū-ba-dū yā chār-chasm h.*—*Lalāt, muñh wā mukh, senā kī muhrā senāmukh wī senāgra, simūī āgī agwīrā wā agrabhāg.*
- FRÖNT'AL**, *a.* relating to the forehead; *n.* any thing applied to the forehead—*Peshānī ke mutā'alliq*; *n. peshānī-band yā nī jo chiz peshānī meñ lagāijāy*—*Lalātasambandhi*; *n. lakṭābandhani wā jo vastu Lalāt meñ lagāū jāy.* [ho.]
- FRÖNT'ED**, *a.* formed with a front—*Pesh-dār yā muhrā-dār*—*Mukhaviśisht, jiske āgā*
- FRÖNT'IER**, *n.* the limit, the border, the utmost verge of a country; *a.* bordering—*Hadd, sar-hadd, mulk kī sar-hadd*; *a. muttasil*—*Simā, sewānā, desānt arthāt kisi des kī dūhrāmehā; a. saṭī wā lagū huā, simāvartī.*
- FRÖNT'IERED**, *a.* guarded on the frontiers—*Sar-hadd par mahfūz*—*Simā par surakshit.*
- FRÖNT'LESS**, *a.* void of shame, impudent—*Be hayā, gustākh yā shokh*—*Naktā wā nirlajja, dhūth wā pragalbh.*
- FRÖNT'LET**, *n.* a bandage worn on the forehead—*Sar-band yā nī ek paṭṭī jo peshānī par ba-taur zebāish ke bāndhī jāti hai*—*Lalātapatṭā, lakṭāvetṭhan, ek paṭṭī jo sōbhārth lalāt par bāndhī jāti hai.*
- FRÖNT'BOX**, *n.* a box in the theatre from which there is a direct view of the stage—*Nāch-ghar meñ ek chaukī jo sab ke āge rahtī hai aur jis par se sab kuchh sāmne dekh paytā hai<sup>h</sup>.*
- FRÖNTIS-PIECE**, *n.* an ornament or picture fronting the first page of a book—*Zebāish yā taswīr jo kisi kitāb ke pahile safhe meñ lagi rahtī hai, sar-daftar*—*Chitra wā chhavi jo kisi pustak ke pahile pīṭhaute meñ sōbhārth lagā dete hain, granthāgras-thachitra.* [kū agelā, ghar meñ jo koṭhri āge rahtī hai.]
- FRÖNT'ROOM**, *n.* a room in the fore part of a house—*Pesh-dālān yā pesh-khāna*—*Ghar*
- FRÖST**, *n.* (S. *forst*) the power or act of freezing, a fluid congealed by cold—*Sardī ke sabab se jamā dene-wālī tāqat yā nī pālā, sardī se jam jānā, koi raqīq shai jo sardī se jam jāti hai*—*Pīlā arthāt thār, thāndhak se jam jānā, koi dravadravya jo thāndhak se jam jāti hai.* [noñ pālā se bhārī wā dhanpā huā.]
- FRÖST'ED**, *a.* as if covered with hoar-frost—*Mānoñ pālā se dhanpā huā<sup>h</sup>*—*Mānoñ wā jā-*
- FRÖST'Y**, *a.* producing or containing frost, resembling frost, very cold, hoary—*Pālā-dwar yā pālā-dār, pālā ke mānind, nihāyat sard, sufed yā safed*—*Pālā utpanna k. w. wā pālamay, pālā sarikhā wā pālā ke sadriā, bahut thāndhā, śwet wā śukla wā dhaulā.*
- FRÖST'LY**, *ad.* with frost, very coldly—*Pālā se<sup>h</sup>, bārī thāndhak se<sup>h</sup>.*
- FRÖST'BIT-TEN**, *a.* nipped by the frost—*Sarmā-zada yā pālā-zada*—*Pālāmārā.*
- FRÖST'NAIL**, *n.* a nail driven into a horse's shoe, to prevent it from slipping on the ice—*Ek kāñṭā jo ghore ke na'l meñ is wāste thoñk diyā jātā hai ki wah yakh par phisal na pāye*—*Ek kāñṭā jo ghore ke khuratrāñ meñ is hetu se thoñk dete hain ki wah saghanatushār par phisal na pāyāi.*

FRÖST'WORK, *n.* work resembling hoar-frost—*Jhāron par jo pālā girtā hai uskā sā kān<sup>b</sup>.*  
FRÖTH, *n.* (Gr. *aphros*) foam, spume, empty show; *v.* to foam, to cause to foam—*Pken yā phenā<sup>b</sup>, jhāg<sup>b</sup>, āpari yā jhūrā dekhdū<sup>b</sup>; v. phenānā yā phen-uthnā<sup>b</sup>, phen-uthnā<sup>b</sup>.*

FRÖTH'Y, *a.* full of foam, soft, empty—*Kaf-dār yā pur-kaf. narm. khālī lā-hāsil yī sabuk*  
—Phenāhā wā phenamāy, komal phulphulā wā phapphal, ochhā hālkā wā chhūnchhā.

FRÖTH'INESS, *n.* the state of being frothy, emptiness—*Kaf-dārī pur kafi yā narmi, be-hādagi yā subkī*—Phenamāyatwa wā phulphulāhā, sūnyatā asaratā wā anāthakatā.

FRÖUNCE, *v.* (Fr. *froncer*) to frizzle, to curl; *n.* a curl, a wrinkle, a plait—*Churchi-yānā<sup>b</sup>, aīnthnā yā umethnā<sup>b</sup>; n. zulf, shikan, tal yā pech*—*n. Kākapaksh wā alak, sikor sikur, wā jhūri, chunat part wā parat*

FRÖUNCE'LESS, *a.* without wrinkle—*Be-shikan, be-tah, be-peck*—*Binsikur, binā jhūrī kā.*

FRÖUS'Y, *a.* fetid, musty, dim, cloudy—*Sorā yā gāndhilā<sup>b</sup>, ubā bāchindā yā bāchindā<sup>b</sup>, dhundhlā yā dhāndhlā<sup>b</sup>, ghatā se gherī huā<sup>b</sup>.*

FRÖWARD, *a.* (S. *fra, weard*) perverse, peevish, refractory, ungovernable—*Sar-kash, zūd-ranj yā tunuk-mizāj, munharif mutamarrid yā gardan kash, be-lūqām muh-zor yā be-zab*—*Kutīl hatilā hatilā machlā wā teñtū, chhichirā, magū wā ullāghutāsān, adāmya avāsyā wā dubhāsān.*

FRÖWARD'LY, *ad.* perversely, peevishly—*Sar-kashī khud-rāi yā zūd se, zūd-ranjī yā tunuk-mizāj se*—*Kutīlatī hath wā teñtūpan se, chhichirāhat se.*

FRÖWARD'NESS, *n.* perverseness, peevishness—*Sar-kashī khud-rāi yā zidd, zūd-ranjī yā tunuk-mizāj*—*Adāmyatwa vākī ālatā hath wā machlā, chhichirāhat wā karkāsāsilatī.*

FRÖWER, *n.* a cleaving tool—*Bānsulā yā āru<sup>b</sup>.*

FRÖWN, *v.* (Fr. *froncer*?) to look stern; *n.* a look of displeasure—*Chūn-ba-jabīn-h. chūn-abrū-h. kaj-abrū-h. yā tursh-rū k.; n. chūn-abrū jabīn-chīnī yā chūn-bayabīn*  
—*Bhawēn tērī k. āīkh-dikhānt bhānū-chāhānt wā ghurukn; n. bhrukutī bhrukutī bhrukutī ghurkī wā ghurkī.* [Bhrukutī wā ghurkī se]

FRÖWN'INGLY, *ad.* with a look of displeasure—*Chūn-abrū jabīn-chīnī yā tursh-rū se*—

FRÖZEN, *frō'zn, p. p. of freeze, a.* congealed, cold, chill, subject to frost—*Sardī se munjamid, sardī, khunuk yā bārit, pālā-khāyā-huā<sup>b</sup>*—*Thāndhak se jarī wā thakkahū, sital, thāndhā wā jūn, thūn khāyī huā* [dasī, thāndhak.

FRÖZEN'NESS, *n.* the state of being frozen—*Munjamid hālot, sardī*—*Jamūw, jamū hui*

FRÜCTIFY. See under FRUIT.

FRÜGAL, *a.* (L. *fruges*) thrifty, sparing, economical, not lavish—*Juz-ras, kifāyātī, kifāyat-shī'ār, kam-kharch yā munāsib-kharch*—*Parimitayayī, wārā k w., mitayayayī, swalpavyayī.* [—*Parimitayay, swalpavyay wā wārā.*

FRÜGAL'ITY, *n.* thrift, economy—*Juz-rasī yā wājib kharchī, kifāyat yā kifāyat-shī'ār*

FRÜGAL'LY, *ad.* thriftily, sparingly—*Juz-rasī yā wājib-kharchī se, kifāyat yā kifāyat-shī'ārī se*—*Parimitayay se, swalpavyay wā wār se.*

FRÜGIFEROUS, *a.* bearing fruit—*Bar-āwar yā mewa-dār*—*Phalantā phalotpādak phalawān wā phaladāyī*

FRÜIT, *n.* (L. *fructus*) the product of a tree or plant in which the seed is contained or which is used for food, the offspring of an animal, production, effect or consequence; *v.* to produce fruit—*Mewa yā bar. kesi jān-war kā bechcha, hāsil natya yā samara; v. mewa phalnā*—*Phal wā vrikshādīphal, bachehā wā santatī, utpanna, karnaphal pariānī wā pratīphal, v. phalnā wā pharnā.*

FRÜCTIFY, *v.* to make fruitful, to bear fruit—*Bar-āwar k, phalnā<sup>b</sup>*—*Phalantā saphal upjāu wā urvā k., pharnā.* [karan, phalantā k.

FRÜCTIFICATION, *n.* the act of fructifying—*Bar-āwar-kardan, phalnā<sup>b</sup>*—*Saphal-*

FRÜCTUOUS, *a.* fertile, causing fertility—*Bar-āwar yā zar-khez, zar-khezi-lakhsh yā zar-khez-kunanda*—*Phalawān phalad phalantā wā urvā, urvarikāiak wā urvarātwa-lāyak*

FRÜIT'AGE, *n.* fruit collectively, various fruits—*Mewa-jāt, mutafarrīq yā mukhtatīf mewe*—*Phalasamūh wā phalaphalārī, bhīnt bñant ke phal wā nanā prakir ke phal.*

FRÜITER-ER, *n.* one who trades in fruit—*Mewa-farosh*—*Kunja, phalphalārī w*

FRÜITER-Y, *n.* fruit collectively, a place for fruit—*Mewa-jāt, mewa-khāna*—*Phalasamūh wā phalaphalārī, phalagūz wā phal kā bhāndā*

FRÜIT'FUL, *a.* fertile, prolific, plentiful—*Zar-khez kasir-s-samar bar-āwar bār-dār phal-dār musmīr yā jaijūd, bachehā-kash janne-wālī yā sangsū, wāfir yā kasir*—*Urvārā bahuphalī phalawān phalantā wā upjāu, bahuprasutī gabhel laikorī wā abandhyā, bahut vipul wā prachur.* [hulya wā adhukār se]

FRÜIT'FULLY, *ad.* abundantly, plentifully—*Kasrat se, ifrūt se*—*Bahutāyat se, bi-*

FRÜIT'FULNESS, *n.* fertility, productiveness—*Zar-khezi bar-āwarī yā bār-dārī, paidāsācī yā sangsū*—*Urvārātwa phalawattwa wā phalotpādakatwa, utpādakatā wā janakatā.* [wā bānjh, nishphal, nirarthak wā vyarth

FRÜITLESS, *a.* barren, vain, unprofitable—*Be bai, be-fārdā, be-sūd*—*Aphal phalabīn*

FRUIT'LESS LY, *ad.* vainly, idly, unprofitably — *Be-fáida, ná-haqq, lá-hásil* — Nishphal, vrithá, vyarth wá nirarthak.

FRUIT'LESS NESS, *n.* barrenness, vanity — *Be-bari be-samari ná-bár-dári yá ná-sangari, be-húlagi be-hásilí yá be-fáidagi* — Nishphalatá aphaalatwa wá phalahínatá, vyarthatá wá anarthakatwa. [dátá, phalotpálak, phal utpanna k. w.

FRUIT'BEAR-ER, *n.* that which produces fruit — *Bar-dár mewa-dár yá bar-áwar* — Phala-FRUIT'BEAR-ING, *a.* producing fruit — *Bar-áwar musmir bár-dár yá mewa-dár* — Phalot-pádak phalantá phaladáy' wá phalawán. [peron ká kunj.

FRUIT'GROVE, *n.* a plantation of fruit-trees — *Bar-áwar darakhthon ká bag* — Phalante FRUIT'TREE, *n.* a tree that produces fruit — *Bar-áwar darakhth, mewa-dár yá phal-dár darakhth* — Phalantá per, pharnewálá per.

FRUIT'TION, *n.* (L. *fruitum*) enjoyment — *Husúl wusúl tasarruffauz yá bar-khurdári* — Bhogvilás phalabhog bhog wá sukhánubhav. [paribhoktá paibhogi wá adhikári.

FRUIT'TIVE, *a.* enjoying, possessing — *Mutasarrif, qabiz yá bar-khurdári* — Phalabhogi, FRUMENT-TY, *n.* (L. *frumentum*) food made of wheat boiled in milk — *Khir jo gehián aur dúlh se bantí hai<sup>h</sup>.* [thaththá<sup>h</sup>, hañsi<sup>h</sup>.

FRUMP, *v.* to mock; *n.* a joke — *Biráná manih-baníná chirháná yá thaththá k<sup>h</sup>.*, *n.* FRUSH, *v.* (Fr. *froisser*) to bruise — *Kuchalná<sup>h</sup>, kuchul-dálná<sup>h</sup>, masalná<sup>h</sup>.*

FRUSTRATE, *v.* (L. *frustra*) to defeat, to disappoint, to nullify; *a.* vain, ineffectual, null, disappointed — *Shikast k, mahram máyus yá ná-ummed k, bátíl ráegán yá radd k, a. be-fáida, be-hásilí yá be-tásir, ráegán bátíl yá radd, máyus mahram yá ná-um-med* — Torná, niráis k, vyarth nishphal wá nirarthak k.; *a.* vyarth, nishphal wá nirarthak, vrithá nirbal anarthak wá rahit, niráis.

FRUSTR'NEOUS, *a.* vain, unprofitable — *Ráegún yá lá-hásil, be-súd yá be-fáida* — Vrithá wá vyarth, nishphal wá nirarthak.

FRUSTR'ATION, *n.* disappointment, defeat — *Mahrami máyusi yá yás, shikast* — Ásábhañg wá áákhandan, khandan bhañg nishphalakaran vrithakaran wá hár.

FRUSTR'ATORY, *a.* that makes void — *Ráegún bátíl yá radd k. w.* — Vyarthakári nirarthakakári nishphalakári wá vrithákári. [khand.

FRUSTUM, *n.* (L.) a piece of a solid body cut off — *Makhrút-i-nágis* — Súchyadhara-FRUSTANT, *a.* (L. *fruter*) full of shoots — *Gábhá gábh dítí yá koril se bhavá huá<sup>h</sup>.*

FRY, *v.* (L. *frigo*) to dress in a pan on the fire, to be roasted in a pan, to melt; *n.* a dish of any thing fried — *Karáhi yá karáh men bhúmná bhúnjá yá talná<sup>h</sup>, karáhi men bhúnjá bhúná yá talá jáná<sup>h</sup>, galná yá tughalná<sup>h</sup>; n. jo kuchh karáhi men bhúná yá talá jáy uská bhojan yá kháná<sup>h</sup>.*

FRY'ING-PAN, *n.* a pan for frying food — *Karáhi yá karáhi<sup>h</sup>.* [jhrud<sup>h</sup>.

FRY, *n.* (Fr. *fray*) a swarm of little fishes — *Chhoti chhoti machhliyon ki gáñk yá*

FUB, *v.* (Ger. *foppen*) to delay, to cheat — *Tálná yá tál-matol k<sup>h</sup>, thagná yá dhokhá<sup>h</sup>.*

FUG'US, *n.* (L.) paint, disguise — *Potne ya lagane ká rang<sup>h</sup>, jhúthá bhekh<sup>h</sup>.*

FU'GATE, FU'GATED, *a.* painted, disguised — *Rangá huá yá rang se potá huá<sup>h</sup>, jhúthá bhekh banáye hue<sup>h</sup>.*

FUD'DLE, *v.* to make drunk, to intoxicate — *Mad-hosh k, málhmúr k, bahut sharáb piná* — Matwálá k, mad men chur k, matwálá h. wá atisay madypún k.

FUD'DER, *n.* a drunkard — *Sharabi yá mai-khor* — Prakkai wá madypánásakt.

FUDGE, *int.* an expression of contempt — *[Haqárat áhar karne men yah lafz musta-mal hotá hai,] chhi<sup>h</sup>, uh ná uy* — *[Yah sabd ghriná prakásak hai,] thúthú, thú.*

FU'EL, *n.* (Fr. *feu*) the matter or aliment of fire; *v.* to feed with combustible matter, to store with firing — *Indhan jaláwan yá úwan<sup>h</sup>; v. indhan d. dálná yá lagáná<sup>h</sup>, indhan se pálná<sup>h</sup>.*

FU'EL-ER, *n.* one that supplies fuel — *Indhan jutáne w<sup>h</sup>, indhan juháne w<sup>h</sup>.*

FUGA'CIOUS, *a.* (L. *fugio*) flying away — *Ur-jáne w yá bhág jáne w<sup>h</sup>.*

FUGA'CIOUSNESS, *n.* quality of flying away — *Ur-jáne yá bhág-jáne ki sifat yá khássiyyat* — *Ur jáne w bhág jáne ká dharm wá gun, paláyanaśilata.*

FUGA'CITY, *n.* volatility, uncertainty — *Káfúr-sifatí, be-qarári yá be-sabátí* — Atisighra-váyuparinámasilátá arthát sikhra váyu men ur jáne ká dharm, asthiratá wá anisichay.

FUGI'TIVE, *a.* apt to fly away, volatile, unstable, fleeting, wandering, perishable; *n.* a runaway, a deserter — *Bhág-jáne yá ur-jáne ke qábíl, káfúr-sifat, be-sabátí yá be-qarár, kubábi árisi yá chand-roza, áwara saiyár yá dar-ba-dar, qábilu-z-zawál yá jáni; n. bhagorá<sup>h</sup>, gurez-pá rá-gardán yá jirári* — Bhág jáne wá urjáne w, atisighra-váyuparinámasil. asthir wá achirastháyí, chali-játí urtá bahtá wá kshanamátra-stháyí, báwdandí dáwándol wá ramtáphirtá, náśavas wá náśasil; *n.* bhaggu, paláyí.

FUGI'TIVENESS, *n.* volatility, instability — *Káfúr-sifatí, be-qarári be-sabátí yá ná-pae-dári* — Váyuparinámasilátá arthát ur jáne ká dharm, asthutatá astháyitwa wá chañ-chalatá. [men ek mazzmín ká mutawáñir áná — Sañgít men ek vishay ká bár bár áná.

FUGUE, *fug*, *n.* a succession or repetition of parts in a musical composition — *Musiqi FUGH, int.* (S. *fah*) an expression of abhorrence — *Chhi<sup>h</sup>, thá thú<sup>h</sup>.*



- FŪL'CRUM**, *n.* (L.) a prop, a support—*Tek tekni yā ūr<sup>b</sup>, pushti-bān pāya yā markaz-i-harakat*—Ādhār wā thānbb, avalamban ālamb tek wā uttolanādhār.
- FŪL'CI-MENT**, *n.* a prop, support—*Tek tekni yā ūr<sup>b</sup>, pushti-bān pāya yā markaz-i-harakat*—Ādhār wā thānbb, avalamban ālamb wā uttolanādhār.
- FŪL-FIL'**, *v.* (S. *full, fyllan*) to accomplish, to perform, to complete—*Bojā-lānā yā bor-lānā, adā k. yā wafā k., tamām k.*—Siddh k. wā sādhanā, karnā kar-lonā wā kar-dāl-nā, pirā k. [k w., sādhanē w., kar dāne w., pirā k. w., pirāk.
- FŪL-FIL'LER**, *n.* one who fulfils—*Bojā-lānē w., adā k. w., tamām k. w.*—Sādhak, siddh.
- FŪL-FIL'LING**, *n.* completion, accomplishment—*Tamāmī, anjam sar-anjam sar-barāhi yā insirām*—Samāpti wā sampūrnatā, siddhi wā sādhan.
- FŪL-FIL'MENT**, *n.* accomplishment, performance, completion, execution—*Insirām yā anjām, adā ifā yā 'uhda-barāi, tamāmī, kār-guzārī*—Siddhi wā sahsiddhi, nirvāh wā nishpādan, pūrnatā wā samāpti, nishpatti, nuberā wā sādhan.
- FŪL'GENT**, *a.* (L. *fulgeo*) shining, bright—*Darakhshān yā tābān, raushan shu'la-sar-tāb-nāk yā jalwa-gar*—Charakāt laukāt jagjagatā wā dīptimān, dyutimān prabhāwān wā tejomay. [Prabhā pratāp wā dīpti, tej dyuti wā kari chamchamāhat.
- FŪL'GOR**, *n.* splendour, dazzling brightness—*Jalwa, tāb-dārī yā nihāyat kari roshni*.
- FŪL'IG'INOUS**, *a.* (L. *fuligo*) sooty—*Kālā<sup>b</sup>, koylā-sā<sup>b</sup>, dhūlā-sā<sup>b</sup>, kalarūtā<sup>b</sup>, kājāl se bharā huā<sup>b</sup>*. [Kajjalamay avasthā meñ, dhūmradaśā meñ.
- FŪL'IG'INOUS-LY**, *ad.* in sooty state—*Kājāl se bhari hui hālat meñ, pur-dūd hālat meñ*—
- FŪL'MART**. See FOMART.
- FŪLL**, *a.* (S.) having no empty space, replete, abounding, supplied, plump, saturated, complete, large, strong, mature; *n.* complete measure, the whole; *ad.* quite, exactly, directly—*Pur, ma'mur, umāhrtā-huā<sup>b</sup>, khālī nahīn, tāza pur-gosht yā taiyār, āsīda ser yā lab-ā-lab, musallamī yā kāmīl, bhārī bayā yā āsīda k. w., sakht yā huland, pukhta yā rasīda; n. kamāl, kulliyā yā majmū'*; *ad. bi-t-kull yā be-kam-o-kāst, bi'-aim-hi bi'-ainih yā hū-ba hū, sarihan*—Pūrā, pūrī wā paripurn, bhārī, sūnya nahīn, motā wā phulāphākī aghiyā tript wā nakenak, akhand wā samagra, nikhil vipul wā yathosht, ūnchā kari wā spashṭ, pakkā wā sampanna; *n.* pūrnatā, sūkalya; *ad.* sarvathā, thik, sidhā.
- FŪL'LY**, *ad.* completely, entirely—*Bi-t-kulliyā, bi-tamāmī-hi*—Nīpat, sampūrṇ rūp se.
- FŪL'NESS**, *n.* the state of being full, completeness, abundance, satiety, plenty—*Mā'mūrī, kamāl yā tamāmī, ifrāt yā kasrat, serī yā āsīdagi, farāgat yā ziyādātī*—Pūrnatā wā paripurnatā, siddhi wā sampannatā, bahintāyat, tripti wā santushti, bāhulya.
- FŪL'Ā-CORNE**D, *a.* fed full with acorns—*Shāh-bālūt ke tukhm yā meuc se bhar-pet khilāyā huā*—Sinduravriksh ke bij wā phal se bhar pet khilāyā huā.
- FŪL'BLŌOMED**, *a.* having perfect bloom—*Pur-bahār—Tahtahāyā, khilā huā, navayauvanavisisht.*
- FŪL'BLŌWN**, *a.* fully expanded or distended—*Khilā-huā yā phūlā-huā<sup>b</sup>*.
- FŪL'BŌT-TOMED**, *a.* having a full bottom—*Bhārī yā bārī pēndī-wālā<sup>b</sup>*.
- FŪL'BŪT**, *ad.* directly and with violence—*Sadhā aur zor se*—Sidhā aur veg se.
- FŪL'CHARGED**, *a.* charged to the utmost—*Nak-e-nak yā thūs-kar bharā huā<sup>b</sup>*. [yā<sup>b</sup>.
- FŪL'CRAMMED**, *a.* crammed to satiety—*Nak tak khilāyā-gayā<sup>b</sup>, thūs-kar khilāyā-ga-*
- FŪL'DRESSED**, *a.* dressed in form—*Banā-thanā yā sab kappe pahine hue<sup>b</sup>*. [huā.
- FŪL'DRIVE**, *a.* driving with full speed—*Bare zor se hānktā huā*—Bare veg se hānktā.
- FŪL'EARFD**, *a.* having heads full of grain—*Galla-pur-khosha-dār*—Jiskī bālī meñ anāj bharā ho, anāj se bhārī hui bāhwālā.
- FŪL'FED**, *a.* fed to fulness, sated, fat—*Bhar-pet khilāyā huā<sup>b</sup>, ser yā āsīda, taiyār yā farbh*—Chhakkār khilāyā gayā, paritript, motā wā hrishtapushṭ.
- FŪL'FRAUGHT**, *a.* fully stored—*Bhar-pūr<sup>b</sup>*. [khilāyā gayā.
- FŪL'GORCED**, *a.* too much fed—*Be-andāza khilāyā-gayā*—Binā-parimān wā chhakkār.
- FŪL'GRŌWN**, *a.* completely grown—*Barhā huā yā barh-chukā<sup>b</sup>*.
- FŪL'HEART-ED**, *a.* full of confidence—*Dhāyhas se bharā huā<sup>b</sup>*.
- FŪL'HO**T, *a.* heated to the utmost—*Nihāyat gurm kiya huā, nihāyat garmāyā huā*—Atyant prachand wā ugra kiya huā.
- FŪL'LĀ-DEN**, *a.* laden to the full—*Bhar-pūr lādā huā<sup>b</sup>*.
- FŪL'MĀNNED**, *a.* fully furnished with men—*Bar-khībī ādmīyon se bharā huā*—Sampūrṇ rūp se manushyon se bharā huā. [wā karē bol kā.
- FŪL'MOUTHED**, *a.* having a strong voice—*Buland yā sakht āwāz kā*—Ūnche wā bhārī.
- FŪL'ORBED**, *a.* having the orb complete—*Pure gurs kā*—Akhandamanḍal. [huā.
- FŪL'SPRĒAD**, *a.* spread to the utmost extent—*Khūb phailā huā*—Sampūrṇ rūp se phailā.
- FŪL'STŌM-ACHED**, *a.* crammed in the stomach—*Pur-shikam*—Petbharā. [huā<sup>b</sup>.
- FŪL'STUFFED**, *a.* filled to the utmost extent—*Thūs-kar bharā huā<sup>b</sup>, nak-e-nak bharā*
- FŪL'SUMMED**, *a.* complete in all its parts—*Musallam, sar-ā-pā kāmīl*—Akhand.
- FŪL'WINGED**, *a.* having large or strong wings—*Bare yā mazbūt dāine-dār*—Bare wā porhe dāine w.

- FÜLL, *v.* (S. *fullum*) to cleanse and thicken cloth in a mill—*Chakki meñ kappe ko dhota aur motā k<sup>h</sup>.* [aur motā kartā hai<sup>b</sup>.]
- FÜLL'ER, *n.* one whose trade is to full cloth—*Dhobi<sup>h</sup>, chakki meñ kappe kojo dhota hai*
- FÜLL'ER'S EART<sup>h</sup>, *n.* a kind of clay—*Sajji-matti<sup>h</sup>, rehi<sup>h</sup> ya reh<sup>h</sup>.*
- FÜLL'ING MILL, *n.* a mill for fulling cloth—*Kappe ke dhone aur mote karne ki chakki<sup>b</sup>.*
- FÜLMI-NATE, *v.* (L. *fulmen*) to thunder, to explode, to denounce—*Garajná<sup>h</sup>, karakná<sup>h</sup>, la'nat ke sáth malámat k.*—Ghaharná wá ghaharání, tarapná, garajkar kosná wá súp d. [Ghaharáhat, tarap, garaj ke sáth abhisáp ká d.]
- FÜL-MI-NÁ'TION, *n.* the act of fulminating—*Garaj<sup>h</sup>, karak<sup>h</sup>, la'nat ke sáth malámat*
- FÜL/MINE, *v.* to thunder, to shoot—*Garajna karakná yá tarapná<sup>h</sup>, chalaná yá phenkná<sup>b</sup>.*
- FÜL-MI-NA-TO-RY, *a.* thundering, striking horror—*Garajne w. yá tarapne w<sup>h</sup>, ghaharane w<sup>h</sup>.* [na-pasand—Ghriñáha wá ghriñájanak, kutsít wá aruchir]
- FÜL/SOME, *a.* (S. *ful*) nauseous, offensive—*Karíh yá makráh, ná-guvar ná-gavar yá*
- FÜL/SOME-LY, *ad* nauseously, offensively—*Karáhiyat se, ná-guvarí yá ná-pasandi se*
- Ghriñarhatpanak wá garíha bháv se, aruchirát wá kutsítatwa se.
- FÜL/SOME'NESS, *n.* nauseousness, foulness—*Karáhiyat yá nafrat, gílázat yá najásat*—Garhyata wá aruchirát, kutsítatwa wá apavitrátwa. [dyá.]
- FÜL/VID, *a.* (L. *fulvus*) yellow, tawny—*Záfrání, zard*—Kúnkumavarn wá pilá, har
- FÜMBLE, *v.* (D. *fommelen*) to attempt awkwardly, to handle much, to puzzle—*Anári-pan se kám k<sup>h</sup>, bñhut háth-dálná yá háth-lagáná yá taitná<sup>h</sup>, ghabrá-d<sup>h</sup>.*
- FÜMBLER, *n.* one who fumbles—*Anári yá bhuchch<sup>h</sup>.*
- FÜMBLING-LY, *ad.* in an awkward manner—*Anári-pan se<sup>h</sup>.*
- FÜME, *n.* (L. *fumus*) smoke vapour, rage, idle conceit; *v.* to smoke, to rage—*Dúd, bukhár, gúzab gussa yá qahr, be-húda khayál*; *v. dúd-uthná yá dúd se mu'attar k. yá havá-ho-júná; gúzab yá josh-kharosh meñ k.*—Dhuhán wá dhúm, váshp wá bháph, kop wá krodh, vyarth tarang; *v. dhuhán uthná wá dhúm se sugandhi k. wá ur janá, kop wá krodh k*
- FÜ-MÁ'DO, *n.* a smoked fish—*Dhuhán se sukhái huí machhli<sup>h</sup>.*
- FÜ'MA-TO-RY, FÜ'MI-TER, *n.* a plant—*Pit-páprá<sup>h</sup>.*
- FÜ-MÉTTE', *n.* the scent of meat—*Más ki mahak yá gamak<sup>h</sup>.*
- FÜ'MID, *a.* smoky, vaporous—*Pur-dúd, dúdhání yá pur-bukhár*—Dhúmay wá dhuhá-dhár, váshpamay wá bháphanay
- FÜ'MI-GATE, *v.* to smoke, to perfume—*Baphará lená yá dená<sup>h</sup>, básná yá mahkáná<sup>h</sup>.*
- FÜ'MI-GÁ'TION, *n.* scent raised by smoke—*Bapháre ki gamak mahak yá bās<sup>h</sup>.*
- FÜ'MING, *n.* the act of scenting by smoke—*Bapháre se mahkúná<sup>h</sup>.*
- FÜ'MING-LY, *ad.* angrily, in a rage—*Gusse se, gúzab yá qahr meñ*—Krodh se, kop meñ.
- FÜ'MISH, *a.* smoky, hot, choleric—*Pur-dúd, garm, gussa-war*—Dhúmay wá dhuhá-dhár, tapt wá tát krudh wá wadhí. [wá dhúmotpádak.]
- FÜ'MOUS, FÜ'MY, *a.* producing fumes—*Dúd-sáz dúd-áwar yá dhuhán-gar*—Dhúmayjanak
- FÜ'MET, *n.* (L. *fumus*) the dung of deer—*Hiran ki lení yá megní<sup>h</sup>.*
- FÜ'N, *n.* (S. *fāgen*?) sport, merriment—*Khel<sup>h</sup>, chukul yá chahal-pahal<sup>h</sup>.*
- FÜ'N'Y, *a.* droll, comical—*Shádi anez yá mashhara yá tamáshe-ká, tabassum-áwar yá zaríf*—Kantukí wá hásvajanak, háskar wá rasik.
- FÜ'NÁMBU-LIST, *n.* (L. *fūnis, ambulo*) a rope-dancer—*Rasse par náchne w<sup>h</sup>.*
- FÜ'NÁMBU-LA-TO-RY, *a.* like a rope dancer—*Rasse par náchne-wále saríkhá<sup>h</sup>.*
- FÜ'NCTION, *n.* (L. *functus*) employment, office, occupation, power—*Kám<sup>h</sup>, khidmat yá uhdá, peshi yá rez-gár, quawát yá qábiliyat*—Karm wá kárya, pad vritti wá adhikár, vyápár wá vyavasáy, sakti. [kári wá adhikári.]
- FÜ'NCTION-ARY, *n.* one who holds an office—*'Uhdá-dár yá kám-dár*—Padasth karmat
- FÜ'ND, *n.* (L. *fundo*) stock, capital, money lent to government; *v.* to place in a fund—*Pái-jí<sup>h</sup>, náya yá sarmáya, sar-kár meñ súd par zar-amánat*; *v. súd par dharná, kahín súd par jum' kar d.*—Sanchay wá punj, muladhan, jo dhan rájakosh meñ byáj par dyá-jatá hai; *v. kahín byáj par lagá d.*
- FÜ'NDA-MENT, *n.* (L. *fundo*) foundation, the lower part of the body, the seat—*Bunyád yá biná, gáñr<sup>h</sup>, chátar<sup>h</sup>*—New wá jar, gud wá maladwár, adhobhág wá adholós.
- FÜ'NDA-MENT'AL, *a.* serving for the foundation, essential, important; *n.* a leading principle, an essential part—*Bunyádi, aslí, zaríri*; *n. nádda asl yá jauhar, zaríri yá aslí kissa*—Múlik, vástav wá pradhánarth, ávasyak; *n. múlatattwa wá pradhánatattwa, sár.* [sár se, jar wá múl se.]
- FÜ'NDA-MENT'AL-LY, *ad.* essentially, originally—*Asl se, bunyád se*—Múlatattwa wá
- FÜ'NER-AL, *n.* (L. *funus*) burial, interment, a pertaining to burial, mourning—*Tadfin yá takfin, tazhiz yá dafn*, *a. dafn-mansúb, mátamu*—Gártop, bhúmisamarpan; *a. gártopsamandhi, vilápi wá shokasúchak.*
- FÜ'NE'BRI-AL, *a.* belonging to funerals—*Dafn-mansúb*—Gártopsamandhi.
- FÜ'NE'R-ATION, *n.* the act of burying—*Tadfin yá dafn*—Gártop.

- FU NĒRF-AL, *a.* relating to a funeral, mournful—*Tadfin-mansab, mātami mātam-zada yā gam-gān*—Gārtop-sambandhi, vilapi wā śokasūchak wā nirinānd.
- FUN'GUS, *n.* (L.) a mushroom, an excrescence—*Kukur-māta yā kukraundhā<sup>b</sup>, masā<sup>b</sup>.*
- FUNG, *n.* a blockhead, a dolt, a fool—*Ghāmar yā ullā<sup>b</sup> gāwdi<sup>b</sup>, bhucuch<sup>b</sup>.*
- FUN-GOS'TY, *n.* soft excrescence—*Masā gulmā yā gūlti<sup>b</sup>.*
- FUN'GOUS, *a.* excrescent, spongy—*Kisi dūsse se phūt-kar niklā huā<sup>b</sup>, gulgulī pulpulā yā polā<sup>b</sup>.*
- FUNK, *n.* an offensive smell; *v.* to emit an offensive smell—*Bad-bo yā bad-bū<sup>b</sup>; v. bad-bū k.*—Durgandh; *v.* gandhānā wā durgandh k.
- FUN'NEL, *n.* (W. *funnel*) an inverted cone with a pipe, a passage, the shaft of a chimney—*Purni yā choṅgā<sup>b</sup>, rāh, dūd-kush*—Nali wā pupli, mārg wā path, dhuñ-ānrā wā dhūmapath.
- FUR, *n.* (Fr. *fouirer*) skin with soft hair; *a.* made of fur; *v.* to cover with fur—*Samūr, narm pashm*; *a.* samūr yā narm pashm k.ā banā huā; *v.* samūr yā narm pashm lagānā—Salomacharm, komal paśulom; *v.* komal paśulom lagānā wā salomacharm lagānā
- FUR'ER, *n.* a dealer in furs—*Samūr-farosh*—Paśulomayavasāyī wā salomacharma vyavasāyī. [sucharm.]
- FUR'ER-Y, *n.* furs in general—*Samūr*—Paśulom salomacharm wā lomaviśishtapa
- FUR'RY, *a.* covered with fur, consisting of fur—*Samūri yā samūr-posh, samūr yā pashm k.ā*—Komal paśulom wā komal salomacharm pahine hue, komalapaśulom wā salomacharm k.ā banā huā.
- FUR'BE-LÖW, *n.* fur or trimming round the lower part of a woman's dress; *v.* to adorn with furbelows—*Peshwāz k.ā chikan-dār kanāra*, *v. peshwāz k.ā chikan dār kanāra lagānā*—Ghāghare ki auñth wā kor jismen chunat rahti hai; *v.* ghāghare men aisi auñth wā kor lagānā ki jismen chunat rahti hai [wā komalalom k.ā banā huā
- FUR'WROUGHT, *a.* made of fur—*Samūr yā narm pashm k.ā banā huā*—Salomacharm
- FUR'BISH, *v.* (Fr. *fourbir*) to burnish, to polish, to rub to brightness—*Saigal k., sāf k. yā jilā-d, mal-kar chamkā d<sup>b</sup>.*—Jhalkānī, ujli wā ujwal k., ragakar chamchama d
- FUR'CATION, *n.* (L. *furca*) division like a fork—*Shāl nikulnā, kai-mūhe kānte ke taur par mungasim h.*—Dāl nikalnā, kai phalwāle kānte ke sadhiis nyātrā wā prithak h. [rūsi<sup>b</sup>.
- FUR'FUR, *n.* (L.) husk, scurf, dandruff—*Chhilkā yā bhūsi<sup>b</sup>, chamre par ki pupri<sup>b</sup>,*
- FUR'IOUS. See under FURY.
- FURL, *v.* (Fr. *ferler*) to draw or wrap up—*Khūchnā yā lapet-dālnā<sup>b</sup>.*
- FUR'LONG, *n.* (S. *fur, lang*) a measure of length, the eighth part of a mile—*Lambāi k.ā māp<sup>b</sup>, ek mil k.ā āthwān hissa ya'ni ek kos k.ā solahwān hissa*—Lambāi k.ā mēn wā parimān, ek mil k.ā āthwān bhāg arthāt ek kos k.ā solahwān bhāg [Chhutti.]
- FUR'LOUGH, *fūr'lo, n.* (U. *verlof*) a temporary leave of absence—*Rukhsat yā rizā*—
- FUR'MENTY. See FRUMENTY. [th<sup>b</sup>, bhār yā bharsāū<sup>b</sup>
- FUR'NACE, *n.* (L. *forax*) a place for melting metals, an inclosed fireplace—*Bhat-*
- FUR'NISH, *v.* (Fr. *fournir*) to supply, to store, to fit up, to equip—*Sar-barāh k. yā baham-pahūñchānā, mā'mūr k., murattab k., ārstā k. yā sūz-o-sūmān se taiyār k.*—Juhānā jutānā wā pahūñchānā, bharnā, sañwānā, sajānā
- FUR'NISH-ER, *n.* one who furnishes—*Sar-barāh k. w. baham-pahūñchānē w., mā'mūr k. w., murattab k. w., ārstā k. w.*—Juhānē w., bharne w., sañwāne w., sajāne w.
- FUR'NISH-ING, *n.* a sample, a show—*Namūnā, numūsh*—Bāngi, dekhāw
- FUR'NITURE, *n.* moveables, goods, equipage—*Asāzu-l-bait yā luwazima, asbāb, sūz-o-sāmān*—Asthāwaravastu wā asthāwaradravya, samagri wā atālā, saj wā alaṅkriyā.
- FUR'ROW, *n.* (S. *fur*) a small trench made by a plough; *v.* to cut in furrows—*Kūñr<sup>b</sup> harāi<sup>b</sup>, reghār<sup>b</sup>; v. kūñr harāi reghāri yā nāri banānā<sup>b</sup>.*
- FUR'ROW FACED, *a.* having a wrinkled face—*Shikan-dār chihre w., pur-shikan chihre k.ā*—Rekhāñkitavadan, jhūriyā munhwalā [hai<sup>b</sup>
- FUR'ROW-WEED, *n.* a weed growing on ploughed land—*Jote hue khet par jo ghās jamti*
- FUR'THER, *a.* (S. *forth*) at a greater distance; *ad.* to a greater distance; *v.* to promote, to advance, to assist—*Dūr-tar yā ziyāda; ad. dūr-tar; v. taragqī yā taqwiyyat d., barhānā<sup>b</sup>, madad d.*—Dūratar, aur dūr, adhiik; *ad. dūratar wā aur dūr; v. sahāyatā k., āge k., upakār k.* [wā upakār, sahāyatā.]
- FUR'THER-ANCE, *n.* promotion, advancement—*Taragqī, taqwiyyat yā madad*—Vridhī
- FUR'THER-ER, *n.* a promoter, an advancer—*Taragqī yā taqwiyyat d. w., barhāne w<sup>b</sup>.*—Upakāri upakīrak wā sūhāyyakartā, pravardhak wā sañvardhanakāri.
- FUR'THEST, *a.* at the greatest distance—*Dūr-tarin, sab se dūr<sup>b</sup>*—Dūrātam, atyantadūr
- FUR'THER-MORE, *ad.* moreover, besides—*Tis par bhi<sup>b</sup>, 'alāwa yā sūwā-iske*—Is par bhi wā aur bhi, iske upar.
- FUR'TIVE, *a.* (L. *fur*) stolen—*Churāyā-huā yā chorī-kā<sup>b</sup>.*
- FURY, *n.* (L. *furor*) madness, rage, passion, frenzy, a raging woman—*Divānagī yā junūn, qahr yā qazab, taish yā josh-kharosh, sauda, jhagrālū aur tund-mizāj 'aurat*—Bailāi unmad wā krodh, ugratā, sir wā vikshiptatā, kalahkāri aur prachand strī.

FŪ'RIOUS, *a.* mad, raging, violent—*Dicāna yā majnūn, qazab-nāk yā barham, tund yā shudā*—Unmatta pāgal wā sirī, kiuddh kopikul krodhākul wā risahā, ugra wā uechchād.

FŪ'RIOUSLY, *ad.* madly, violently—*Dicānagī yā junūn se, tundī yā shiddat se*—Unmattata kopākulatā wā sir se, ugratā wā mahāveg se.

FŪ'RIOUSNESS, *n.* madness, frenzy—*Dicānagī, junūn yā josh-kharosh*—Unmattatā, ugratā kopākulatā uechchandatā wā unmād.

FŪ'RUN-CLE, *n.* an angry pustule, a boil—*Chhālā yā phapholā<sup>b</sup>, phorā<sup>b</sup>*.

FŪ'RY-LIKE, *a.* raving, raging, violent—*Majnūn, qazab-nāk, tund*—Sirī, kopākul wā krodhākul, ugra wā uechchād.

FŪ'RZE, *n.* (S. *fyr*) a prickly shrub, whin—*Kantailā jhār<sup>b</sup>, kantailā jaṅgli per<sup>b</sup>*.

FŪ'RZY, *a.* overgrown with furze—*Kantailē jhār se bharā huā<sup>b</sup>*.

FŪS'COUS, *a.* (L. *fuscus*) brown, dark—*Bhūrā<sup>b</sup>, kālā<sup>b</sup>*.

FŪSE, *v.* (L. *fusum*) to melt, to liquefy—*Golānā yā galnā<sup>b</sup>, pighlānā taghilānā pighlānā yā taghilānā<sup>b</sup>* [taghilne ke yoga.

FŪ'SIBLE, *a.* that may be melted—*Gudāzanda, galne-jog<sup>b</sup>*—Galaniya dravaniya wā

FŪ'SIBILITY, *n.* quality of being fusible—*Gudāzandagī, gal jāne kī khāssiyat*—Galaniyat dravaniyat wā taghil jāne kī yoga.

FŪ'SILE, *a.* capable of being melted, flowing—*Gudāzanda, rawān yā saiyāl*—Galaniya wā dravaniya, dravya wā bahtā

FŪ'SION, *n.* the act of melting, fluidity—*Gulāz yā gudāzhtagī, saiyālī*—Pighlāw wā taghilāw, bahāw wā dravyatwa.

FŪ'SEE', *n.* (L. *fusus*) the cone round which the chain of a watch is wound—*Gharī ke andar ek gār-dumī kāntā jismēn sanjer lapetī jāti hai*—Gharī meñ ek sūi jismēñ sikrī lapetī jāti hai.

FŪ'SEE', *n.* (Fr.) a musket, a pipe for firing a bomb—*Bandūq, falita yā palitā*—Patharkalā wā kshudra āgneyamāñ, āgneyachūrnavisishṭanāñ, [patharkalā.

FŪ'SIL, *fu-zé*, *n.* a musket, a firelock—*Bandūq, tupak*—Āgneyamāñ, wā agnyastra.

FŪ'SIBLE', *n.* a soldier armed with a musket—*Bandūq-ehi yā bandūq-band*—Patharkalā bāndhne w. [halkul yā khaybarī<sup>b</sup>

FŪSS, *n.* (S. *fus*) a bustle, a tumult—*Daur dhūp yā dhūm-dhām<sup>b</sup>, bukherā haurā*

FŪST, *n.* (Fr. *fût*) the shaft of a column, a strong smell; *v.* to become mouldy—*Tana-i-sitūn yā sitūn, bad-hu yā bad-bo*, *v.* bhukuriyānā<sup>b</sup>, phaphūndiyānā<sup>b</sup>—Stambhādand stambh wā khambha, durgandh wā kutsitagdand; *r.* basīnā, bisācūdhā h.

FŪSTED, *a.* mouldy, having a bad smell—*Phaphūndiyāhā yā bhukuriyāhā<sup>b</sup>, bisācūdhā yā basātā huā<sup>b</sup>*.

FŪSTY, *a.* ill-smelling, mouldy—*Bisācūdhā yā basātā<sup>b</sup>, phaphūndiyāhā phaphūndi-lagā-huā yā bhukuriyāhā<sup>b</sup>*.

FŪSTINESS, *n.* mouldiness, bad smell—*Phaphūndiyāhat<sup>b</sup>, bisācūdh yā dur-gandh<sup>b</sup>*.

FŪSTIAN, *n.* (Fr. *future*) a kind of cloth, an inflated style of writing, bombast; *a.* made of fustian, bombastic—*Ek qism kā kaprā, mubālaga, laf-zavī*, *a.* ek qism ke kapre kā banā huā, rangin yā mubālaga-āmz—*Ek bhāñtī kā mota kaprā, atisayokti, darpavākyā wā garvitāgryahiti; a* ek bhāñtī ke mote kapre kā banā huā atisayoktivisishṭ wā auarthak aur bare bare vākyon se bharā huā.

FŪSTIAN-IST, *n.* a writer of bombast—*Mubālaga-navis*—Atisayoktirachak.

FŪSTIC, *n.* (L. *fustis*) a kind of dye-wood—*Ek lakrī jis se pilā rang rangā jātā hai<sup>b</sup>*

FŪSTIC-GATE, *v.* (L. *fustus*) to cudgel—*Sontiyānā yā lathiyānā<sup>b</sup>, sonte mārñā<sup>b</sup>*, [kī mār.

FŪSTIGATION, *n.* a beating with a cudgel—*Sontē-bāzi yā lath-bāzi*—Sontē wā lāthi

FŪTHLE, *a.* (L. *futilis*) trifling, worthless—*Sabuk yā nā-chīz, nā-kāra nā-bakār yā be-qadr*—Tuchehhā wā halkā, asār wā nirathak.

FŪTHLITY, *n.* triflingness, want of weight—*Khūfāt be-haqiqatī yā be-qadrī, subkī*—Tuchehhtā wā asārātā, halkāpan halkāi wā lāghav.

FŪTURE, *a.* (L. *futurus*) that is to be or come hereafter; *n.* time to come—*Mustaqbil yā āyanda; n.* istiqbāl ya'nī āyanda-zamāna—Bhāvī bhavishyat wā āgāmī; *n.* bhavishyatkal wā bhavishyat.

FŪTURETION, *n.* the state of being future—*Istiqbālī*—Bhavishyattwa.

FŪTURE-ITY, *n.* time or event to come—*Āyanda-zamāna yā āyanda-mājarā*—Bhavishyatkal wā bhavishyadghatanā.

FŪZZ, *v.* to fly out in small particles—*Zarra zarra ho-ke urñā*—Kap wā paramāṇu hokar ur jānā.

FŪZZBALL, *n.* a kind of fungus—*Ek bhāñtī kā kukur-mūtā yā kukraūdhā<sup>b</sup>*.

FŪZZLE, *v.* to make drunk—*Pilā-kar matwālā k<sup>b</sup>*.

FŪZ, *int.* (S. *jian*) a word which expresses blame dislike or contempt—*Yah lafz ma-zammat nafrat yā haqārat ke zāhir karne meñ musta'mal hotā hai jaise fish yā ūh, chhi-chhi<sup>b</sup>, lā-haul, tauba*—Yah sabd nindā aruchi wā ghrīpā ke prakās karne meñ bolā wā likhā jātā hai jaise dhikdhik, thūthū, thūṭhūṭhū.

## G.

GĀB, *v.* (S. *gabban*) to talk idly, to prate; *n.* loquacity—*Barbaráná<sup>b</sup>, bakná yá bak-wád k<sup>b</sup>*; *n.* *barbaráhat bakwas yá bakwád<sup>b</sup>*.

GĀB'BLE, *v.* to talk without meaning, to utter inarticulate sounds; *n.* talk without meaning—*Bakná barbaráná yá bakwád k<sup>b</sup>, ghen-peñ k. yá aus<sup>b</sup> boli bolná jo sa-majh meñ ná áwe<sup>b</sup>*; *n.* *barbaráhat bakbak yá arbar<sup>b</sup>*.

GĀB'AR-DĪNE, *n.* (Sp. *gabardina*) a coarse frock, a mean dress—*Ek qism ká motá angarkhá yá jama, púch libás*—*Ek bhāñt ká motá angarkhá, kutsit vastra*.

GĀ'BEL, *n.* (Fr. *gabelle*) a tax—*Mahsúl*—*Sulk wá kar*. [dhyaksh.

GĀ'BEL-LEH, *n.* a collector of taxes—*Mahsúl ká tahsil-dār*—*Kar bátorne w. wá sulká*.

GĀ'BI-ON, *n.* (Fr.) a basket filled with earth used in fortification—*Tokrā daurā yá daurī jismēñ mattī bhar-kar loy usko garhī meñ dhar dete hañ aur larāñ meñ uski ár meñ rahte hañ<sup>b</sup>*.

GĀ'BLE, *n.* (Ger. *giebel*) the triangular end of a house—*Pákhá yá pakhwá<sup>b</sup>*.

GĀD, *n.* (S.) a wedge, a stile or graver—*Pachchap<sup>b</sup>, súi yá chheni<sup>b</sup>*.

GĀD'FLY, *n.* a fly that stings cattle—*Dāns<sup>b</sup>*.

GĀD, *v.* (S. *gan*?) to ramble about—*Harza-phirná, harza-gardī k., charkh-márná*—*Dáwāñ-dol phirná rabarná wá idhar-udhar phirná* [wāñ-dol phirastá.

GĀD'DER, *n.* one who goes about idly—*Harza-gard, kúcha gard, áwára*—*Bāw-dandī, dá*

GĀD'DING, *n.* a going about—*Harza-gardī kúcha-gardī yá áwáragī*—*Dáwāñ-dol bhraman*.

GĀD'DING-LY, *ad.* in a gadding manner—*Harza-gardī yá áwáragī se*—*Dáwāñ-dol bhra-man se*.

GĀE'LIC, *n.* (L. *Gallia*) a dialect of the Celtic language; *a* pertaining to the Gaelic language—*Selt yá Kelt logon kī ek zabān*; *a* *Gelick yá nī Selt yá Kelt logon kī ek zabān ke muta'allig*—*Selt wá Kelt logon kī ek bhāshā wī bolī*; *a*. Genk athāt Selt wá Kelt logon kī ek bhāshā ka sambāñdhi wá vishayak.

GĀF'FER, *n.* (S. *gyferu*) an old rustic—*Ek bāphā quāwelā<sup>b</sup>*.

GĀF'FLE, *n.* (S. *gaffas*) a lever to bend a cross-bow, an artificial spur for a cock—*Kamāñ jhukāne ke liye ek dandā, larāñke mury ká tarkibī kántā*—*Dhanusī jhukāne ke nimittā ek dandī, larāñke kukkūt ká kīrtim kántā*.

GĀG, *v.* (S. *gag*) to stop the mouth; *n.* something to stop speech—*Munh-band-k, munh-dhatthiyāná yá munh meñ dhatthā d<sup>b</sup>*. *n.* *munh band karne ká dhatthā dhatthā yá dattā*.

GĀG'GER, *n.* one who gags—*Munh band k. w., munh meñ dhatthā d.* <sup>b</sup>

GĀGE, *n.* (Fr.) a pledge, a pawn, a measure, a rule, *v.* to pledge, to measure—*Shart, giran yá rihñ, máp<sup>b</sup>, khatt-kash*, *v.* *shart k. yá giran rakhta, mápñā<sup>b</sup>*—*Pañ wá hoi, bandhak, nāp wá pañmānavidhi, māpānyantā wá lakir khinchne ká yantra*, *v.* *pañ k. wá hor badná wá bandhak dhama, nāpñi*.

GĀG'GLE, *v.* (D. *gaggelen*) to make a noise like a goose—*Kāñ kāñ yá ghoñ-ghom k<sup>b</sup>*.

GĀG'GLING, *n.* a noise made by geese—*Kāñ-kāñ ghoñ-ghoñ yá bat-kā-bol*.

GĀIT-TY. See under GAY.

GĀIN, *v.* (Fr. *gagner*) to obtain, to win, to attain, to have advantage or profit, to advance *n.* profit, advantage—*Hāsíl k., jūñā<sup>b</sup>, tahsil k. yá pardā k., muf<sup>b</sup>-uthāñā yá gālīb k. yá pesh-raft lejanā, nazdik yá pesh jāñā*; *n.* *muf<sup>b</sup> yá hāsī<sup>b</sup>, fāida yá sūd*—*Kamāñ. pāñā wá parājay karke lenā, arjan wá uparjan k., lābh uthāñā, āge barhnā wá nikat jāñā*; *n.* *lābh, phal wá arth.* [man, arjan-dhāñ, arjak, upārjak, prāpak, labdhā.

GĀIN'ER, *n.* one who gains—*Bahra-yāb, muntafī, mustafīl, bahra-var nāf-yāb*—*Ka-*

GĀIN'FUL, *a.* advantageous, lucrative—*Sūd-mand yá mufūl, fāida-bakhsh gunjāishī yá pur-naf<sup>b</sup>*—*Phalad wá arthajmak, lābhajanak*. [lābh se.

GĀIN'FUL-LY, *ad.* profitably, advantageously—*Bā-fāida, mufāidā*—*Phal wá arth se,*

GĀIN'FUL-NESS, *n.* profit, advantage—*Fāida yá sūd, naf<sup>b</sup> yá hāsíl*—*Arth wá phal, lābh*

GĀIN'LESS, *a.* unprofitable, of no advantage—*Be-fāida, be-gunjāish be-sūd yá lā-hāsíl*—*Nishphal, nirarthak*. [anupayog.

GĀIN'LESS-NESS, *n.* unprofitableness—*Lāhāsili yá nā-bakāri*—*Nishphalatā vyarthatā wá*

GĀIN'LY, *ad.* handily, readily, dexterously—*Kāri-garī se, chustī se, chālākī se*—*Daksha-tāpñyak, phurtī se, nipunatī wá chāturi se*.

GĀIN'SĀY, *v.* (*against, say*) to contradict, to oppose, to dispute, to deny—*Radd-o-badal k., mubāhaza k., hujjat yá bahs k., inkār k.*—*Viparīt-kahnā bāt-duhrāñā wá bāt-kāt-d, vād k., vitandā wá vādanuvād k., nakārnā nahīñ k. wā namā*.

GĀIN'SĀY-ER, *n.* one who contradicts—*Radd-badul k. w., bar-khilāf kahne w. yá bar-aks kahne w.*—*Viparitavādī, vādī, virodhī, viparīt-kahne w., bāt-duhrāne w., bāt-kātne jhuthlāne w.* [wá viparitavād.

GĀIN'SĀY-ING, *n.* opposition—*Radd-badal takhāluḥ mu'ārāza yá ta'arruz*—*Virodhī vād*

GĀI'RISH See GARISH.

GAIT, *n.* (D. *gat*) a way, march, the manner and air of walking—*Rāh, safar yá kūch, raftār yá ravish*—*Marg wá path, gatī wá gaman, chāl chalan wá sarāj*.

GAIT'ED, *a* having a particular gait—*Khāss rawish-dār, khāss-rafiār-dār*—Viśeśh chāl w., viśeśh chalan kā.

GAIT'ER, *n.* (Fr. *guêtre*) a covering of cloth for the leg; *v.* to dress with garters—*Tāng ke liye sūtī moza*; *v.* tāng meñ sūtī moza pahinānā—Tāng ke liye kapre ká moja; *v.* tāng meñ kapre ká moja pahinānā.

GALA, *n.* (Sp.) show, festivity—*Shān-o-shaukat yā namūd, parab<sup>h</sup>*—Bharak tarak-bharak wā dikhaw, utsava utsavadin wā par v.

GAL-AGE'. See GALOCHIE.

GALAX-Y, *n.* (Gr. *gala*) the milky way, a splendid assemblage—*Kakkashān, raunaq-dār jam'at*—Mandakīnī ākāsagangā swaigangā wā nāgavithi, sobhanavastumapdal wā suprabhavastusamūh.

GALBA-NUM, *n.* (L.) a resinous gum—*Birjā birzad yā qinna*—Sugandhī goñd.

GALE, *n.* (Fr. *gal*) a strong wind—*Tund bād*—Kafī bayār. [Lohtop diye hue.

GALE A-TEB, *a.* (L. *galea*) covered as with a helmet—*Khod-posh yā migfar-posh*—*Galen-ism*, *n.* the doctrine of *Galen*—*Jālinūs ká mat yā panth<sup>h</sup>*.

GAL-EN'IC, GAL-EN'I-CAL, *a.* relating to *Galen* or his method of treating diseases—*Jālinūs ke mut'aliq yā Jālinūs ki tabābat se munsiib*—*Jālinūs sambandhī wā Jālinūs ki chikitsā ká vishay ak.* [anushangī wā bhakt.

GAL-EN-IST, *n.* a follower of *Galen*—*Jālinūs ká pai-ran, Jālinūs-panthī<sup>h</sup>*—*Jālinūs ká*

GALL, *n.* (S. *galla*) the bile, anything very bitter, bitterness of mind, rancour, anger—*Safra, nihāyat karuī yā talkh shai, khāfagi tursh-mizān yā mizān ki talhi, bugz yā kina-wari, gussa yā ga-ab*—Pit, atyant karuā padārth, krodh wā swabhāv ká karūpan, dwesh wā droh, kop wā ris.

GAL-LESS, *a.* without gall or bitterness—*Baqair turshi yā bagair talkhī*—Binī karuā ká.

GALLY, *a.* like gall, bitter as gall—*Safre ke māmūl, safre ke māmūl talkh yā karuā*—Pit sarikhā, pit sarikhī karuā [dhi, dweshī wā drohī

GAL-SOME, *a.* angry, malignant—*Khafa gussa war yā gazab-nāk, bugz yā kina-war*—Kro-

GALL, *v.* (Fr. *galer*) to fret the skin by rubbing, to tease, to vex, *n.* a slight hurt—*Regar-kar chul-dānū yā ghis-kar chamra chidnā<sup>h</sup>, chidnā<sup>h</sup>, satānū yā khijhānū<sup>h</sup>*; *n.* hotha-choh yā ragar se chamre par halkā ghāv<sup>h</sup>.

GALL, *n.* (L. *galla*) an excrescence on the oak tree—*Mājū phal<sup>h</sup>*.

GALLANT, *a.* (Fr. *galant*) gay, splendid, brave, high spirited, noble, courtly—*Khush-tab<sup>h</sup>, mukallaf raunaq dār ya tūb dār, diler, javān-mard yā jān-bāz, sharif, sāhib-i-dād yā sāhib-e ahlāq*—Rasik, bhāṛkilī wā rangulā, sū wā vī, māhātmiṅ wā jigar, kulīn, sabhya wā susil.

GAL-LANT' *a.* polite and attentive to ladies; *n.* a gay, sprightly man, a wooer; *v.* to pay attention to ladies—*Bihyōñ ki taraf muallab aur mukhatib*; *n.* *khush-tab<sup>h</sup> aur chālāk shakhs, 'ishq-bāz yā 'āshiq tan*, *v.* 'ishq-bāzi k.—Stryupisānāsīl wā stryupachā-rasīl, *n.* rasik wā rasiyā jan, stryupisak kāmuk wā miyāk; *v.* stryupisānā k.

GALLANT-LY, *ad.* bravely, nobly, splendidly—*Javān-mardī se yā dilerānā, sharifānā yā mujbānā, raunaq se*—*Sūrātā wa virātā se, māhātmya wā māhāpratāp se, māhātē se* [dhi nipunatā wā parishkār.

GALLANT-NESS, *n.* elegance, accomplishment—*Khūbī, kamāl*—Sobhī wā lāvānyā, sid-GALLANT-RY, *n.* show, bravery, nobleness polite attention to women, lewdness—*Shān-o-shaukat yā nūmaish, dileri na javān-mardī, fuyāzi yā sharāfat, 'ishq-bāzi mustī yā shaukat*—Tarak bharak wā dikhaw, viratā wā sūrātā, udārātā wā māhātmya, stryupisāna wā stryupachār, kāmāsakti wā lūpnatātā.

GALL'LER-Y, *n.* (Fr. *galerie*) a passage leading to several apartments, a balcony round a building, a 'long room—*Ek rūh jo kái kamārōñ ko jāti hai, balā-khāna yā barāma-da, ek lūmba kamārā*—*Ek mag jo kái kōthriyōñ ko jāti hai, ghar ke chahuñ or ká chhajjī, ek tambī kōthri*

GALL'LEY, *n.* (L. *galat*) a vessel navigated with sails and oars, a place of toil and misery—*Ek qism ká juhāz jo pāl se chaltā hai aur kheyā bhī jāti hai, mihrat aur taklīf ki ya-gah*—*Ek bhūt ki bait nautkā jo pāl aur dāñr se chalti hai, parisram aur kleś ká sthān.*

GALL'EAS, *n.* a heavy low built vessel—*Ek juhāz jo bhāñrī hotā hai par nichā bunā ruhātā*

GALL'EON, *n.* a large Spanish ship—*Spen ká borā juhāz*. [har.

GALL'LOT, *n.* a small galley—*Ek chhotā juhāz jo pāl aur dāñr se chaltā hai.*

GALL'LEY-FOIST, *n.* a barge of state—*Shān-o-shaukat ká bajrā*—Tarak-bharak kī nāw.

GALL'LEY-LAVE, *n.* a person condemned to row in the galleys—*Ek qaidī jislo aise juhāz par khene ke liye hukm hotā hai jo pāl aur dāñr se chaltā hai*—*Ek bāñdhūā jislo aisi naukā meñ khene ke nimitta ājnā hotī hai jo pāl aur dāñr se chalti hai.*

GALL'LARD, *a.* (Fr. *gaillard*) brisk, gay, lively; *n.* a gay man, a sprightly dancer—*Chust-o-chā'āk, khush-tab<sup>h</sup>, zinda-dil, n.* *khush-tab yā bāg-bug ādmī, ek qism ká tez nāch*—Phurtilā wā chatak, rangilā rasik wā albelā, hūshīl wā praphulla, *n.* rasiyā wā rangilā jan, chatakwaī ká ek nāch [rasiyāñ

GALL'LARD-ISE, *n.* merriment, gaiety—*Boshāshat, khurramī*—Chahalpahāl wā chahal,

GÁL-LIARD-NESS, *n.* gaiety, cheerfulness—*Shádmáni, busháshat yá khurramí*—Vilas wá utsav, áhlik praphullatá chuhál chahálpabál wá ánuad.

GÁL-LIC, GÁL-LI-CAN, *a.* (L. *Gallia*) French—*Fráns mulk ká, Farásisi*—Fránsdesá-sambandhi, Fránsdesi.

GÁL-LI-CISM, *n.* a French idiom—*Farásisi zabán ká muháwara*—Fránsdesi vagriti wá

GÁL-LI GÁS-KINS, *n. pl.* (L. *caliga, Vasemum*) large open hose—*Bure moze yá jur-ráb, bari jánghiyá*—Úni wá sítí pídatráp, bhítí jánghiyá.

GÁL-LI-MÁTIA, *n.* (Fr. *galimatios*) nonsense, talk without meaning—*Wáhiyát, behá-da gúftgá*—Nirarthakavákyá, anarthakabháshay wá vríhítkathá.

GÁL-LI-MÁUFTRY, *n.* (Fr. *galimafrée*) a hotel-potch, a hash, a medley—*Pañch-mel<sup>h</sup>, gar-garj yá ghálmel<sup>h</sup>, khichrī<sup>h</sup>*.

GÁL-LI-NÁ-CEOUS, *a.* (L. *gallus*) denoting birds of the pheasant kind—*Palne murg yá tadwaw kīgism ki chiriyán zahir k. w.*—Palne kukkut kí jati kí chiriyón ká víchak, gñhyakukkutaváchak. [burtan—Ek bhínt kí chíni basan.

GÁL-LI-PÓT, *n.* (clay, pot ?) a small earthen pot painted and glazed—*Ek qism ká chíni*

GÁL-LON, *n.* (L. *lagena* ?) a liquid measure of four quarts—*Ruqīq chíz ká ek pánánu jo takhminan én ser aur das chhatánk hotá hai*—Dravadvaya anthát páni sarikhi vastiún ká ek náp jo atkad se tin ser das chhatáink hogi.

GÁL-LOON<sup>h</sup>, *n.* (Fr. *galon*) a kind of close lace—*Kalábattí<sup>h</sup>, gotá<sup>h</sup>*.

GÁL-LOP, *v.* (Fr. *galop*) to move forward by leaps, to move very fast; *n.* the swiftest motion of a horse—*Sarpat jáná<sup>h</sup>, daurná<sup>h</sup>*; *n.* *beghkhát daur<sup>h</sup>, ghore kí bari daur<sup>h</sup>*.

GÁL-LOP-ER, *n.* one that gallops—*Sarpat jáne w<sup>h</sup>, daurni w<sup>h</sup>*.

GÁL-LO-WÁY, *n.* a horse of small size originally from Galloway in Scotland—*Chhoṭe qadil ká ghorá*—Chhoṭe dil kí ghorá.

GÁL-LOW-GLASS, *n.* an ancient Irish foot-soldier—*Qadim zamane meñ mulk-i-Áyar-laut ka piyáde*—Práchin kál men Áyarland des ká pídtítakayoddhi.

GÁL-LOWŚ, *n.* (S. *galga*) a beam on which malefactors are hanged—*Phánsi ká kham-bhá<sup>h</sup>, phánsi ká takrá<sup>h</sup>, gal yá síl<sup>h</sup>*. [mukt wá bachá huá.

GÁL-LOWŚ-FRÉE, *a.* exempt from being hanged—*Phánsi se bari yá áwád*—Phánsi se GÁL-LOWŚ-FRÉE, *n.* the tree of execution—*Phánsi deni kí darakh*—Phánsi deni ká per.

GÁ-LOŪCHE, gal-ōsh<sup>h</sup>, *n.* (Fr.) a shoe worn over another shoe—*Jútá jo duse jútá ke ápar pahina jútá hai*. [i-kahrubá—Ek bhínt kí tīnamanisakti wá bijli.

GÁL-VA-NISM, *n.* (It. *Galvani*) a species of electricity—*Ek qism kí bijli yá quawat-Gal vāñic, a.* pertaining to galvanism—*Ek qism kí bijli yá quawat-i-kahrubá ke mu-ta'alliq*—Ek bhánti kí tīnamanisakti wá bijli ká sambandhi.

GÁL-VAN-IZE, *v.* to affect by galvanism—*Ek qism kí bijli yá quawat-i-kahrubá se muas-ser k.*—Ek bhínt kí bijli wá tīnamanisakti se upahat wá grast k.

GA-MÁSH'ES, *n. pl.* short spatterdashes worn by ploughmen—*Páñw kí ek chhoṭi poshish jo hal-jote pahinte hai*—Páñw ká ek chhoṭi pahnáw jo halwáhe pahinte hai.

GAM-BÁ'DOFS, *n. pl.* (It. *gamba*) spatterdashes—*Páñw kí ek poshish*—Páñw ká pahináw.

GÁM-BLE. See under GAME.

GAM BŌŪHE', *n.* a gum resin from Cambogia or Cambodia—*Ek qism ká goñd jo Kam-bodiya se áta hai, shikā-i-rerand*—Ek prakā ká goñd jo Kambodiya des se áta hai.

GÁM-BOL, *v.* (It. *gamba*) to dance, to skip, to frisk; *n.* a skip, a leap, a frolic—*Nách-ná<sup>h</sup>, uchhalná<sup>h</sup>, kudná yá kalolēi-márná<sup>h</sup>, n. kudán<sup>h</sup>, kúd-pháñ<sup>h</sup>, kulol yá alol-kalol<sup>h</sup>*. [báñdhná<sup>h</sup>.

GÁM-BREL, *n.* the leg of a horse; *v.* to tie by the leg—*Ghore kí pichhlí táñg<sup>h</sup>*; *v. táñg*

GÁME, *n.* (S. *gamen*) sport, jest, a match at play, scheme, animals pursued in the field; *v.* to play, to play for money—*Khel<sup>h</sup>, thutthá<sup>h</sup>, bázi, mansúba yá tadbir, said shikā yāñi wé jānuvar jínká shikā hotá hai*; *v. khelná<sup>h</sup>, jūá khelná yá juá khelná<sup>h</sup>*,—Lūá krípá wá vilás, khilí wá hañsi, rās kalpaná wá upāy, sáwaj wá sūñ.

GÁM-BLE *v.* to play for money—*Qimār-bāzi k., jūá yá juá khelná<sup>h</sup>*—Hār jīt khelná, dyútakrírā k.

GÁM-BLER, *n.* one who plays for money—*Qimār-bāz, phar-bāz, jūári juári yá juári<sup>h</sup>, GÁME-SOME, a.* frolicsome, sportive—*Chutbulá yá kulol<sup>h</sup>, khichrī yá rasigá<sup>h</sup>*.

GÁME-STER, *n.* one addicted to play—*Jūári juári yá juári<sup>h</sup>, qimār-bāz, phar-bāz*—Dyútakar. [qimār-bāzi, phar-bāzi, jūá—Dyútakarm, dyútakrírā, dyút.

GÁM-ING, *n.* the practice of playing for money—*Jūári-pan juári-pan yá juári-pan<sup>h</sup>, GÁME-COCK, n.* a cock bred to fight—*Ek murg jo larāne ke liye palá jatá hai, lūáñka murg*—Ek kukkut jo lājane ke nimitta pālí jatá hai.

GÁME-KEEP-ER, *n.* one who protects game—*Hāñi i shikā, jin jāncaron ká shikā hotá hai unká nuháñi, qarāwal*—Sáwaj ká rakhwará wá rakshak, vanyajantuposhak.

GÁM-ING-HŌUSE, *n.* a house for gaming—*Khel-ghar<sup>h</sup>, phar<sup>h</sup>, jūá-khāna, jūá-khāna*—Dyútāśālí, dyutagñh, dyútāsthān.

GÁM-ING-TA-BLE, *n.* a table used for gaming—*Jūá khelne kí mez*—Dyútakrírā kí chauki

GAM'MER, *n.* (S. *gemeder*) an old woman — *Burhiyā<sup>h</sup>*.

GAM'MON, *n.* (It. *gamba*) the thigh or buttock of a hog salted and dried — *Súar ki namak-álúda khushk rān* — *Súkar wá súar ká lavanayukt aur súshk jainghá wá putthá*.

GAM'MON. See BACKGAMMON.

GAM'UT, *n.* (Gr. *gamma*) the scale of musical notes — *Sarigam<sup>h</sup>, sur<sup>h</sup>*.

GANCH, *v.* (It. *gancio*) to drop upon hooks — *Kánton par dūt d. girā-d. yá chhor-d<sup>h</sup>*.

GANDER, *n.* (S. *gandra*) the male of the goose — *Batá, hāns<sup>h</sup>, rājāhāns<sup>h</sup>*.

GANG, *n.* (S.) a troop, a company, a band — *Toti yá dūt<sup>h</sup>, jathā<sup>h</sup>, jhund yá jūth<sup>h</sup>*.

GANG'WĀY, *n.* a passage, a thoroughfare — *Kāh, ghar-gāh* — *Path wá márg, bāt wá dharā*.

GANG'WĒEK, *n.* rogation week — *Roze aur namāz ká hafta* — *Vrat aur bhajan ká saptāh*.

GANG'LI-ON, *n.* (Gr.) a tumor in the tendinous parts — *Nasili jagah ká phorā yá gumrā* — *Shā nīpī wá patthē par ká phorā wá gumrā*.

GANG'GRENE, *n.* (Gr. *gangraina*) a mortification; *v.* to become mortified — *Saran yá sarāw<sup>h</sup>; v. sarānā yá sar-janā<sup>h</sup>*.

GANG'RE NATE, *v.* to produce a gangrene — *Sarānā<sup>h</sup>*.

GANG'RE-SOUS, *a.* mortified, putrefied — *Sarā<sup>h</sup>, puchā yá galā<sup>h</sup>*.

GANT'LET GANT'LOPE, *n.* (D. *gant, loopen*) a military punishment in which the criminal running between the ranks receives a lash from each man — *Ek jangī sazā jisimē taqīr-wār do saffon ke darmiyan se daurāyā jātā hai aur daupne ke waqt donoñ saffon ká har shakh usko ek ek koi mātī hai* — *Yuddhasambandhi dand jisimē aparādhi do manusyaśreniyoñ ke bich se daurāyā jātī hai aur daupne ke samay un donoñ shreniyoñ ká pratyak jan usko ek ek koi mātī hai*.

GAN'ZA, *n.* (Sp.) a kind of wild goose — *Janglī lat* — *Banālā hañs*.

GAOL, *n.* (Fr. *geole*) a prison, a place of confinement; *v.* to imprison — *Quid-khāna, bandi-khāna yá zindān; v. quid k.* — *Kūāgār, bandhanāgār wá bandhuon kī ghar; v. kīāgār meñ dīnā wá bāndhuā*.

GAOL'ER, *n.* a keeper of a prison — *Quid-khāne ká dāroga, bandi-khāne yá zindān ká nigāh-bān* — *Kūāgār-ādhyaksh, bandhuon ke ghar ká rakhwāl wá rakshak*.

GAOL-DELIVER-Y, *n.* the judicial process which clears gaols by trying the prisoners — *Quidiyoñ ke jurm kī bchīgāt yá tajīz kar ke quid-khāne ke sáf karne ká ferman yá hukm nāma* — *Bāndhuon ke aparādhi ká vichār karkē Kūāgār ke suidhi karne kī rāji-jāpatā*.

GAPE, *gāp, v.* (S. *gapan*) to open the mouth wide, to yawn, to open, to crave — *Munh pasārna bagirnā phailānā yā bāwnā<sup>h</sup>, janhānā yā janhāi-lenā<sup>h</sup>, tapānā phatnā yā khat-pāpnā, māngnā<sup>h</sup>*. [*sārākh* — *Phān wā darāi, sandhi wā randhā, chhed wā bil*.

GAP, *n.* an opening, a breach, a hole — *Shigāj shikāf yā chāh, shayq darz yā rakhu*.

GAP'ER, *n.* one who gapes — *Munh pasārne-w, yā phailāne-w<sup>h</sup>, kawnē w<sup>h</sup>, janhāne w, yā janhāi lenē w<sup>h</sup>, māngne n<sup>h</sup>*.

GAP'TOOTHED, *a.* wide between the teeth — *Dūtoñ ke bich meñ chaurā<sup>h</sup>*.

GARB, *n.* (Fr. *garbe*) dress, clothes, habit, fashion of dress, exterior appearance — *Lībās, poshāk, bhes<sup>h</sup>, bānā<sup>h</sup>, bahārī sūt* — *Vastā, kapre, ves wā vesh, pahirāwā, bilāurī rūp wā ākār*. [*uchchir-hī wā jūthān, mal sūth wā thālī par jo anna chhūt jātā hai*.

GAR'BA(JE, *n.* bowels, offal, refuse — *Antargānā<sup>h</sup>, fūzā, pas-khurdā yā ākhor* — *Āntēn*.

GAR'BLE, *v.* (L. *cribello*) to sift, to pick out what may suit a purpose — *Chhānnā chhūnā yā pachhōpnā<sup>h</sup>, chhūnnā chhū-lenā bāchhuā yā harānā<sup>h</sup>*.

GAR'BLER, *n.* one who garbles — *Chhānne w, chātnē w, yā pachhōpne w<sup>h</sup>, bāchhne w, chhūne-w, yā bāwāne w<sup>h</sup>*.

GAR'DEN, *gār'dn, n.* (Ger. *garten*) a piece of ground inclosed for the cultivation of herbs flowers and fruits; *v.* to cultivate a garden, to lay out a garden — *Bāg bāg-cha yā bāgicha, shāksār, chaman-ār, v. bāg banānā, bāgcha tājār k.* — *Udyān wā vātikā, phulwāi, phulwāi, bāi, bāi; v. udyān banānā, vātikā lagānā wā vātikā ko sewānā*. [*koerī, udyānarakshak, vātikāsewak*.

GAR'DEN-ER, *n.* one who cultivates a garden — *Bāg-bān, chaman-band, mālī<sup>h</sup>* — *Kāichī,*

GAR'DENING, *n.* the cultivation of a garden — *Bāg-bānī, mālī-garī, chaman-kārī* — *Udyā-nakarap, vātikāsevan, phulphālāi utpāna karne kā karm*. [*mittī*.

GAR'DEN-MOULD, *n.* mould fit for a garden — *Bāg ke bāg mittī* — *Udyān wā vātikā ke yogya*

GAR'DEN-PLÖT, *n.* a plot laid out in a garden — *Zamīn ká pārchā jisimē per lagāe jātē hain* — *Bhūmibhāg jisimē per lagāe jātē hain*.

GAR'GAR-IZE, *v.* (Gr. *gargarizo*) to wash the mouth with medicated liquor — *Raqiq dawā se munh ke andar sáf k.* — *Kullī k. arthāt drav aushadh se munh ke bhitār dhonā*.

GAR'GA-RISH, *n.* a wash for the mouth — *Munh ke andar sáf karne ke liye raqiq dawā* — *Mukhamārjanajal, munh ke bhitār dhone ke nimitta drav aushadh*.

GARGET, *n.* (L. *gurgies*) a distemper in cattle — *Ek marz jo darwāb yā marāshī ko hotā hai* — *Ek rog jo pasuon ko hotā hai*.



**GĀR'GLE**, *v.* (Ger. *gurgel*) to wash the throat; *n.* a liquor for washing the throat—*Garqara k*, *halq sāf k*; *n.* *halq sāf karne ke liye ek raqīq shai*—Kukulānā kullī-k. wā munh ke bhitar nareṭi dhona; *n.* kullī karne arthāt munh ke bhitar nareṭi dhona ke nimitta jalādi.

**GĀR'ISH**, *a.* (S. *garvian*) gaudy, showy—*Muzaiyah muzaiyan rukallaf yā zarqī, ravnaq-dār namūdār yā numāishī*—Bharakīlā wā chatkīlā, bharangī raṅgīlā dāmbhik ādambarī wā sōbhāmātrasevī.

**GĀR'ISH-LY**, *ad.* gaudily, splendidly—*Bharak se<sup>h</sup>, chatak yā tayārā se<sup>h</sup>.*

**GĀR'ISH-NESS**, *n.* gaudiness, showy finery—*Bharak<sup>h</sup> tarak tayārā yā chatak<sup>h</sup>.*

**GĀR'LAND**, *n.* (Fr. *garlande*) a wreath of branches or flowers. *v.* to deck with a garland—*Mālā gajarā yā hār<sup>h</sup>*; *v.* *mālā gajarā yā hār pahirā-kar sajānā<sup>h</sup>.*

**GĀR'LIC**, *n.* (S. *garleac*) a plant—*Laksum<sup>h</sup>, lalsan<sup>h</sup>.*

**GĀR'LIC-EATER**, *n.* a mean fellow—*Kāmīnā yā razīlā shakhs*—*Adham wā nich jan.*

**GĀR'MENT**, *n.* (Fr. *garuir*) a covering for the body, clothes, dress—*Poshish posh yā jāma, poshak, libās*—*Pardibān wā āchchhādān, vastra, kapre.*

**GĀR'NER**, *n.* (L. *granum*) a place where grain is stored. *v.* to store as in a garner—*Ambar-khāna yā gulla khāna*; *v.* *ambar-khāne meñ bharnā*—*Bharṇār dhānyāgār wā bhāndāgār*; *v.* *bharṇār dhānyāgār wā bhāndāgār meñ bharna.*

**GĀR'NET**, *n.* (L. *granit*) a mineral or gem of a red colour—*Īrāqūt*—*Raktamanī.*

**GĀR'NISH**, *v.* (Fr. *garuir*) to adorn, to embellish; *n.* ornament, embellishment—*Ārāstak yā zināt d*, *zebāish k yā zeb d*; *n.* *ārāstak yā zebāish, zināt*—*Sōbhit k. wā sajānā alaṅkīt k. wā sañwānā*; *n.* sōbhā wā alaṅkār, sajāwat wā bhūshan.

**GĀR'NISH-MENT**, *n.* ornament, embellishment—*Zebāish, zināt yā ārāish*—*Sōbhā wā sajāwat, alaṅkār wā bhūshan* [saj wā garhasānagī, sōbhā alaṅkār wā sajāwat.

**GĀR'NISHURE**, *n.* furniture, ornament—*Ashāb yā lawāzīmā, zebāish yā zināt*—*Ghar kā*

**GĀ'ROUS**, *a.* (L. *garum*) resembling pickle made of fish—*Muchhī ke achār sā<sup>h</sup>.*

**GĀ'RRET**, *n.* (Fr. *guérite*) a room on the floor immediately under the roof—*Ūpar kī kothrī<sup>h</sup>, kothā<sup>h</sup>.* [kothe w.

**GĀ'RRET-ED**, *a.* protected by turrets—*Mīnār-dār, burj-dār*—*Kothon se surakshit,*

**GĀ'RRET-EER**, *n.* an inhabitant of a garret—*Ūpar kī kothrī kā rahne w<sup>h</sup>, kothe kā rahne w<sup>h</sup>.*

**GĀR'RL-SON**, *n.* (Fr. *garnison*) soldiers for the defence of a town or fort, a fortified place; *v.* to place soldiers in garrison, to secure by fortifications—*Qal'a kī farj ahl-i-qal'a yā kisi shahr yā qal'a kī hifāzat ke liye sipāhī, qal'a*; *v.* *qal'a meñ sipāhī magharar k. yā bharnā, qal'a se muhāfazat k. yā qal'a-bandī se hifāzat k.*—*Durgasthasānīya durgasthasīya durgarakshak wā nagarakshak, durg garh wā koṭ*; *v.* *ding wā garh meñ senā nyukt k. koṭ se rakshī k. wā durg se surakshit k.*

**GĀR'RON**, *n.* (Ir.) a small horse—*Ek chhotī ghorā<sup>h</sup>.*

**GĀR'RU-LOUS**, *a.* (L. *garrulo*) talkative—*Barbarīqā<sup>h</sup>, gapp<sup>h</sup>.* [bakeās<sup>h</sup>.

**GĀR'PULITY**, *n.* talkativeness, loquacity—*Rakkāhāt yā barbarāhāt<sup>h</sup>, bakwād yā*

**GĀR'TER**, *n.* (G. *garter*) a string or ribbon to hold up the stocking, the badge of an order of knighthood. *v.* to bind with a garter, to invest with the garter—*Moza-band, bahādūrī ke ek darje kī nishānī ya 'alamat*; *v.* *moza-band se bandhnā, bahādūrī ke ek darje kī 'alamat bakhshnā*—*Paṭṭī wā dorī, kulīnapāchchīlīn*; *v.* *paṭṭī se bandhnā wā kasnā, kulīnapāchchīlīn d*

**GĀS**, *n.* (S. *gast*) an aeriform fluid—*Gair-ma'mūl hawā*—*Asādhārānavāyūn.* [vāyurūp.

**GĀS'E-OUS**, *a.* having the form of gas—*Gair-ma'mūl hawā kī shakl kī*—*Asādhārāna-*

**GĀ-SŌM'E-TER**, *n.* an instrument to measure gas, a reservoir of gas—*Gair-ma'mūl hawā-paimā ya'nī ek auzār jis se gair-ma'mūl hawā mēpī jāti hai, gair-ma'mūl hawā kā havz*—*Asādhārānavāyūnāpanayantā, asādhārānavāyūnkund.*

**GĀS'CON**, *n.* a native of Gascony—*Mulk-i-tāshkānī kī mutawattīn*—*Giskani kī deśījan.*

**GĀS-CON-AD'E**, *n.* a boast; *v.* to boast—*Shakkī yā laf-guzāf*; *v.* *shakkī k. yā laf-guzāf mārnnā*—*Ahaṅkārokti ātmaśīghā wā galphaṭīkī*, *v.* *ahaṅkārokti k, ātmaśīghā k, bamaknā.*

**GĀSH**, *v.* (Fr. *hacher* ?) to cut deep; *n.* a deep cut, a gaping wound—*Gahrā ghāv k<sup>h</sup>, bhārī kūt kātnā<sup>h</sup>*; *n.* *barā ghāv<sup>h</sup>, zakhm-i-kārī*—*n.* *Gambhīr ghāv, gahīrā ghāv.*

**GĀSH'FUL**, *a.* full of gashes, hideous—*Pur-zakhm-i-kārī ya'nī zakhm-i-kārī se bharā hnā, muhāb haul-nāk yā haibat-nāk*—*Gambhīrakshatamay, bhayānak wā bhayaṅkar.*

**GĀS'KINS**. See **GALLIGASKINS**

**GĀSP**, *v.* (Dan. *gisper*) to open the mouth to catch breath; *n.* a catch for breath—*Dam lene ke liye munh kholnā*; *n.* *dam*—*Sāns lene ke nimitta munh bagārnā bāw-nā pasārnā wā kholnā*; *n.* *sāns wā swās.*

**GĀS'TRIC**, *a.* (Gr. *gaster*) belonging to the belly or stomach—*Shikam ke muta'alliq*—*Udatiya audarik wā petasambandhī*

**GĀS-TRĪ'O-QUIST**, *n.* one who speaks as if his voice came from another person or place—*Wah shakhs jo is taur se boltā hai kī goyā uskī āwāz gair-shakhs yā dūsrī jagah*

se áti ho—Wah jan jo is riti se boltá hai ki mánoñ uská bol diáre jan wá diáre sthán se áti ho. [janvidyá.]

GAS-TRÖ'S-O-MY, *n.* the science of good eating—*Khush-khurák lá 'ilm*—Uttannabho-

GÄT, *p. t. of* *gei*—*Gei ká mázi-muttay*—*Gei ká sunanyabhüt.*

GÄTLE, *n.* (S. *geat*) the door of a city or large building, a frame which opens and closes the passage into an inclosure, an opening, a way—*Kisi shahr yá baje makán ká bari darwáza, taltar<sup>h</sup>, dar, ráh*—*Kisi nagar wá baje ghar ká phátak, tatti, dwár, path máig wá bit.*

GÄT'ED, *a.* having gates—*Ph'itak-dár, darwáza dár*—*Phátak w, phátañ se yukt.*

GÄTE'WÁY, *n.* the way through a gate—*Phátañ meñ se ho-kar ráh*—*Phátañ meñ se ho-kar path wí bit.*

GÄTH'ER, *v.* (S. *guderian*) to collect, to assemble, to pick up, to pluck, to pucker, to deduce, to increase, to generate matter; *n.* a pucker, cloth drawn together—*Faráham k. yá h., jam' k. yá h., chunná yá chun-lená<sup>h</sup>, torná<sup>h</sup>, shikan dálná, natga nikálná, ziyáda h., ph vagana paidá k; n. shikan, phoi<sup>h</sup>—Ekattá k. wá sañchay k., batóna wá batóná, bichh-lená bichhlná wá bariy-lená, khasotni wá choñthni, chunat k. wá phol dálná, naganan nikálná, bahlná, ph ádi utpanna k.; n. chunat, kaprá jo sikar jati hai wá samit jiti hai.*

GÄTH'ER-A-BLE, *a.* that may be gathered—*Faráham hone yá faráham kiye jáne ke láiq*—*Batone wá batore pane ke yogya.* [batone w, sañchayí, sañghatá, sañgháak.

GÄTH'ER-ER, *n.* one who gathers—*Jamé, jam' k. w., faráham k. w.*—*Batoru wá*

GÄTH'ER-ING, *n.* an assembly, a collection—*Jamát yá majlis, jam' yá tahsil*—*Samúh samagam wá sabhā, baton.*

GÄUD, *n.* (L. *gaudio*) a pleasing trifle, a toy, a bauble; *v.* to exult, to rejoice—*Khi-luwná yá kheluná<sup>h</sup>; v. khush h., búg búg h. —n. Ánand k. wá ánandit-h, hulasmár*

GÄUD'ER, *n.* finery, ornaments—*Áraish yá zeb-o-zinat, zewarát*—*Sajáwat wá sañwár-singár, bhúshap wá alankár.* [Chatkilá, bharkilá wá rangilá.

GÄUD'Y, *a.* showy, ostentatiously fine—*Mutallaf murájb yá namálar, zargi-barqi*—

GÄUD'T-LY, *adv.* showily, finely—*Numáish se, áraish yá zebáish se*—*Bharak chaták wá dekháw se, banáw wá sajáwat se* [dekháw, taráwá banáw wá sajáwat

GÄUD'NESS, *n.* showiness, finery—*Numáish, áraish yá zinat*—*Chaták bharak wá*

GÄUGE, *v.* (Fr. *jauge*) to measure capacity or power; *n.* a measure, a standard—*Samái ko mápná<sup>h</sup>; n. máp<sup>h</sup>, náph<sup>h</sup>.*

GÄU'GER, *n.* one who measures vessels—*Pipe yá aur bartanó ki samái mápné w<sup>h</sup>.*

GÄUL'ISH, *a.* relating to Gaul or France—*Gal ya'ni Fráns ke mulk ke muta'alliq, Faráisi*—*Gal wá Fráns deñ sambandhi.*

GÄUN'CH. See GANÇH

GÄUNT, *a.* (S. *gewanien*?) thin, lean—*Patlá<sup>h</sup>, dublá yá düngar<sup>h</sup>.*

GÄUNT'LET, *n.* (Fr. *gant*) an iron glove—*Aham dastána*—*Lohé ká hastatrāp, lohā-nirmitalhastatrāp.* [Kapardhūl.

GÄUZE, *n.* (Fr. *gaze*) a kind of thin transparent silk—*Niháyat bārik resmi kaprá*—

GÄVE, *p. t. of* *give*—*Give ká mázi-muttay*—*Give ká sunanyabhüt.*

GÄVEL-KIND, *n.* (S. *gafen, call, cpe*) a tenure by which lands descend from a father to all his sons in equal portions—*Qab a ki ek sirat jis se báp ki zamín uske larkón meñ barábar munqasim ho jati hai*—*Bhūmiswatwa ká ek prakār jis se báp ki bhūmi uske betón meñ samánarup se bait pati hai.*

GÄW'OT, *n.* (Fr. *gavotte*) a kind of dance—*Ek Nach<sup>h</sup>*

GÄWK, *n.* (S. *guc*) a cuckoo, a fool—*Koyal yá koel<sup>h</sup>, gāwdi bhaknā yá bhuch<sup>h</sup>.*

GÄWK'Y, *a.* awkward, ungainly, clownish—*Ánari<sup>h</sup>, phūhar yá phūhar<sup>h</sup>, gāwedi yá nupd<sup>h</sup>.*

GÄY, *a.* (Fr. *gai*) airy, cheerful, merry, fine, showy, specious; *n.* an ornament—*Bashshash yá khurram, shād-mán, háy-bág yá khush-tab<sup>h</sup>, nazis, zargi-barqi, ramnagi yá áraishi, numáishi yá áshir-muná; n. zewar yá zinat*—*Ánandí wá pulakí, praphullachit, bhrishatruday hulási ullási vilási wá rasik, uttam, chatkilá wá bharkilá, dekhái; n. gahná bhúshap wá alankár* [banáw sañwát bhayrak yá taráwí<sup>h</sup>.

GÄY'E-ty, GÄI'E-ty, *n.* cheerfulness, finery—*Chohal chuhul chuhul yá chahal puhul<sup>h</sup>,*

GÄY'LY, GÄI'LY, *adv.* merrily, cheerfully, finely—*Khurramí se, shād-máni yá bash-shāshí se, áraish yá bhayrak se*—*Hulas wá ullás se, harsh ánand wá vilás se banáw chatakmaták wá taráwé se* [yá sajáwat<sup>h</sup>.

GÄY'NESS, *n.* cheerfulness, finery—*Chohal chuhul yá chuhul<sup>h</sup>, taráwá bhayrak banáw*

GÄY'SOME, *a.* full of gaiety—*Bashshash, shād-mán, khush-tab<sup>h</sup>*—*Praphullachit pulakit wá rasiyá.*

GÄZLE, *v.* (S. *gescan*) to look intently and earnestly; *n.* intent regard, a fixed look—*Ghírná<sup>h</sup>, ghúrná<sup>h</sup>, tak-báñdhná<sup>h</sup>, tak-lagáná<sup>h</sup>, áñkh-lagáná<sup>h</sup>, dekh-rahná<sup>h</sup>, n. tak<sup>h</sup>, takaki<sup>h</sup>.*

GÄZE'FUL, *a.* looking intently—*Taktaki lagá-kar dekhne w<sup>h</sup>.*

GAZ'ER, *n.* one who gazes—*Taktaki lagāne w<sup>h</sup>.*

GAZ'EHÖUND, *n.* a hound which pursues by the eye and not by the scent—*Ek shikāri kuttā jo dekh-kar na ki sūngh-kar apne shikār kā pichhā kartā hai—Ek kuttā jo dekhkar na ki sūnghkar un jantuon kā pichhā kartā hai jinkā wah ākhet kartā hai.*

GAZ'ISO-STÖCK, *n.* a person or object gazed at—*Jis shakhs yā shai par taktaki lagā hai, nazar-gāh, angusht-numā—Wah jai wā vastū jis par taktaki bandhī hai. [hiran.*

GA-ZĒL', *n.* (Fr. *gazelle*) an Arabian deer—*'Arab kā hiran—Arab des kā haran wā*  
GA-ZĒTTE', *n.* (It. *gazetta*) a newspaper; *v.* to insert in a gazette—*Akhbār, akhbār-nāma, akhbār kā kagaz, khabar kā kagaz; v. khabar kē kagaz meñ chhāpnā yā darj k.*—*Samāchārapatra; v. samāchārapatra meñ likhnā wā chhāpnā.*

GAZ-ET TĒER', *n.* a writer or publisher of news, a newspaper, a geographical dictionary—*Akhbār-nawis yā akhbār kā chhīpne w., akhbār akhbār-nāma yā khabar kā kagaz, 'ilm-i-jugrāfiyā kē lagut—Samāchārapatrahak wā samāchārapatra kā chhīpne w., samāchārapatra, bhūgolaividyāsambandhikosh.*

GEAR, *n.* (S. *gearvān*) furniture, accoutrements, ornaments, stuff, goods—*Ashāb, jangī sūz, zewārāt, poshāk yā libās, māl-o-matā yā chīz-bast—Ghar kī sāmagrī, yuddh kī sūj, alāukār wā bhūshan, kaprē wā vastā, asthāwaravastu.*

GEESSE, *pl.* of goose—*Goose kā jam'—Goose kā bahuvachan.*

GE'L'A-TINE, GE-LĀT'-NOUS, *a* (L. *gelu*) formed into a jelly, resembling jelly—*Lāsasā<sup>h</sup>, chipchīpā yā gārlā<sup>h</sup>.*

GE'LD, *v.* (S. *gytē*) to castrate—*Khac nikāl dālnā, khasi k., be-tukh k. yā be-khāya k., khopā k., ākhta yā akhta k.*—*Andakosh nikālā, badhiyā k.*

GE'LD'ER, *n.* one who gelds—*Khac kātne w., be-khāya k. w., khasi-gar—Andakosh nikāl-dīne w., ānī kāt-dīne w., badhiyā k. w.*

GE'LD'ING, *n.* a castrated horse—*Akhta yā akhta kiyā huā ghorā, be-khāya ghorā—Binā ānī kā ghorā, wah ghorī jiskā ānī kāt dāla jatā hai*

GE'LD, *a.* (L. *gelu*) very cold—*Nihāyat sarīd—Bahut thāndhā.*

GE'LDY. See JELLY.

GE'EM, *n.* (L. *gemma*) a jewel, a precious stone, a bud; *v.* to adorn with jewels, to put forth the first buds—*Gauhar, jawāhir yā jūhar, shigūfa shugūfa shagūfa kalga yā guncha; v. gauhar yā jawāhir se ārusta k., kalga-nikālā yā shigūfa-khūnā—Mani, ratn, kalī kōhāl wā ānkhwā; v. māni wā ratn se alāukrit k., sōbhī k. wā sajāmā, kāliyānā wā kōhāl nikālā. [—Manīvishayak, ratnasambandhī.*

GE'M'AR-Y, *a.* pertaining to gems or jewels—*Gauhar se mansūb, jawāhir ke mutā'alliq*

GE'M'ME-OUS, *a.* of the nature of gems—*Gauhar-khāssiyat, jawāhir-khāssiyat—Manī-dhāmavishist, ratnagunavishist. [dyoti.*

GE'M'MY, *a.* resembling gems—*Gauhar sā, jawāhir sā—Māpīsadrīs, māpīmāy, ratnā-*

GE'M'EL, *n.* (L. *gemellus*) a pair—*Jorā<sup>h</sup>.*

GE'M'I-NATE, *v.* (L. *gemino*) to double—*Doharānā<sup>h</sup>, dugnānā<sup>h</sup>, dohrā k<sup>h</sup>, dugnā k<sup>h</sup>.*

GE'M'-NĀTION, *n.* repetition, reduplication—*Tajarrun, dohrāw<sup>h</sup>—Punarukti dwirukti punarvāyā wā punarivrittī, dwigunakaran wā dugmāw.*

GE'M'I-NĪ, *n.* (L.) one of the signs of the zodiac—*Jawā—Mithun.*

GE'M'I-NOUS, *a.* double, existing in pairs—*Dohrā dunā yā dugunā<sup>h</sup> jorā<sup>h</sup>.*

GE'M'I-NY, *n.* twins, a pair, a couple—*Tāmanān yā tawānān, jūst, jorā<sup>h</sup>—Yamak yamal wā jorīyā larke, yugal, yug wā dwaya.*

GE'NDER, *n.* (L. *genus*) a kind, a sex, distinction of sex; *v.* to beget, to produce—*Qism yā nāt, jins, tānīs tashīr yā jins ke tamiz; v. paidā k., janānā<sup>h</sup>—Bhānti bhānt wī jāti, lūg, lūgabhed; v. jamnānā, jamna denā wā utpanna k.*

GE'N-EAL/O-GY, *n.* (Gr. *genos, logos*) history of the descent of a person or family—*Nasab-nāma, asl-o-nasā kā bayān—Vanśāvalī vanśāvalī wā vanśāvivaran.*

GE'N-E-A-TÖ'G'I CAL, *a.* pertaining to descent—*Nasabī, naslī—Vanśāvalīvishayak, vanśāvivarānsambandhī. [vanśāvalījñā, vanśāvalīnāchak.*

GE'N-E-Ā-O-GIST, *n.* one who traces descents—*Nasab-dān, nasl-dān, nasab—Kulajñā,*

GE'N'ER-AL, *a.* (L. *genus*) relating to a whole kind or order, public, common, usual, *n.* the whole, the commander of an army—*Kull qism yā darje ke mutā'alliq, shāmīl yā mushtarak, 'amm, murawicj yā murawicj; n. kulliyā yā majmū'a, sālār sipāh-sālār yā sipāh-sālār—Sampūr jāti wā varg kā vishayak, sarvasādharan sarvajñāyā sarvajñanik wā sarvalaukik, sādharan wā sāmānya, piyāik ācharik wā prachalit; n. samudāya wā sākalya, senāpati senānī wā senādhip.*

GE'N-ER AL-IS'SI MO, *n.* the supreme commander, the commander in chief—*Mīr-sipāh-sālār, mīr-sipāh-sālār—Pradhānasenāpati, mukhyasamīnī, pradhānasainyādhyaksh.*

GE'N-ER-Ā-I-TY, *n.* the main body, the bulk—*Kulliyat, aksar hissa—Sādharanata wā pradhānbhāg, pradhānās wā adhikabhāg.*

GE'N'ER-ALIZE, *v.* to reduce to a genus, to arrange under general heads—*Ek jins meñ ghatānā yā lānā, jins-wār murattab k.—Anugatadharmakalpāus k., prithak prithak parajātī meñ k.*

GEN-ER-AL-I-Z-ATION, *n.* the act of generalizing—*Ek jins meh ghaṭaw, ek jins meh láná*—Anugatadharinakalpaná.

GEN-ER-AL-LY, *ad.* in general, commonly—*Aksar, 'umúman*—Sádháran rūp se, práyah práy wá bahudha. [vyapakatwa, sádháranatwa wá sámānyatwa.

GEN-ER-AL-NESS, *n.* wide extent, commonness—*Phailāw<sup>h</sup>, aksuriyat*—Vistár wá GEN-ER-AL-SHIP, *n.* the conduct of a general—*Sipáh-súlári sipah-súlári*—Senápatitwa.

GEN-ER-AL-TY, *n.* the whole, the totality—*Kulliyat, majmú'a*—Sákalya, samuditya.

GEN-ERIC, GEN-ERIC-AL, *a.* pertaining to a genus or kind—*Justi, firqí, qaumi, zátí, 'amm*—Vargi, jātiya, anug<sup>t</sup>, jātivāchak. jātisambandhi.

GEN-ERIC-AL-LY, *ad.* with regard to the genus—*Jinsan, jinsiyat kí nisbat se, jins ke hisáb se*—Parajātisambandhi se, jātisambandhi se, vargasambandhi se.

GEN-ER-ATE, *v.* (L. *genus*) to beget to produce to cause, to propagate, to form—*Jannā<sup>h</sup>, upjānā<sup>h</sup>, kurnā<sup>h</sup>, jannāna yā bahkanā<sup>h</sup>, banānā<sup>h</sup>.*

GEN-ER-ABLE, *a.* that may be produced—*Jo upaj-sake yā ho-sake<sup>h</sup>, jo janne<sup>h</sup>.*

GEN-ER-ANT, *n.* the productive power—*Pardā karne-wālí taqat, taulu quwwat*—Utpā-dakaśakti, janaka-akti.

GEN-ER-ATION, *n.* the act of begetting, a race, offspring, a single succession, an age—*Tawlid tawallud yā paidāish, nasab nast yā qhuranā, anlād, pusht, zamanā yā daur*—Janan utpādan wá utpatti, kul vans wa prawar, santān wá santati, pīrhí wá vansāstrepi, yug.

GEN-ER-ATIVE, *a.* producing, prolific—*Muwallid yā tawlid, bachcha-kash yā kasiru-l-anlād*—Janak wá utpādak, byāti phalanti bahupraj wá bahuprasav.

GEN-ER-ATOR, *n.* one who produces—*Pardā k. w., upjane w<sup>h</sup>, jannāne w<sup>h</sup>, karne w<sup>h</sup>.*—Utpādak, janak, jannādātā. [—Śisnādi, bhagādi, jananañg

GEN-IT-TALS, *n. pl.* the puts of generation—*Ālat, a'zā-i-tawāsil, satr, sharm-gāh, ling<sup>h</sup>*

GEN-ITIVE, *a.* applied to a case of nouns expressing property or possession—*Īzāfat yā kīlat-i-jarri zahar k. u.*—Sambandhāvāchak sambandhi wá shashthi-vibhakti ká dyotak. [madātí.

GEN-IT-TOR, *n.* a sire, a father—*Bāp<sup>h</sup>, pidar yā wālid*—Pitā, janak jannād wá jan-

GEN-IT-TURE, *n.* generation, birth—*Tawallud yā taulud, paidāish*—Utpatti, jann.

GEN-ER-OUS, *a.* (L. *genus*) of honorable birth, noble, magnanimous, liberal, strong—*Asil yā 'āl-nasab, sharif<sup>h</sup> a'innu-sh-shān yā 'amda, buland himmat yā 'āl-himmat, faiyáz karim kushāda-dil koram-bahsh yā karām guslar, ma bāt yā zor-āwar*—Kulīn wá satkulīn, śreshth, śrīmān wá utkrīshṭ, mahatnā mahātman wá mahāśay, udār udlācharit wá dānāsil, śūi pusht wá porhā.

GEN-ER-OS-ITY, *n.* magnanimity, liberality—*Āli-himmatī yā buland-himmatī, kushā-da-dil faiyāzi faiz yā sahhawat*—Mahātmanikā mānomahimā wá matimahattwa, udātātī audārya wá dānāsilata.

GEN-ER-OS-ITY, *ad.* nobly, liberally—*Sharifāna najhbāna yā 'āl-himmatī-se, faiyāzi yā wakhāwat se*—Utkrīshṭatī śreshthatā wá mahātmanikā se, mīratā se.

GEN-ER-OS-NESS, *n.* the state or quality of being generous—*Āli-himmatī, 'azīnu-sh-shānī, faiyāzi, jarān-mardī*—Mahātmanikā, mānomahimā, udātātī, śūratā

GEN-ESIS, *n.* (Gr.) the first book of Scripture—*Taurat yā taurat ká pahilā bāb*—Isādharmapustak kī pahilā kānd wá par.

GEN-ET, *n.* (Fr.) a small Spanish horse, an animal of the weasel kind—*Spen ke mulk ká ek chhotā ghorā, neval kī qism ká ek jānwar*—Spen deś ká ek chhotā ghorā. ne-val kī jīti kī ek jantu

GEN-ETH-LI-A-CAL, *a.* (Gr. *genethic*) pertaining to nativities—*Paidāish ke waqt maqām yā taw se nonsūb*—Jann ke kāl sthān wá prakār ká sambandhi wá vishayak.

GEN-ETH-LI-ATIC, *n.* one who calculates nativities—*Paidāish ke waqt maqām yā taw ká andazā yā hisáb k. w.*—Jannakāl jannasthān wá jannaparakrī ká ganak wá vicārne w. [—*Ek qism kī shurāb*—Ek bhānt kī madirā.

GEN-É-VA, *n.* (Fr. *genève*) a spirit distilled from grain or malt with juniper berries

GEN-I-AL, *a.* (L. *gigno*) causing production, natural, enlivening, gay—*Muwallid yā paidā k. w., tab'í zātí yā khudqí, zinda k. w. tasallí-āne w. yā bashshāsh k. w., khurram yā khush*—Utpādak prasavakāi wá prasūtiwardhak, swabhāvik wá prākri-tik, jilāne w. tejovardhak ānandakar wá manoram, praphullachitta wá ānandi.

GEN-I-AL-LY, *ad.* naturally, cheerfully—*Bī-z-zātihí yā khud-ba-khud, khushí yā khurramí se*—Swabhabnūsar se wá āp-se-āp, ānand wá harsh se. [granthil.

GEN-I-CU-L-ĀT-ED, *a.* (L. *genu*) jointed—*Girah-dār yā jor-dār*—Ganthilā ganthilā wá

GEN-I-CU-L-Ā-TION, *n.* a jointing, knottiness, the act of kneeling—*Girah-dārí, jor-dārí, do-zānū baithnā*—Ganthilāpan, ganthilata, ghanṭon ke bal baithnā.

GEN-I-ÚS, *n.* (L.) peculiar turn of mind, great mental power, a man of great mental power, nature, disposition—*Tab'iat ká taqāzā yā siyāq, fahm idrāk zihn yā za-kāwat, sāhib-i-tab' zahin yā zakí, kho tinat khashlat yā sirat, micāj*—Man kī vīsesh

vritti, dhīśakti buddhīśakti wā buddhisamarthya, guṇī buddhīśaktimān wā dhīśakti-yukt, prakṛiti, swabhāva wā śīl.

GEN'US, *n.* a spirit, *pl.* GEN'I-I—*Bhūṭ<sup>h</sup>, dānaw<sup>h</sup>, asur<sup>h</sup>, daitya<sup>h</sup>.*

GEN'TEEL, *a.* (*L. gens*) polite, elegant, civil, graceful, elegantly dressed—*Khalīq, latīf, khush-akhlaq khush-atwār yā sāhib-i-sulūk, shusta yā zarīf, khush-poshāk yā khush-libās*—Śīṣṭ wā sabhya, chāru wā laṭ, suśīl sādhuviitta wā śīṣṭāchārī, sajlā wā suṇḍar, banā-thaṇī suveś wā suvasan.

GEN'TEELY, *ad.* elegantly, politely—*Lutf yā nazākat se, khulq yā khush-akhlaq se—Chāruṭī wā suṇḍuṭī se, śīṣṭatā sabhyatā wā śīṣṭāchār se.*

GEN'TEEL'NESS, *n.* elegance, politeness—*Nazākat zarāfat lutf yā khūbī, khulq shāistagi shāyastagi yā khush-atwārī*—Sundaratā lāvanya wā chāruṭī, sabhyatā śīṣṭatā su-śīlatī wā sujanatā.

GEN'TL'ITY, *n.* dignity of birth, elegance of behaviour, gracefulness of mien, gentry—*Najābat yā asālat, khush-atwārī tahzīb ahlīyat ahlīyat insāmyat yā insāniyat, khush-wazī, shurafā*—Kulīnatā wā mahākūlatwā, śīṣṭāchāratwā sabhyāchāratwā wā suśīlatī, sujanatā sanjanya wā sādhuviittatwā, kulīnalok.

GEN'TLE-NESS, *n.* dignity of birth, mildness—*Asālat, mulāimat mulāyamat narmī hīm yā gurbat*—Kulīnatā, mridutā komalātī wā samyatī.

GEN'TLY, *ad.* softly, meekly, tenderly—*Mulāimat mulāyamat yā āhīstagi se, narmī yā gurbat se, dard-mandi se*—Mridutāpūvak, dhīmedhīne dhīredhīre wā haule, narmatā vīnay samyatā wā dīnatī se, karuṇā se.

GEN'TRY, *n.* a class of people above the vulgar—*Shurafā, najabā, ruasī*—Kulīnalog wā kulīnalok, kulīnavarg. [kulīnalok wā kulīnalog.]

GEN'TLE-FOLK, *n.* persons above the vulgar—*Najābat, shurafā, ruasī*—Kulīnavarg.

GEN'TLE-MAN, *n.* a man raised above the vulgar by birth education or profession—*Marde-admī, mīyār-admī, ashrāf-zāda*—Bhālāmānus, mahāśay, kulīmajan.

GEN'TLE-MAN-LIKE, GEN'TLE-MAN'LY, *a.* becoming a gentleman, honourable, polite—*Marde-admī yā mīyār-admī sī, shurīf yā hūmat dār, khālīq yā khush-atwār*—Bhālāmānus sī, pūjya wā ādunāyā, sabhyāchārī suśīl wā śīl.

GEN'TLE-MAN-SHIP, *n.* quality of a gentleman—*Marde-admīyat, ashrāf-zādagi*—Bhālāmānī wā bhādmānshat, kulīnatā.

GEN'TLE-WOM-AN, *n.* a woman above the vulgar, a female attendant—*Bhālī-bībī bhālī-admī ashrāf-zāda yā nek-bakht, lavarī*—Bhālāmānī bhādmānī wā kulīn-śrī, dāsi.

GEN'TIAN, *n.* (*L. gentiana*) a plant—*Jantiyānā*—Kūṭ kūtātīkt chirātīkt wā kūṇḍātīktak.

GEN'TILE, *n.* (*L. gens*) a pagan, a heathen; *a.* belonging to pagans or heathens—*Jo ādmī Yahuḍī na ho yā nī but-parast, mushrīk; a. but-parast, but-parastōn ke muta'alliq*—Jo jūn Yihūdī na ho arthāt pratimāpūjak, pratimāsevi, *a. pratimāpūjak, pratimāsevi.* [pūjak.]

GEN'TIL-ISH, *a.* heathenish, pagan—*But-parast, mushrīk*—Devapratimāsevi, pratimā-

GEN'TIL-ISM, *n.* heathenism, paganism—*But-parast, shīrk*—Pratimāpūjā, pratimāsevi.

GEN'TILITIOUS, *a.* peculiar to a people or nation, national, hereditary—*Kisī qaum ke līje khāss, qaumī, auarīsī yā ābāi*—Kisī deś ke logōn ke mīmīṭā vīśesh, deśiyā wā jātyā, paṭampūragat wā paitūk. [pratimāsevi ke sadāsī rahmā.]

GEN'TILIZE, *n.* to live like a heathen—*But-parast ke mānūd rahmā*—Devatāpūjak wā

GEN-U-FLECTION, *n.* (*L. genu, flexio*) the act of bending the knee—*Ghutnā jhūkīnā, mīhṛnā<sup>h</sup>.*

GEN-U-INE, *a.* (*L. genuinus*) free from adulteration, not spurious, real, true—*Asīl khālīs yā gūī-ālūda, aslī, haqīqī, rāst yā sāhib*—Suchhāī wā kharā, akritrim wā akalpit, suchhāī wā vāstavik, thīk satya wā yathārth.

GEN-U-INE-LY, *ad.* without adulteration, truly—*Gūī-ālūdagi se, rāstī yā sīhhat se*—Būā mīlāunī se wā kharāī se, sachāī sachhūṭī wā yathārthatā se.

GEN-U-INE-NESS, *n.* freedom from adulteration, purity, reality, natural state—*Gūī-ālūdagi, pākī yā asālat haqīqat rāstī yā sīhhat, zātī yā aslī hālat*—Kharāī wā chokhāī, swachchhātā wā nirmalatā, satyatā yathārthatā wā sachāī, vāstavikatā akritrimatī wā prakritatwā. [Parajātī.]

GENUS, *n.* (*L.*) a class of beings comprehending many species *pl.* GEN'ER-A—*Jins*—GE-O-CENTRIC, *a.* (*Gr. ge, kenton*) having the earth for its centre—*Jiskā markaz kūr-i-zamīn ho*—Jiskā kendra prithivī ho.

GE'ODE, *n.* (*Gr. ge*) earth-stone—*Mutiya-patthar<sup>h</sup>.*

GE-O-DÉTICAL, *a.* (*Gr. ge, daio*) relating to the art of measuring surfaces—*Sath ki paināish ke muta'alliq, muta'alliq-i-hunar-i-masākat-i-sath*—Prishṭhabhāgamā-panasambandhī.

GE-OG'RA-PHY, *n.* (*Gr. ge, grapho*) a description of the earth, a book containing a description of the earth—*Un-i-jugrāfiya yā haiatū-l-arz, jugrāfiya ki kitāb*—Bhū-golavidyā, bhūgolavidyā ki pustak.

- GE-Ō-RA-PHER**, *n.* one versed in geography — *Jugrāṭiya-dān* — Bhūgolaśāstraṇa wā bhūgolaavidyājña. [— Bhūgolaśāstrayak bhūprishthasambandhi wā bhūgolaśāstriya.]
- GE-O GRĀPH'I-CAL**, *a.* relating to geography — *Jugrāṭiya-mansūb*, *jugrāṭiya ke muta'alliq*
- GE-O GRĀPH'I-CAL-LY**, *ad.* in a geographical manner, according to geography — *Jugrāṭiya ke rū se*, *jugrāṭiya ke mutābiq* — Bhūgolaśāstra ke anusār se, bhūgolaavidyā ki riti se.
- GE-ŌI/O-QY**, *n.* (Gr. *ge, logos*) the science which treats of the structure of the earth — *'Ilm-i-tarkīb-i-dunyā*, *'ilm-i-tarkīb-i-zamīn* — Bhūgarbhavivechananāmakaavidyā, bhūstaravidyā, prithivividyā, bhūstaranirūpaavidyā, kshetirachanaśāstra, bhūkavachasāstra.
- GE-O LŌG'I-CAL**, *a.* relating to geology — *'Ilm-i-tarkīb-i-zamīn ke muta'alliq* — Bhūgarbhavivechananāmakaavidyāsambandhi, bhūgarbhavivechananāmakaavidyāvishayak.
- GE-ŌLO-GIST**, *n.* one versed in geology — *'Ilm-i-tarkīb-i-zamīn-dān*, *aḥl-i-'ilm-i-tarkīb-i-dunyā* — Bhūgarbhavivechananāmakaavidyājña, bhūstaravidyājña, bhūstaranirūpak.
- GE-Ō-MAN-QY**, *n.* (Gr. *ge, manteia*) divination by figures or lines — *Shaklōn aur khatōn se fāl-gō k.* — Kshetroḥ aur rekhaōn se bhavishyatkathan.
- GE-Ō-MAN-QFR**, *n.* a fortune-teller, a diviner — *Nasība-gō, ramnāl* — Maṅgalāmaṅgalādeśi wā śubhāśubhakathak, śakunaparīkshak wā darvājña.
- GE-Ō-MĀNTIC**, *a.* pertaining to geomancy — *Ramnālī yā fāl-gōi ke muta'alliq* — Bhavishyatkathanavishayak, śubhāśubhakathanasambandhi.
- GE-ŌMET-TRY**, *n.* (Gr. *ge, metron*) the science which treats of the dimensions of lines surfaces and solids — *'Ilm-i-handasa, muhandisī*, *'ilm-i-masāhat* — Rekhaṅgani, rekhaṅganitāśāstra, kshetravidyā kshetramiti.
- GE-ŌM'E-TER**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *aḥl-i-handasa*, *'ilm-i-masāhat-dān* — Rekhaṅganitājña, rekhaṅganitāśāstradarśi, kshetravidyājña.
- GE-Ō-MĒ'TRIC**, **GE-Ō MĒ'TRIC-LY**, *a.* pertaining to geometry, according to geometry — *'Ilm-i-handasa se nisbat-dār*, *'ilm-i-masāhat ke mutābiq* — Rekhaṅganitasambandhi, kshetravidyānsūtri. [Inṣār se, rekhaṅgani ke anusār.]
- GE-Ō MĒ'TRIC-LY**, *ad.* according to geometry — *Handasa ke mutābiq* — Kshetravidyā
- GE-ŌM'E-TRICIAN**, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *'ilm-i-masāhat-dān* — Rekhaṅganitāśāstradarśi, kshetravidyājña. [ganit ke anusār karnā.]
- GE-ŌM'E-TRIZE**, *v.* to perform geometrically — *Handasa ke mutābiq koi kām k.* — Rokhā
- GE-Ō-PŌN'ICS**, *n. pl.* (Gr. *ge, ponos*) the art or science of cultivating the earth — *Kisht-kārī kā kunār yā 'ilm* — Krishividyā. [krishivishayak]
- GE-Ō-PŌN'I-CAL**, *a.* relating to agriculture — *Kisht-kārī ke muta'alliq* — Krishisambandhi
- GEORGE**, *n.* a figure of *St. George* worn by knights of the garter, a brown loaf — *Jārj nām ek wālī kī tasvīr jo ek khāss darjē ke bahādūr pahīntē hūn, gandumī rang kā rot* — Jārj nām ek sant wā sādhī kī chhavi jo ek viśesh vaig ke kulīnājn pahīntē haiṅ, bhūri rotī.
- GEOR'GIC**, *a.* (Gr. *ge, ergon*) relating to agriculture; *n.* a rural poem — *Kisht-kārī ke muta'alliq*; *n.* *kisht-kārī ke bāb men gaeṭ gaeṭ yā musnanī* — Krishivishayak wā krishividyāvishayak; *n.* krishividyāvishayakakāvya, krishisambandhikāvya.
- GEOR'GI-UM SĪ'DUS**, *n.* (L.) one of the planets called also Herschel or Uranus — *Ek saigere kā nām hai use Harshal yā Yūrenas bhī kahte haiṅ* — Ek grāh kā nām hai usko Harshal wā Yūrenas bhī kahte haiṅ.
- GERFAL CON**, *jō'ta-ken*, *n.* (Ger. *geier, falke*) a bird of prey — *Shikār karne-wālī chiriṇī, shikārī parand yā tūir* — Bahubhuk pakshi, bahupriyapakshi, jo chiriṇī aurōṅ ko bhakshan kati hai. [gābh yā gābhā<sup>b</sup>, kal<sup>b</sup>, jup<sup>b</sup>.]
- GERM**, *n.* (L. *germen*) a sprout, a shoot, the seed-bud of a plant, origin — *Aṅkhuā<sup>b</sup>*, *GER'MI-NANT*, *a.* sprouting, branching — *Panapne w<sup>b</sup>*, *ankhwanē w. yā kaligāne w<sup>b</sup>*, *dālī phāṅkne w<sup>b</sup>*.
- GER'MI-NATE**, *v.* to sprout, to shoot, to bud — *Aṅkhuānā<sup>b</sup>*, *kansiyānā<sup>b</sup>*, *kaligānā<sup>b</sup>*.
- GER-MI-NĀ'TION**, *n.* act of sprouting, growth — *Aṅkhuānā yā kansiyānā<sup>b</sup>*, *bāṭh yā panapnā<sup>b</sup>*.
- GER'MAN**, *n.* (L. *germanus*) a brother, one nearly related; *a.* related — *Birādūr, qarābatī yā khvosh*; *a.* *rišta-mand* — Bhāī wā bhrātā, sagā kuṭumbī wā gotraj; *a.* sambandhi wā samparkī.
- GER'MAN**, *n.* a native of Germany, the language of the Germans; *a.* relating to the people or language of Germany — *Jarmanī ke mulk kā mutawattin yā aḥl-i-Jarmanī*, *Jarmanī kī zabān*; *a.* *Jarmanī ke logōn yā Jarmanī kī zabān ke muta'alliq* — Jarmanī deś kī jn, Jarmanī deś kī bhāṣā; *a.* Jarmanīdeśajanasambandhi, Jarmanīdeśabhāṣāsambandhi. [bhāṣāsampradiy.]
- GER'MAN-ISM**, *n.* a German idiom — *Jarmanī kī zabān kā muhāwara* — Jarmanīdeśi-
- GER'UND**, *n.* (L. *gerundium*) a kind of verbal noun in Latin grammar — *Lāṭin kī zabān ke masdar kī ek qism* — Lāṭin bhāṣā kā ek kriyāvāchak śabd.
- GEST**, *n.* (L. *gestum*) a deed, a show — *Kēt*, *numāish yā tanāshā* — Kām wā kārya, sawāṅg kautuk wā hlā.

GES'TIO, *a.* legendary, historical — *Aśāna-wār yā rīwāyātī, lawārīkhs yā tārīkhs* — Paurānik, aītibāsik.

GES-TATION, *n.* (L. *gestum*) the act of bearing the young in the womb — *Peṭ meṭ bachcha bar-dārī, hāmīla ā.* — Garbhadhāraṇ, garbhavahan, garbhājībhav.

GES-TO-RY, *a.* that may be carried — *Jo le-jāyā jāy<sup>h</sup>.*

GES-TIC-U-LATE, *v.* (L. *gestum*) to make gestures or motions, to act, to imitate — *Badanī-jumbish k. yā hāth-pair-hilānā, maskharā-pan yā naql-bāzi k., taqlīd yā naql k.* — Hāw-bhāw k. wā aṅgavikshep k., sawāṅg k., anurūp k. anukaraṇ k. wā dekhā-dekhī k.

GES-TIC-U-LATION, *n.* the act of gesticulating, gestures, motions, antic tricks — *Naql-bāzi, adā was' yā hālat, badanī-jumbish, maskharā-pan yā tamaskhur* — Bhāvakarap, hāw-bhāw wā cheshtā, aṅgavikshep wā hastādivikshep, sawāṅg.

GES-TIC-U-LATOR, one who gesticulates — *Badanī-jumbish k. w., hāth pair phenkne w<sup>h</sup>, naql-bāzi k. w., naql k. w., naqqāl* — Aṅgavikshepak, hastādivikshepak, hāw-bhāw k. w., sawāṅg k. w., naṭ.

GES-TIC-U-LATORY, *a.* representing by gestures — *Badanī jumbish se yā hāth pair ke hilāne se zāhir k. w.* — Hāw-bhāw se bhāvakarap se wā aṅgavikshep se prakās k. w.

GES-TURE, *n.* action or posture expressive of sentiment, movement of body; *v.* to accompany with action — *Adā was' yā hālat jis se khayāl zāhir hotā hai, badanī jumbish yā nī hāth pair wāgāyā kā hilānā dolānā; v. naql-bāzi yā badanī-jumbish ke sāth k.* — Cheshtā aṅgahār hāw-bhāw aṅgasthiti wā aṅgavinyās jis se man ki kalpanā jānī jāti hai, aṅgavikshep; *v.* sāṅgavikshep k. wā sahasavikshep k.

GET, *v.* (S. *getan*) to procure, to obtain, to gain, to receive, to acquire, to learn : *p. t.*

GET, *p. p.* GÖR or GÖT-TEN — *Baham pahunchānā, muyassar k., hāsīl k., pānā<sup>h</sup>, pailā k., tahsil k. yā yād k.* — Jutānā wā juhānā, upārjan k., kamānā, hastagat k., arjan k., wā sampadān k., sikhnā.

GET-TER, *n.* one who gets or obtains — *Pāne w.<sup>h</sup>, kamāne w.<sup>h</sup>.*

[lābh, arth.

GETTING, *n.* acquisition, gain, profit — *Tahsil yā husūl, sūd, naṭ* — Upārjan wā kamāī,

GEW-GAW, *n.* (S. *gegaf*) a showy trifle, a toy, a bauble; *a.* showy without value — *Khīlāunā yā khelāunā<sup>h</sup>, kath-puṭlī<sup>h</sup>, gurīyā guravā yā halkā-gahnā<sup>h</sup>; a. bharangī<sup>h</sup>.*

GHOSTLY, gāst'ly, *a.* (S. *gast*) like a ghost, pale, dismal, horrible — *Bhūt sā<sup>h</sup>, zard haul-nāk, muhib yā haibat-nāk* — Bhūtasarūp wā pretasarūp, pilā wā śavasavarn, ghor wā dūrān, bhayānak.

[bhayānakatwa se.

GHOST'FUL-LY, *ad.* frightfully, dreadfully — *Haul-nākī se, khauf-nākī se* — Dārūnatā se,

GHOST'LI-NESS, *n.* frightful aspect, paleness — *Haul-nāk sūrat, zardī khushkī yā be-ravnaqī* — Dārūnarūp wā vikāṭarūp, vivarnatā pilāī wā mukhavaivarpya.

GHOST, gōst, *n.* (S. *gast*) the soul, a spirit — *Rūh, bhūt<sup>h</sup>* — Ātmā, pret paret vetāl wā nīśāchar.

GHOST'LESS, *a.* without spirit or life — *Be-rūh yā be-jān* — Nirātmā wā nirjīv.

[thik.

GHOST'LY, *a.* relating to the soul, spiritual — *Rūhī, rūhānī yā dīnī* — Ātmik, pīramār-

GHOST'LIKE, *a.* withered, ghostly — *Sūkhā murjhāyā yā jhurāyā<sup>h</sup>, bhūt-sā bhayānak yā daravna<sup>h</sup>.*

[vikāṭasarīr, vrihatkāya.

GI'ANT, *n.* (Gr. *gigas*) a man of extraordinary stature — *Mard-i-'azīm-tan* — Vikāṭarūp,

GI'ANT-ESS, *n.* a female of extraordinary stature — *'Aurat-i-'azīm-tan, 'azīm-tan ki 'aurat* — Vrihat sarīr ki strī, rākshasī, vrihatkāya.

[mahān, sthūl wā bhārī.

GI'ANT-LIKE, GI'ANT-LY, *a.* huge, vast, bulky — *'Azīm, kalān, jāsim* — Barā, vrihat wā

GI'ANT-SHIP, *n.* quality or character of a giant — *Dew-sirat* — Vikāṭarūpadharm, rāksha-sadharm.

[vikāṭasarīr, āṭal.

GI-GAN-TE'AN, *a.* like a giant, irresistible — *Qawi-haikal, dew-sā aroḥ<sup>h</sup>* — Vrihatkāya wā

GI-GAN'TIC, *a.* like a giant, very large — *Dew-sā 'ifrit-sirat yā gawi-haikal, nihāyat 'azīm* — Vikāṭarūp wā vikāṭasarīr, bahut barā wā atī-mahān.

[jantū.

GIB, *n.* an old worn out animal — *Būrhā aur nihāyat zu'if jānwar* — Būrhā aur jarjar

GIB'CAT, *n.* a he-cat, an old cat — *Billā yā bīlārā<sup>h</sup>, būrhā billā<sup>h</sup>.*

GIB'BER, *v.* (S. *gabban*) to speak rapidly and inarticulately — *Halbal-halbal k<sup>h</sup>, gal-bal-galbal k<sup>h</sup>, harbarī ke sāth aīsā bolnā ki kuchh samajh na paṛe<sup>h</sup>.*

GIB'BER-ISH, *n.* talk without meaning; *a.* unmeaning, unintelligible — *Be-mā'nī guft-gū, wāhiyāt guft-gū, mumtana'u-l-fahm guft-gū; a. be-mā'nī, mumtana'u-l-fahm* — Anarthakavākya, asambaddhavākya, vrihātkathā, barbarī, *a.* anarthak nirarthak wā asāṅgat, abodhiya arthāt samajh na paṛne ke yogya.

GIB'BET, *n.* (Fr. *gibet*) a gallows; *v.* to hang and expose on a gibbet — *Phānēt kā khambhā yā takkar<sup>h</sup>, phānēt<sup>h</sup>, sūlī<sup>h</sup>; v. phānēt par taṭkā d<sup>h</sup>.*

GIB'BOUS, *a.* (L. *gibbus*) convex, protuberant, swelling, crook-backed — *Qubba-dār yā marg-sina, udhārā huā<sup>h</sup>, phūlā huā<sup>h</sup>, kūz-pusht yā khamīda-pusht* — Kūrmaphishthakār wā adhomukhadunmubhyākār, gumphā huā wā niklā huā, ūṭhā huā wā ūṭhā, kubrā wā kubjā.

GIB-BOS'ITY, GIB'BOUS-NESS, *n.* convexity, protuberance — *Qubba-dārī gumbaz-dārī yā*

*marg-einat, ubhār<sup>n</sup>*—Kūmapriesthākāratwa wā adhomukhadundubhyākāratwa, dhikā wā phulāwat.

**GIBE**, *v.* (*S. gibban*) to sneer, to scoff, to taunt, to deride; *n.* a scoff, a taunt—*Awāza-phenkā, tā'na-zanī k., tā'na mārā, tasakhkhur yā mashhārī k.; n. tā'na, tā'na-zanī tasakhkhur yā ramz-bāzī*—Nāk chaphānā wā nāk sikoṇā, thathā *k. wā angū-thā dekhānā, mihnā pheṭkū, haṭai avajās wā ghriṇā k.; n. mihnā upahās wā thathā, bolī-tholī vyangya wā thearī.*

**GIBER**, *n.* a sneerer, a scoffer—*Ramz bāz yā tā'na-zan, tā'in hassāl yā zāhik*—Nakchaphā wī thearī, thatholīyā wā upahāsak. [se—*Avajānpūrvak, ghriṇā wā ghin se.*]

**GIBIRV-LY**, *ad.* scornfully, contemptuously—*Haqārat se yā mutakabbirānā, karāhiyat*

**GIBLETS**, *n. pl.* (*Fr. gibier*) the parts of a goose which are cut off before it is roasted—*Hans ke wē'azū jinko uske kabāb karne le peshtar kār-dālte haṭī*—Hans ke aṅg jinko uske bhūṇje ke pabulo kār dālte baṭī.

**GIDDY**, *a.* (*S. giddy*) having in the head a sensation of circular motion, whirling, inconstant, heedless; *v.* to make giddy, to render unsteady—*Sar-gardān yā sar-gashtā, dār, be-qarār yā gair sūbī, gūl be-khabar yā be-khud; v. sar-gardān yā sar-gashtā k., be-qarār k.*—Bhraman bhramī wā ghurmarogī, ghūmtā phirtā wā bhāwatī, asthīr chāṇchal anavasthit wā chapal, achet wā asāvadhān; *v. bhramarī wā ghūmarogī k., asthīr anavasthit wā chāṇchal k.*

**GIDDY-IV**, *ad.* inconstantly, carelessly—*Be-qarārī se, garāt se*—Asthiratā chāṇchalatā wā bhramararogagrastatā se, asāvadhānī se

**GIDDY-NESS**, *n.* the state of being giddy—*Durān i-sar, sar-gardānī, be-qarārī, dār, dūnār*—Bhramar, bhramār, vibhram, ghumrī, chāṇdhī, tawar, chāṇdhīyāṭ, asthiratā, lolatā, chāṇchalatā. [achet wā aparīpāmādarī.

**GIDDY-BRINED**, *a.* careless, thoughtless—*Be-khabar, gūl yā be-jkr*—Asāvadhān,

**GIDDY-HEAD**, *n.* one without thought—*Be-khabar yā be-tamīz shāṭh*—Alhār, asāvadhān jan, aparīpāmādarī jan

**GIDDY-HEAD-ED**, *a.* heedless, unsteady—*Be-khabar yā gūl, be-qarār yā be-sabāt*—Achet asāvadhān wā aparīpāmādarī asthīr anavasthit wā chāṇchal.

**GIDDY-FAÇED**, *a.* moving irregularly—*Paṅmagatā chalne w., latpatūtā chalne w., lar-khātūtā chalne w.* [prakār kī grīdhā wā gidh.

**GIEREA GLE**, *n.* (*Ger. geier, L. aquila*) a kind of eagle—*Ek qism kī 'uqāb*—Ek

**GIFT**. See under GIVE.

**GIFT**, *n.* (*Fr. gigue*) any thing whirled round, a light carriage drawn by one horse, a ship's boat, a dart or harpoon—*Koi chiz jo khel men ghumāt jātī hai, garī jise ek ghora khīnchātā hai, jahāz ke sang kī kushī, bhātā yā ballam*—Phirki phirihī wā aur koi vastu jo khel men phurī jātī hai, do pahīye kī helkī garī jisko ek ghora khīnchātā hai, samudī parī naukā ke sāth kī chhotī nāw, barchhā wā sāng.

**GIGANTIC**. See under GIANT.

**GIGGLE**, *v.* (*S. gugal*) to laugh idly, to titter; *n.* a kind of laugh—*Khilkhilānā, hīhīgānā khilkhilānā dānt-khisornā yā dānt-nikilnā; n. khilkhilānā, khilkhilānā.*

**GIGGLER**, *n.* one who giggles, a titterer—*Khilkhilīyā yā khilkhilā-kur haṇsne w., dānt-khisornā w. hīhīgāne w. yā hātū hū k. w.*

**GIGLOT**, *n.* (*S. gūl*) a wanton, a lascivious girl; *a.* giddy, inconstant, wanton—*Yar-bāz 'aurat, shahwat parast yā mashhūr 'aurat; a. be-jkr yā mast, be-qarār, be-hayā yā be-zab*—Pūnchālī wā lālīnī, kāmī wā kāmārakt yuvastri; *a.* anavasthit, asthīr wā chāṇchal, kamuk kāmī wā mīlājā

**GILD**, *v.* (*S. gildan*) to overlay with gold, to adorn with lustre, to brighten, to illuminate; *p. t. and p. p.* **GILDED** or **GILT**—*Sone kī mīlammā k., āraṣṭā k., rauskan k., mīlammār k.*—Sunahī k., sone kī pānī dhārā wā sone ke patra se maṇṇhā, bhūshīt k., chamkānā, jhalkānā wā ujānā.

**GILDER**, *n.* one who gilds—*Tilā-kār mīlammā-sāz yā koṭ-gar*—Sunahī kām k. w., sone kī pānī dhārā w., sone ke patra se maṇṇhne w.

**GILDS**, *n.* the art of overlaying with gold, gold laid on the surface for ornament—*Tilā-kārī koṭ-garī yā sar-nigārī, sone kī pānī*—Swarnamāṇḍan wā swarnarāṇjan, jo sonā upar maṇṇhā jātā hai.

**GILT**, *a.* gold laid on the surface—*Jo sonā upar maṇṇhā jayā yā lagāyā jātā hai.*

**GILL**, *n.* (*L. gulo*) the organ of respiration in fishes, the flap below the head of a fowl, the flesh under the chin—*Galpharā kunīphālā yā kanatī, chīrīyā kī chonch ke niche kī tūktā māns tolā yā lothra, thudī yā thorhī ke niche kī māns.*

**GILL**, *n.* (*Jo. gil*) a fissure in a hill—*Pahār kī darāz.*

**GILL**, *n.* the fourth part of a pint, ground-ivy, malt liquor medicated with ground-ivy, a wanton girl—*Raqīq shai kī ek nāp jo adh-pāre ke qarīb hotī hai, ek qism kī bel, ek qism kī bel ko dāl-kar banī hūī sharāb, be-zab be-hayā yā shahwat-parast 'aurat*—Dravadravya kī ek parimāṇ jo prāyah ādh-pāre ke tulīyā hotā hai, ek prakār kī lātā, ek prakār kī lātā ko dākar banī hūī madirā, pūnchālī wā lālīnī.



- GIL/SOUSE**, *n.* a house where gill is sold—*Ek ghar jahān ek gill ki bel ki dāl kar bant hui sharāb biktī hui*—*Ek ghar jalūn ek prakār ki latā ko dālkar bani hui*
- GIL/LY-FLOW-ER**, *n.* (Fr. *girafée*) a flower—*Ek phūl<sup>h</sup>*. [madirā biktī hai.]
- GIM/CRACK**, *n.* a trivial mechanism—*Ek kulkā khikānā<sup>h</sup>, ek kulkā banāwat<sup>h</sup>*.
- GIM/LET**, **GIM/LET**, *n.* (Fr. *giblet*) a borer with a screw at the point—*Barnā yā barānī<sup>h</sup>*.
- GIM/MAL**, *n.* device or machinery—*Koi hikmat yā kal<sup>h</sup>*—*Koi upāy kalpanā wā yantra*.
- GIMP**, *n.* a kind of silk lace—*Rashmī dāman kor goṭ yā kanāra*—*Patī ki goṭ wā kor*.
- GIN**, *n.* (engine) a trap, a snare; *v.* to catch in a trap—*Phandā<sup>h</sup>, phānd<sup>h</sup> yā jāl<sup>h</sup>*; *v. phande meṭh pakaynā phānsānā yā phānsānā<sup>h</sup>*. [kār ki chuāi hui madirā.]
- GIN**, *n.* (Fr. *genièvre*) a distilled spirit—*Ek gium kī sharāb*, *chuāi hui sharāb*—*Ek pra-ḡin/GER*, *n.* (L. *gingiber*) a plant or root of a hot spicy quality—*Ad ulī yā adrat<sup>h</sup>*.
- GIN/GER-BREAD**, *n.* a sweet cake—*Sonthorā yā sonthaurā<sup>h</sup>*.
- GIN/GER-LE**, *ad.* cautiously, nicely—*Hosh-yārī yā khabar-dāri se, naṣāat se*—*Sāva-dhānī se, sundar rūp se*.
- GIN/GI-VAL**, *a.* (L. *gingiva*) belonging to the gums—*Matāre se nisbat-dār*—*Danti-*
- GIN/GLE**, *v.* (Ger. *klängen*) to emit or cause a sharp tinkling noise; *n.* a sharp tinkling noise—*Jhanjhanā<sup>h</sup>, khar-khānā<sup>h</sup>, thankānā<sup>h</sup>, jhanjhanā<sup>h</sup>, jhanjhanā<sup>h</sup>, than-  
thanānā<sup>h</sup>, tantanānā<sup>h</sup>; n. jhan, hanāhat<sup>h</sup>, khar-kharāhat<sup>h</sup>, jhankā<sup>h</sup>, thankār<sup>h</sup>, tan-  
kār<sup>h</sup>, thanthanāhat<sup>h</sup>, tantanāhat<sup>h</sup>*. [Dwārasandhi wā chul ke sadīā.]
- GIN/GLY-MOID**, *n.* (Gr. *ginglomos, eidos*) resembling a hinge—*Qubze yā qulābē sā-*
- GIP/SY**, *n.* (Egyptian) one of a race of vagabonds supposed to have come originally from India, a name of slight reproach to a woman a denoting the language of the gipsies, denoting any jargon—*Un khāna-ba-doshon kī ek shakhs jo gīyis meṭh ātā hai kī awrāt meṭh Hind se gaye the, natnī<sup>h</sup>*. *a. khāna-ba-doshon kī zabān zāhir k. w.*, *koī kachchī-bolī yā kath-bhākhā zāhir k. w.*—*Un phīante logon kī jan jo atkal meṭh ātī hai kī ādī meṭh Bhāratavarish se gaye the, natnī wā chupāl; a. phiranton kī bhāshā prakās k. w.*, *koī asambaddhabhāshā wā murtibhāshā prakās k. w.*
- GIP/SY-ISM**, *n.* the state of a gipsy—*Nat kī hālāt*—*Nat kī dast, natāitī*.
- GIRD**, *n.* (S. *gyrd*) a twitch, a pang; *v.* to break a scornful jest, to gibe, to ~~gibe~~—*Jhatk chītak yā maroṭ<sup>h</sup>, pīr yā sunkath<sup>h</sup>*; *v. tānā zānī k.*, *āwīz-pheknā, mānā-mānā<sup>h</sup>*—*v. Thātthā k.*, *hānsī wā upahās k.*, *thesrā k.*, *ṭasrā k.*, *bolī-tholī k.*, *wā nāk chaphānā*.
- GIRD/ER**, *n.* a satirist—*Hajo-go, hajo-gar, hajo-narīs*—*Doshopahāsak, durāchāropahāsi*.
- GIRD**, *v.* (S. *gyrdan*) to bind round, to invest, to dress to encompass: *p. t.* and *p. p.*
- GIRD/ED** or **GIRT**—*Lapēnā yā lapē-bāndhnā<sup>h</sup>, chhenk-lenā yā gherā<sup>h</sup>, pahīnānā yā pahīrānā<sup>h</sup>, gher-lenā<sup>h</sup>*.
- GIRD/ER**, *n.* the principal timber in a floor—*Shaktīr*—*Bārī dharan*.
- GIRD/ING**, *n.* a covering—*Uparnā yā ghat-top<sup>h</sup>, uhār yā ohār<sup>h</sup>*.
- GIR/DLE**, *n.* a band, a belt, inclosure, the zodiac; *v.* to bind as with a girdle, to inclose—*Kamar-band miyān-band, ikatā, mīntaguli-l-burīq<sup>h</sup>*; *v. goyā kamar-band se bāndhnā, gherā<sup>h</sup>*—*Patukā wā patkā, mekhalā katubandhanī wā kardhanī, gherā maṇḍal valay wā pariveshtan, rāsichakra; v. mānon patukā wā mekhalā se bāndhnā, gher lenā wā pariveshtan k.* [wā kardhanī bandhe w.]
- GIRD/ER**, *n.* a maker of girdles—*Kamar-band-sāz*—*Mekhlākār, kaṭisūtakārī, patukā*
- GIRT**, *n.* a circular bandage, compass—*Pat<sup>h</sup>, gherā<sup>h</sup>*.
- GIRTH**, *n.* a band by which a saddle is fixed on a horse, compass; *v.* to bind with a girth—*Taṅg pushtāṅg zer-taṅg yā bul taṅg, gherā<sup>h</sup>*; *v. taṅg se bāndhnā*—*Peṭī, valay wā maṇḍal; v. peṭī se kasnā wā bāndhnā*.
- GIRL**, *n.* (L. *gerula*) a female child, a young woman—*Chhokri<sup>h</sup>, larkī<sup>h</sup>*.
- GIR/NOOD**, *n.* the state of a girl—*Larkī kī hālāt, kuṭīr pan<sup>h</sup>*—*Kanī dīwa, kumārītwa*.
- GIR/ISH**, *a.* suiting a girl, youthful—*Kanīcāna, jawān*—*Kanyādyogya wā kumārī-jyogya, yuvā wā tarun*.
- GIT/TEEN**. See CITHERN.
- GIVE**, *v.* (S. *gīvan*) to bestow, to confer, to yield, to grant, to allow, to utter—*Bakhshā, ināyat k.*, *tark yā hawālā k.*, *ijāzat d.*, *purwānāy d. yā rawā-rukhnā, kahnā<sup>h</sup>*—*De-dīnā, denā, chhoṭnā wā saṅgnā, anumati d.*, *anujñā d.*, *bolnā*.
- GIFT**, *n.* a thing given, the act of giving, an offering, a bribe, power, faculty; *v.* to endow with any power or faculty—*Nazr inām yā bakhshish, ināyat dād-dīsh atā yā marhamat, niyāz yā qurbān, rishwat, quwat yā quzwat, qudrat yā tāqat; v. qudrat-mund k. yā tāqat d.*—*Dattavastu, dān wā pradān, bālī wāran wā nichhāwar, ghūs wā akor, saktī, guṇ; v. guṇ k.*, *guṇ wā saktī se sampanna k.*
- GIFT/ED**, *a.* endowed with eminent powers—*Qudrat-mand yā sāhib-i-maqdūr*—*Ishṭa-guṇpavīshī, ishṭaguṇasampanna, guṇī*.
- GIFT/ED-NESS**, *n.* the state of being gifted—*Qudrat-mandī, sāhib-i-maqdūrī, sāhib-i-ausāfī*—*Ishṭaguṇpavīshītatā, ishṭaguṇasampannatā*. [dāyī wā dewniyā.]
- GIV/ER**, *n.* one who gives, a donor—*Bakhshanda, dihanda*—*Dātā wā deue w.*, *dīyāk wā*

GI'VING, *n.* the act of bestowing — *Dād-dihish* — *Dān wā pradān*.

GIVES. See GIVE.

GIZ'ZARD, *n.* (Fr. *gésier*) the strong musculous stomach of a fowl — *Murg waqaire ká polá yá anaurani pēt* — *Kukkutādi ká antarjathar wā udar*.

GLÁ'BROUS, *a.* (L. *glaber*) smooth — *Chiknā<sup>h</sup>*. [natushār h., thāndh se jam jind.

GLÁ'CI-ATE, *v.* (L. *glacies*) to turn into ice — *Yakh k., sardi se munjamid h.* — *Sagha-*

GLÁ'CI-AL, *a.* icy, consisting of ice, frozen — *Yakh-dār, yakh-āmez, sardi se munjamid yá yakh-banta* — *Saghanatushārārup, saghanatushāramay, thāndh se thakkā wā jamā hua*. [jamāw, saghanatushār h.

GLÁ'CI-ATION, *n.* the act of turning into ice — *Yakh-bastagi, yakh ká h.* — *Thāndhak se*

GLÁ'CI-ER, *n.* a field or mass of ice — *Āmbār-i-yakh, yakh-āmbār* — *Saghanatushārāvi-ti-mārāsī, saghanatushārāpunj*.

GLÁ'CI-OUS, *a.* icy, resembling ice — *Yakh-dār yá pur-yakh, yakh-sā* — *Saghanatushā-rā-rūp wā saghanatushāramay, saghanatushārasadriā*. [or ká dhāl.

GLÁ'QIS, *n.* (Fr.) a sloping bank — *Pushla, gal'a ká bāhri tarof ká dhāl* — *Kot ki bahri*

GLĀD, *a.* (S. *glad*) cheerful, pleased, gay, bright; *v.* to make glad, to exhilarate — *Khurram, masrūr yā shād, khush yā khush-tab, bharkitā<sup>h</sup>*; *v. khush k., mahzūz yā masrūr k.* — *Praphullachitta, prasanna, ānandī ānandit tushť āhlādit wā rasik, chat-kilā*; *v. tushť k., prasanna praphullachitta wā āhlādit k.*

GLĀD'DEN, *v.* to make glad, to delight — *Khush k., masrūr yā mahzūz k.* — *Tushť wā āhlādit k., ānandit wā prasanna k.*

GLĀD'DER, *n.* one that makes glad — *Khush k. w., furhat-bakhsh* — *Tushťkar, ānandak, ānandakāri, sukhad*. [wā āhlādapūrvak.

GLĀD'LY, *ad.* with gladness, joyfully — *Khushi se, bā-khushi* — *Ānand se, harshapūrvak*

GLĀD'NESS, *n.* joy, cheerfulness, exhilaration — *Khushi, khurram, shād-māni masrūr masarrat yā furhat* — *Ānand, harsh, ullās hulās āmod āhlād wā chittaprasannatā*.

GLĀD'SOME, *a.* pleased, gay, causing joy — *Khush masrūr khurram yā khush-tab, masarrat-bakhsh* — *Praphullachitta wā chittaprasanna, āhlādit wā pulakit, ānanda-janak wā tushťkar*. [wā āhlād se.

GLĀD'SOME-LY, *ad.* with joy, with delight — *Khushi se, masarrat se* — *Ānand se, hārsh*

GLĀD'SOME-NESS, *n.* joy, delight — *Khurrami yā shād-māni, masrūr yā masarrat* — *Ānand wā āmod, hulās wā hārsh*. [bich ki khuli hui jagah<sup>h</sup>.

GLĀDE, *n.* (L. *glad*) an opening in a wood — *Jangal men khuli hui jagah<sup>h</sup>, peron ke*

GLĀD'I-ATOR, *n.* (L. *gladius*) a sword-player, a prize-fighter — *Shamsher-bāz, shamsher-zan yā saiyāf* — *Asikrīrak wā āsik, talwariyā malla wā māl*.

GLĀD-I-A-TŌRI-AL, *a.* relating to prize-fighters — *Shamsher-bāz se nisbat-dār, saiyāf ke muta'alliq* — *Asikrīrakasambandhi, āsikavishayak*.

GLĀD-I-A-TO-RY, *a.* belonging to prize fighters — *Shamsher-bāz yā shamsher-zan se nisbat-dār, saiyāf ke muta'alliq* — *Asikrīrakasambandhi, āsikavishayak*.

GLĀIR, *n.* (S. *glare*) the white of an egg, any viscous transparent substance — *Ānde ke bhitar ká dūdh yā ras<sup>h</sup>, kōi las-dār aur shaffāf shai* — *Ānde ke bhitar ká sukla ras, kōi chipchipi aur piradarsak vastu*.

GLĀ'IR-E-OUS, *a.* consisting of viscous transparent matter — *Las-dār aur shaffāf shai āmez* — *Āndasuklarasagun, chipchipi aur piradarsak vastu ká banā hua*.

GLĀN'CE, *n.* (Ger. *glanz*) a sudden shoot of light, a darting of the eye, a quick view; *v.* to dart a sudden ray of light, to look with a rapid cast of the eye, to fly off obliquely, to hint — *Jhalak<sup>h</sup>, nazar, jald nigāh*; *v. jhalaknā<sup>h</sup>, jhatpat nazar k., chhitaknā yā chhataknā<sup>h</sup>, ramz k. yā āwāza-pheknā* — *Chamak wā dyutipāt, nayanapāt avalokan katāksha netrakatāksha wā drishtivāy, ishaddarśan wā ishaddrishtī*; *v. chamaknā, drishtipāt k., drishtivān-dālnā wā netrakatāksha k., tīrechhā jānā, saiket men batānā sain k. wā suchanā k.* [wa bhartsanā.

GLĀN'QING, *n.* censure by oblique hints — *Kināye se malāmat* — *Saiket dwārā nindā*

GLĀN'QING-LY, *ad.* by glancing, transiently — *Chhitak-kar yā chhatak-kur<sup>h</sup>, nā-pāc-dāri se* — *Tīrechhā jākar wā phisalkar, achirasthāyi rūp se wā kshapik bhāw se*.

GLĀND, *n.* (L. *glans*) an organ formed by the convolution of a number of vessels — *Gilti<sup>h</sup>, gultih<sup>h</sup>, gultih<sup>h</sup>, anṇauri<sup>h</sup>, kauri<sup>h</sup>*.

GLĀN'DU-LAR, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih se nisbat-dār, gultih yā kauri se mansub* — *Giltisambandhi, gultivishayak, gultisambandhi, kauri kā*.

GLĀN'DULE, *n.* a small gland — *Chhoti gilti<sup>h</sup>, chhoti gultih<sup>h</sup>, chhoti gultih yā kauri<sup>h</sup>*.

GLĀN'DU-LOŚ-TY, *n.* a collection of glands — *Giltiyon gulthiyon yā gulthiyon ká batōr<sup>h</sup>*.

GLĀN'DU-LOUS, *a.* pertaining to the glands — *Gilti ke muta'alliq, gultih yā kauri se nisbat-dār, gultih se mansub* — *Giltisambandhi, gultivishayak, gultisambandhi*.

GLĀN'DERS, *n.* a contagious disease in horses — *Ghoron ki bimāri jismen nathnon se bad-rutbat nikaltī hai* — *Ghoron ká rog jismen nathnon se durg-adhamal nikaltī hai*.

GLĀN'DERED, *a.* having glanders — *Kanār-dār* — *Nathnon ká rogi*. [Supārī phalne w.

GLĀN'DIF'ER-OUS, *a.* (L. *glans, foro*) bearing acorns or mast — *Jawz phalne w.*

GLARE, v. (D. *glareo*) to shine with a dazzling light; n. a bright dazzling light—*Jhaljhalānā<sup>b</sup>, nihāyat kari roshni se chamaknā; v. jhaljhalānā<sup>b</sup>, shwā<sup>a</sup>, tāshish, tapish, nihāyat kari roshni*—Bare kare tej se chamaknā, aise tej se chamaknā ki ānkh wa thahrai; n. barā karā tej, ujwaladyuti, prakharadyuti, drishhtisantūpakadyuti. [Suspaast sarvaprakāś wā suprakāś, shlithā wā nirājjo.

GLAR'ING, a. notorious, barefaced—*Zāhir yā makhār, fāsh be-hayā yā barā shurī*—GLAR'ING-LY, ad. notoriously, evidently—*Zāhīran, sarīhan*—Suprakāś rūp se, spashṭa-

GLARE. See GLAIR. [rūp se wā khulikhulā.

GLASS, n. (S. *glāsa*) a hard brittle transparent substance, a glass vessel, a mirror, a telescope; a. made of glass; v. to cover with glass—*Shisha, shishe kā piyāla yā pyāla, āinā, dūr-bīn; a. zujāti, shishe-kā; v. shisha jarnā*—Kāñch wā kāch, kāchabhājan wā kāchapatra, darpan wā ādarś, dūrādarśakayantra wā dūrādarśanayantra; a. kachamay kachanirmit wā kāñch kā; v. kāñch jarnā, kachānwit k.

GLASS'ER, a. made of glass, like glass—*Zujāti yā shishe kā, shishe ke mānind*—Kāchamay kachanirmit wā kāñch kā, kachopam wā kāñch ke sadris. [chiknā.

GLASS'INESS, n. smoothness like glass—*Shishe ke mānind chiknā*—Kāñch ke sadris

GLAZE, v. to furnish or cover with glass, to incrust with a vitreous substance, to overlay with something smooth and shining—*Shisha jarnā, shisha marhā, rangān k., muktā k. yā luk-phernā*—Kāñch jarnā, kāñch marhā, kalup k.

GLAZ'EN, a. resembling glass—*Shishe ke mānind*—Kachopam, kāñch ke sadris.

GLAZ'IER, n. one who glazes windows—*Darvāzōn yā khichiyōn meñ shisha jagne w.*—Kāchabandhak, khichiyōn meñ kāñch jagne w.

GLAZ'ING, n. vitreous substance—*Shishe si shai*—Kāñch si vastu. [kāñch banāne w.

GLASS'BLOW-ER, n. one who fashions glass—*Shisha-gur, shisha-sāz*—Kāchadhamak,

GLASS'FUL, n. as much as a glass holds—*Piyāla bhar, pyāla dhar*—Kāchapatrabhar, kachapatrapuran.

GLASS'FURN-ACE, n. a furnace for making glass—*Kāñch banāne kī bhāttī<sup>b</sup>.*

GLASS'GAZ-ING, a. finical, conceited, vain—*Khuskush, poshak, khud-rūp yā khud bāt, mag-rūr yā sāfa*—Chhailā wā chhail-chikanīyā, dāmbhik dūmbhī wā shai-kāri, chhululhā wā chhululhā.

GLASS'GRIND-ER, n. one who polishes glass—*Shisha sāf-k. w., shishe ko ghis-kar sāf-k. w.*

—Kāchaparishkarak, kachatejaskari, kāñch ke ujwal kārme kā vyavasthī.

GLASS'HOUSE, n. a house where glass is made—*Shisha-o-āina nagaira banāne kā ghar, shisha-khāna*—Kachanirmāṇāśālī, kachāśālā, kach banāne kā ghar.

GLASS'LIKE, a. resembling glass clear—*Shishe ke mānind, sāf*—Kachopam wā kāñch ke sadris, swachebha wā vimal. [kachavyavasthī.

GLASS'MAN, n. one who sells glass—*Shisha-farosh*—Kachavikretā, kachadravyavikrayī,

GLASS'METAL, n. glass in fusion—*Gālā huā shisha*—Dravībhūt-kāch, gall hui kāñch.

GLASS'WORK, n. a manufactory of glass—*Shishe kā kār-khāna*—Kachanirmāṇāśālā, kachadravyanirmāṇāgār, kāñch banāne kā sthān. [kāñch itā hai<sup>b</sup>, chūk<sup>b</sup>.

GLASS'WORT, n. a plant used in making glass—*Ek paundhā yā per jo kāñch banāne ke*

GLAU-COMA, n. (Gr.) a disease in the eye—*Ānkh kī ek bimāri*—Ānkh kī ek rug.

GLAUCOUS, a. (Gr. *glaukos*) of a sea-green colour—*Samundar sā sabz, halkā-sabz-rangā*—Samudravarna, samudra kā sī harī.

GLAIVE, GLAIVE, n. (L. *gladius*) a broad sword, a falchion, a lance—*Ek qism kī chaurī talwār, tegā, thālā<sup>b</sup>*—Kripān wā asi, unā wā kharg, barchhā wā barchhī.

GLAYMORE. See CLAYMORE.

GLAZE. See under GLASS.

GLEAM, n. (S.) a shoot of light, a ray, brightness; v. to shine suddenly, to flash—*Jhalak<sup>b</sup>, partau yā parto, roshni yā tāb; v. lunknā kaniidhnā yā ek-ek chamak-nā<sup>b</sup>, lapaknā bhabhaknā yā chamchamānā<sup>b</sup>*—Lapak chamak akasmāddipti wā akasmātephuran, kirān, tej wā prabhā.

GLEAM'ING, n. a sudden shoot of light—*Jhalak yā ek-ek chamak<sup>b</sup>, lapak<sup>b</sup>*. [ktā<sup>b</sup>.

GLEAM'y, a. flashing, darting light—*Lapakā huā<sup>b</sup>, chamkilā chamchamātā yā jhala*—

GLEAN, v. (Fr. *glaner*) to gather after reapers, to gather what is thinly scattered; n. a collection made by gleaning—*Khosha-chini k., chunnā<sup>b</sup>; n. khosha-chint se jo jam ho*—Lawan ke piche jo khet men chhitrayā parā ho usko binā, binmā; n. lawan ke piche jo kucch anna khet meñ chhitrayā parā ho uske binne se jo baturai.

GLEAN'ER, n. one who gleans—*Khosha-chin, chunne w<sup>b</sup>*.—Lawan ke piche anna binne w., binne w. [piche anna kī binā, jo anna lawan ke piche binā jātā hai.

GLEAN'ING, n. act of gleaning, thing gleaned—*Khosha-chini, chunt hui chiz*—Lawan ke

GLEBE, n. (L. *gleba*) turf, soil, ground, land belonging to a parish church or benefice—*Chaprá<sup>b</sup>, mitti<sup>b</sup>, zamin, girje ke must'alliq zamin yā nazr-i-aimma*—Chaktā wā chakattā, mrittikā, bhūmi, dharmādhyāpakabhūmi wā dharmādhyāpakakshetra.

GLEBY, a. turfy, cloddy—*Chapre-dār yā pur-chaprá, dhelon se bharā huā<sup>b</sup>*—Chaprámay chaktāmay wā chakattāmay, dhelāmay wā loshtāmay.

- GLĒDR**, *n.* (S. *glida*) a kind of hawk—*Ek qism ká báz*—*Syen wá ghátipakshi ki ek jati*.
- GLĒE**, *n.* (S. *gleo*) joy, merriment, gaiety, a sort of song or catch sung in parts—*Khushí, khurramí, chukut yá chohal<sup>h</sup>, khayál*—*Anand wá áhlád, harsí, pramod ulás wá hulás, rangras chahálpahál wá utsav, tappá*.
- GLĒE'FUL**, *a.* gay, merry, cheerful—*Khush yá khush-tab<sup>h</sup>, khurram, bashghásh yá shád-man*—*Anandí wá pramodí, praphulláchitta, áhládit pulakit wá harshit*.
- GLĒE'SOME**, *a.* full of merriment, joyous—*Khurram yá khush, bushghásh*—*Praphulla-chitta, ánandí harsht wá áhládit*.
- GLĒEN**, *v.* (Gr. *glenos* *t*) to shine—*Chamakná<sup>h</sup>, uylá honá<sup>h</sup>, jhalakná<sup>h</sup>*.
- GLĒET**, *n.* (S. *glidan*) a thin matter running from a sore; *v.* to ooze, to run slowly—*Ghaw se jo panchkú chhúttá hai<sup>h</sup>; v. rasná yá jharná<sup>h</sup>, dhire dhire bahná<sup>h</sup>*.
- GLĒET'y**, *a.* thin, limpid—*Patlá<sup>h</sup>, shaffaf yá musaffí*—*Drava, nirmal wá swachchha*.
- GLĒN**, *n.* (S.) a valley, a dale—*Daru, do pahár ke bich kí zamin*—*Darí wá daribhúmi*.
- GLEW**. See **GLUE**. [*do parvat ke bich kí bhúmi*].
- GLIB**, *a.* (L. *glaber* *t*) smooth, voluble; *v.* to make smooth, to castrate—*Chikná yá khaláhá<sup>h</sup>, zabán-daráz yá zabán-chálák; v. chikná<sup>h</sup>, khasí ákhta akhta yá be-kháya k.*—*Chikkan philsahí bichhláhá wá pichláhá, liblibí batchal wá vákehapal; v. chikkan k, bin áur kí k. wá ándakosh kát-dánu*.
- GLĒLY**, *ad.* smoothly, volubly—*Chiknáhat yá philsáhat se<sup>h</sup>, zabán-darází yá zabán-chálákí se*—*Snigdhata<sup>h</sup> khaláhat pichláhat wá bichhláhat se, batchalí wá vakchápala<sup>h</sup> se.* [*chálákí*—*Snigdhata<sup>h</sup>, batchalí liblibáhat wá rákechápalya*].
- GLĒ'NESS**, *n.* smoothness, volubility—*Chiknáhat yá chikná<sup>h</sup>, zabán-darází yá zabán-*
- GLĒDE**, *v.* (S. *glidan*) to flow gently, to move swiftly and smoothly; *n.* the act of moving swiftly and smoothly—*Nirmi se bahná, test se guzarná; n. sarsaráhat yá sarrará<sup>h</sup>*—*Dhime bahná, sarsarákar jáná*.
- GLĒDER**, *n.* one that glides—*Sarsarákar jáne w<sup>h</sup>*.
- GLĒIM'ER**, *n.* (Ger. *glimmen*) to shine faintly; *n.* a feeble light, a mineral—*Jhilmiláná<sup>h</sup>, jagmagáná<sup>h</sup>, timtimáná<sup>h</sup>; n. jhilmiláhat jagmagáhat yá timimáhat<sup>h</sup>, dhát<sup>h</sup>.* [*chhánw<sup>h</sup>*].
- GLĒIM'ER-ING**, *n.* faint or imperfect view—*Timtimáhat<sup>h</sup>, jhilmiláhat<sup>h</sup>, jagmagáhat<sup>h</sup>*.
- GLĒIMSE**, *n.* faint light, a flash of light, a short transitory view, short fleeting enjoyment; *v.* to appear by glimpses—*Jhilmiláhat<sup>h</sup>, lapak<sup>h</sup>, níháyat halkí nazar, thori der ká nuzá; v. tintimáná<sup>h</sup>, jagmagáná<sup>h</sup>, jhilmiláná<sup>h</sup>*—*Timtimáhat wá jagmagáhat, jhalak chamchamáhat wá kshayáprabhá, ishaddarsán wá ishaddrishti, thori ber ká bhog.* [*damakná jhalakná lahakná yá chamchamáná<sup>h</sup>*].
- GLĒISTEN**, *glís'n*, *v.* (S. *glisina*) to shine, to sparkle with light—*Chamakná<sup>h</sup>*.
- GLĒISTEN**, *v.* to shine, to be bright, *v.* lustre—*Chamakná<sup>h</sup>, darakhshání yá voshan h.; n. roshni*—*Chamchamáná, prakáśmán wá kántimán b.; n. dyuti, dipti wá kánti, prabhá wá pratap*.
- GLĒITTER**, *v.* (S. *glitnan*) to shine, to sparkle, to gleam; *n.* lustre, splendour—*Chamakná<sup>h</sup>, chamchamáná damakná yá lahakná<sup>h</sup>, jhalakná<sup>h</sup>; n. táb, darakhshání tajallí yá rannag*—*n. Dyuti dipti wá kánti, prabhá wá pratap*.
- GLĒITER-ING**, *n.* lustre, gleam—*Táb yá darakhshání, jhalak<sup>h</sup>*—*Dyuti dipti wá kánti, charnak wá damak*.
- GLĒOAT**, *v.* (Sw. *glutta*) to stare with eagerness or desire—*Bare zauq yá khwáhish se takatí lagáná*—*Bari abhilásh wá cháh se táktatí bándhkar dekhíná*.
- GLĒOBE**, *n.* (L. *globus*) a round body, a ball, a sphere, the earth; *v.* to gather round—*Mudawwar shai, golá<sup>h</sup>, kura, jahán; v. golíyáná<sup>h</sup>, gole ná banáná<sup>h</sup>*—*Vartul wá chakra, gol, maṇḍal, bhūgol wá bhūmaṇḍal.* [*vartulákar*].
- GLĒ-BOSE'**. **GLĒ'BOUS**, *a.* round, spherical—*Mudawwar, kurai*—*Gol, maṇḍalákar wá*
- GLĒ-BOS'ITY**, *n.* roundness, sphericity—*Mudawwarí, golá<sup>h</sup>*—*Golatwa, maṇḍalákaratwa wá maṇḍalatwa*.
- GLĒ'BLE**, *n.* a small round particle or body—*Ravá<sup>h</sup>, gol dána*—*Chhotí goli, vindu*.
- GLĒB'ULAR**, *a.* in the form of a sphere, round—*Kurai, mudawwar*—*Golákar wá maṇḍalákar, gol.* [*maṇḍalákar*].
- GLĒB'ULOUS**, *a.* in the form of a small sphere—*Chhote kure kí sūrat, kurai*—*Golákar*.
- GLĒ'BY**, *a.* round, orbicular—*Mudawwar, kurai yá mustadír*—*Maṇḍalákar, gol golákar wá chakrákar.* [*banáná<sup>h</sup>, gol bándhná<sup>h</sup>*].
- GLĒM'ER-ATE**, *v.* (L. *glomus*) to gather into a ball or sphere—*Ekattíhe kar-ke gol*
- GLĒM'ER-ATION**, *n.* act of forming into a ball—*Gol k<sup>h</sup>, golá bándhná<sup>h</sup>*.
- GLĒ'OM**, *n.* (S. *glomung*) partial darkness, obscurity, melancholy, sullenness; *v.* to be dark, to be melancholy, to look dismally—*Tárikí, tiragi, malál mulálat yá rang, wá-khushí yá barhamí; v. tárik h, malál yá ranjida h., tárik yá haul-nák dekh-porná*—*Dhūmílí wá dhūndh, ándherá wá andhíyárá, udási wá udásinatá, aprasannatá wá antahkrodh; v. ándherá h., udás h., ándherá ghanghor wá dáruip dekh parná*.

GLÖÖK'Y, *a.* obscure, dismal, melancholy — *Tārīk, tira, dil-gir yā malāl* — *Āndherā, dhunāl, udās.* [— *Dhunālī se, ghor rūp se, udāsī se.*

GLÖÖM'LY, *ad.* dimly, dimly, sullenly — *Tārīkī se, tiragī se, malāl malālāt yā ranj se*  
GLÖÖM'LYNESS, *n.* obscurity, melancholy — *Tārīkī tiragī yā zubnat, malālāt malāl kufiat yā ranj* — *Āndherā wā dhunālī, udāsī vishād wā niranandatā.*

GLÖÖRY, *n.* (1. *gloria*) praise, honour, renown, splendour; *v.* to boast, to exult — *Hamd ta'rif takhāt tasbīh tahmīd yā sitāish, 'aamat fakhr yā hurmat, nām-wārī nām-dārī yā shukrat, jalāl raunaq yā nūr; v. nāzān h. fakh. k. nāz-k. yā zu'm-k., khush khurram yā masrūr h.* — *Prasānsā wā stuti, mām samīn'ān wā pūjā, kirtī yās nām sukhayātī kirtan wā mahimā, pratāp wā tej; v. garv wā ghamānd k., bulasnā pulaknā wā barā ānand k.*

GLÖÖRI'Y, *v.* to make glorious, to praise, to extol, to honour, to exalt to glory — *'Āzīm yā jamāl k., hamd yā ta'rif k., sitāish k., ta'zīm o-takrīm k., sar-jarāz k., jalāl k., mā'azzaz k. yā bihišt meñ dākhil k.* — *Utkrīshī yāsawī wā pratāpī k., prasānsā kirtan wā dhanyavād k., stuti k., mām k. samīn'ān k. pūjya k. wā maryādāwān k., paramapad ko pahunchānā wā swarg meñ chāhānā.*

GLÖÖRI-PI-CATION, *n.* elevation to glory — *Sar-jarāzī, jalāl-l-qadr-k., bihišti banānā* — *Urddhwagati, swargārōhan, swargagati, paramapadapṛīpti.*

GLÖÖRI-OUS, *a.* noble, illustrious, excellent — *'Āzīm yā mā'azzaz, jalāl jalāl-l-qadr yā zu'l-jalāl, majīd jamāl 'unda yā pākīza* — *Utkrīshī, kirtīnān yāsawī smīn'ān pratāpawān tejāsawī wā pratāpī, uttam.* [— *Mahāpratāp se, kirtī sukhayātī wā yās se.*

GLÖÖRI-OUSLY, *ad.* splendidly, illustriously — *Jalāl o-'āzamat se. nām-wārī yā shukrat se*  
GLÖÖRI-OUSNESS, *n.* state of being glorious — *Jalāl-l-qadrī* — *Pratāpawānatwa.*

GLÖÖRY-ING, *n.* the act of exulting — *Khurramī, fakhr* — *Hulās. harsh.*

GLÖÖSS, *n.* (S. *glossa*) a comment, a superficial lustre, specious interpretation; *v.* to explain by comment, to make smooth and shining, to give a specious appearance — *Sharh, jilā, zāhir-numā tafīr yā bayān; v. sharh k. yā sharh-wār bayān k., jilā d., zāhir-numā yā sūrat-harīm k.* — *Tikā wā tippānī, op kalap wā ūparī-chamak, satyābhāsi vīvaran wā ābhāsi vyākhyā; v. tikā k. wā tikā ko dwārā spashī k. wā sam-jhānā, op-dand chiknānā wā ghōṭnā, ūpar se bām-chūnā denā sundār k. wā chuparnā.*  
GLÖÖSA-RY, *n.* a vocabulary, a dictionary — *Farhang, lūgat* — *Abhidhān, kosḥ wā śabla-kosh.* [dako-shivishayak, paribhāshāprakāśak.

GLÖÖS'RI-AL, *a.* relating to a glossary — *Lūgati, farhang yā lūgat ko mutā'alliq* — *Sab-*  
GLÖÖS'RI-NIST, *n.* a writer of comments, one who writes a vocabulary — *Shāriḥ yā shā-rh-narīs, farhang narīs, lūgat-narīs yā muallif-i lūgat* — *Tikākār, śabdakoshalekhak* [shyākār.  
sublassaṅgrahakārī wā śabdakoshanāchak.

GLÖÖS'RI-TOR, *n.* a writer of comments — *Sharh-narīs, shāriḥ, mufasssīr* — *Tikākār, bhā-*  
GLÖÖS'RI-ER, *n.* a commentator, a scholar — *Shāriḥ yā sharh-narīs, mufasssīr muhashshī yā hāshiyā-narīs* — *Tikākār, bhāshyākār.*

GLÖÖS'RI-ST, *n.* a writer of glosses — *Shāriḥ, sharh-narīs* — *Tikākār, bhāshyākār.* [tikākār.

GLÖÖS'RI-PHER, *n.* a commentator — *Shāriḥ, mufasssīr, sharh narīs* — *Bhāshyākār,*  
GLÖÖS'RY, *a.* smooth and shining, specious — *Jilā-dār, numāishi zāhir-numā yā sūrat-harām* — *Chiknā aur chānakṭī, vahardānīya arthāt ūpar kī or sobhit wā sundar.*

GLÖÖS'RI-NESS, *n.* superficial lustre, polish — *Jilā-dārī, safār yā mukra-dārī* — *Chiknā chiknāṭ wāhyasobhā wā ūparī chainak, parīshkār wā op.*

GLÖÖZE, *v.* to flatter; *n.* flattery, specious show — *Khush-āmad k.; n. Khush-āmad, zāhir-numā raunaq* — *Lurkhurī k., jhūthī stuti k.; n. lukhūrī wā jhūthī stuti, bhāṭak wā ūparī chāṭakmaṭak.*

GLÖÖZER, *n.* a flatterer, a liar — *Khush āmadī yā chāplūs, jhūthā* — *Chāṭakār chāṭuvādī lurkhurī k. w. wā jhūthī stuti k. w., mithyāvādī.* [chāṭ hō.

GLÖÖZ'ING, *n.* specious representation — *Zāhir-numā bayān* — *Varṇan jo dekhne meñ ach-*

GLÖÖTTIS, *n.* (Gr.) the opening of the larynx or windpipe — *Narī nālāi yā nareṭī kī muṭh.*

GLÖÖVE, *n.* (S. *glof*) a cover for the hand; *v.* to cover as with a glove — *Dastāna; v. goyā dastāne se dhānkā, dastāna chāhānā* — *Hastatrāp, hastaparidhān, karaveshṭan, hastāchchhādān; v. hastatrāp karaveshṭan wā hastāchchhādān se dhāpnā, hastatrāp chāhānā.*

GLÖÖW, *n.* (S. *glowan*) to shine with intense heat, to burn, to be hot, to feel passion; *n.* shining heat, brightness, passion — *Dahaknā dhakdhakānā yā dhadhaknā, jānā, garm h., sar-garm h.; v. dahak yā dhadhak, roshnī yā tāb-dārī, sar-garmī yā dīk harārāt* — *Bhābhaknā dagdagānā wā jaljalānā, barnā, dhiknā wā uttapt honā, manovikār manovrittī wā manorāg bodh k.; n. bhābhak wā jaljalāṭ, dīptī dyuti wā tej, manorāp manovikār wā manovrittī.*

GLÖÖW'ING-LY, *ad.* brightly, with passion — *Roshnī yā āb-dārī se, dīk harārāt se* — *Dīptī dyuti tej wā chāmkāṭ se, manorāg wā manovikār se.* [Khadyot, prabhākīṭ.

GLÖÖW'ORM, *n.* a small grub which shines in the dark — *Shab-tāb, shab-chīrāg, jugnū* —

**GLOZE.** See under **GLOSE.**

**GLUE**, *n.* (L. *gluten*) a viscous substance by which bodies are held together, a cement; *v.* to join with a viscous cement, to unite—*Sarekh yā sirish, wakh chis jis se do chitōh ko bāham jarte haiñ; v. sarekh yā sirish lagānā yā sarekh yā sirish se jōrnā, wakh k. —* Lāsā, kōi lāsī jis se do vastrū jorī jāti haiñ; *v. lāsā lagānā wā lāsē se jōrnā.*

**GLUT**, *a.* viscous, adhesive—*Lastasā yā lījīā<sup>b</sup>, chipchīpā<sup>b</sup>.* [Gornā.]

**GLUT**, *isa*, *a.* having the nature of glue—*Lastasā<sup>b</sup>.*

**GLUTINOUS**, *a.* viscous, tenacious—*Chipchīpā<sup>b</sup>, lastasā<sup>b</sup>.*

**GLUTINOUSNESS**, *n.* viscosity, tenacity—*Chipchīpāhā<sup>b</sup>, lastasāhā<sup>b</sup>.*

**GLUM**, *v.* (gloom) to look sullen; *n.* sullenness of aspect; *a.* sullen—*Nā-khush yā tursh rū dekh pārnā; n. tursh-rū; a. nā-khush yā barham—Udās dekh pārnā; n. udās; a. udās.* [dhundhlā wā dhūmal.]

**GLUMMY**, *a.* sullen, dark, dismal—*Nā-khush yā barham, tārīk, ūra—Udās, andherā.*

**GLUT**, *v.* (L. *glutire*) to swallow, to cloy, to saturate: *n.* more than enough, superabundance, plenty even to loathing—*Nigalnā yā maikhān-maikhā bharnā<sup>b</sup>, ser k., āsida k.; n. bārī kasrat, ziyādātī, ifrāt, yā serī—Gapaknā gataknā līlā wī habaknā, atyant tript k., nāk tak khilāud wā bharpūr k.; n. ātisayya wā ādhikyā, atibāhulyā, atitriptī.*

**GLUTTON**, *glūt'tu*, *n.* one who eats to excess—*Bīyār-khor, khurāki, jā'u-l-baqar, akkāl, shikam-banda—Petū, khān, atyāhārī, apimitāhārī. [atyāhār k., atibhojan k.]*

**GLUTTONIZE**, *v.* to eat to excess—*Be-andās khānā, biyār-khorī k.—Aparimitāhār k.,*

**GLUTTONOUS**, *a.* given to excessive eating—*Bīyār-khor, jā'u-l-baqar, akkāl, shikam-banda—Aparimitāhārī, atyāhārī, atibhojī.*

**GLUTTONY**, *n.* excess in eating, voracity—*Bīyār-khorī, ziyādā-khorī yā jā'u-l-baqarī—Atyāhār wā aparimitāhār, atibubhukshā wā atibhojan.*

**GLUTINOUS.** See under **GLUE.**

**GLYCONIAN**, **GLYCONIC**, *a.* denoting a kind of verse in Greek and Latin poetry—*Yūnānī aur Lātin zabān meñ ek qism kā shī'r zāhīr k. w.—Grīk aur Lātin bhāshā meñ ek prakār kī kavītā kī dyotak.*

**GLYPTOGRAPHY**, *n.* (Gr. *gluptos, grapho*) a description of the art of engraving on precious stones—*Jawāhīrōñ par kanda-garī yā qalam-kārī kā bayān—Ratnopari-takshapāñilpavivaran, ratnōñ ke ūpar khodnē ke kām kī varṇan.*

**GLYPTOGRAPHIC**, *a.* describing the methods of engraving figures on precious stones—*Jawāhīrōñ par kanda-garī yā qalam-kārī ke tarīqōñ kā bayān k. w.—Ratnōñ ke ūpar khodnē ke kām kī varṇan k. w., ratnopari-takshapāñilpavarnanākartā.*

**GNAR**, **GNARL**, *nār, nārī, v.* (S. *gnorne*) to growl, to murmur, to snarl—*Gurrānā yā gurrānā<sup>b</sup>, kurkurānā yā ghunghunānā<sup>b</sup>, jhīknā yā jhīknā<sup>b</sup>.*

**GNARLED**, *a.* full of knots, knotty—*Pur-girah yā girāh-dār, gañthilā yā gathilā<sup>b</sup>—Gāñthōñ se bhārā huā, granthil.*

**GNASH**, *nāsh, v.* (D. *knachen*) to strike together, to grind the teeth, to rage—*Khātākhāt yā thakāthak k.,<sup>b</sup> dāñt-pisnā yā dāñt-karkarānā<sup>b</sup>, kichkichānā yā risānā<sup>b</sup>.*

**GNASHING**, *n.* act of grinding the teeth—*Dāñtōñ kā pisnā<sup>b</sup>, dāñt-pisnā<sup>b</sup>, dāñt-karkarānā<sup>b</sup>.*

**GNAT**, *nāt, n.* (S. *gnēt*) a small insect—*Marchchhar<sup>b</sup>.* [nā<sup>b</sup>.]

**GNATSWORM**, *n.* a bird—*Ek chiriyā jo machchhar pahartī hai<sup>b</sup>.*

**GNAW**, *nā, v.* (S. *gnagan*) to eat by degrees, to bite off, to corrode, to waste—*Chādnā yā chādnā<sup>b</sup>, dāñt se kāt-lenā kutarnā yā kutarnā<sup>b</sup>, khā-jānā<sup>b</sup>, khānā yā ghis-dānā<sup>b</sup>.*

**GNAWER**, *n.* one that gnaws—*Chabānē w<sup>b</sup>, dāñt se kāt-lene w<sup>b</sup>, kutarne w<sup>b</sup>, khutarne w<sup>b</sup>, khā-jāne w<sup>b</sup>.*

**GNOME**, *nōm, n.* (Gr. *gnomē*) a brief reflection or maxim, an imaginary being—*Ek chhotā maqūla, ek qiyāsī jāñ-dār—Ek chhotī kahāwat kahūt wā kahtūt, ek kālpanik wā kalpit bhūtāvīśesh.* [bharā huā.]

**GNOMICAL**, *a.* containing maxims—*Maqūla-āmez—Kahāwatmay, kahūt wā kahtūt se*

**GNOMOLOGICAL**, *n.* a collection of maxims—*Majma'-i-maqūla, maqūlōñ kā majma'—Vākya-saṅgrah, vachanasaṅgrah, kahāwatsaṅgrah, kahtitsaṅgrah.* [wā kīl.]

**GNOMON**, *uō'mon, n.* (Gr.) the hand or pin of a dial—*Miqyas—Dhūpgharī kā kāñtā*

**GNOMONIC**, **GNOMONICAL**, *a.* pertaining to the art of dialling—*Dhūpgharī banānē ke 'ilm ke mutā'alliq—Dhūpgharī banānē kī vidyā kā sambandhī, dhūpgharinirmānavīdyā-sambandhī.* [kārū kī vidyā.]

**GNOMONICS**, *n.* the art of dialling—*Dhūpgharī banānē kā 'ilm—Dhūpgharī nirmān*

**GNOSTIC**, *nōst'ic, n.* (Gr. *ginosko*) one of an early sect in the Christian church; *a.* relating to the heresy of the Gnostics—*Awāl-zamānē kā ek 'Isawī firqā; a. awāl-zamānē ke ek 'Isawī firqē ke ilhād ke mutā'alliq—Prāchinakāl kī ek Krīshṭiyyā sākhā wā panth; a. prāchinakāl ke vīśesh Krīshṭiyyānāstikōñ kā sambandhī.*

**GNOSTICISM**, *n.* the heresy of the Gnostics—*Awāl-zamānē ke ek 'Isawī firqē kā ilhād—Prāchinakāl kī vīśesh Krīshṭiyyā sākhā kī nāstikātā.*

**GO**, *v.* (S. *gan*) to walk, to move, to travel, to proceed, to depart, to pass, to extend,

to contribute : *p. t. WĒNT, p. p. GÖNE*—*Pair pair jānā<sup>h</sup>, chalnā<sup>h</sup> safar k., bapnā<sup>h</sup>, kūch k. yā rawāna h., guzarnā, pahūchā<sup>h</sup>, maulā k. yā shāmīl h.*—*Pānw pānw chalnā, gaman k., bbraman k., āge jānā, sidhārnā wā uth chalnā, chālā jānā wā jātā-rahnā, phailnā, milnā wā parua.*

GÖ'ER, *n.* one who goes—*Jāne w<sup>h</sup>, chalne w<sup>h</sup>, jānwaiyā<sup>h</sup>, chalnwaiyā<sup>h</sup>.*

GÖ'ING, *n.* the act of walking, departure—*Raftār, rawānagi yā kūch*—*Gaman gati wā chāl, chālā chalechalāw wā prasthān*

GÖ'BE-TWĒEN, *n.* an interposing agent—*Darmiyānī, dallāw*—*Madhyasth, bichwai.*

GÖ'BY, *n.* a passing by, evasion, artifice—*Dar-guzar, hila-kawāla yā pech-pāch, ſtrat yā bandish*—*Gaman wā atikram, uran uranjhānī wā tāla, katkanā wā chhal.*

GÖ'CĀLT, *n.* a machine to teach children to walk—*Ēk kat jis se layke chulnā sikhte hai<sup>h</sup>, lapkōn ko chalnā sikhāne ke liye ek kat yā gōrī<sup>h</sup>.*

GÖ'TO, *int.* come come—*Āo-āo<sup>h</sup>, chalo<sup>h</sup>, chalo-chalo<sup>h</sup>.*

GÖAD, *n.* (*S. gad*) a pointed stick to drive oxen : *r.* to drive with a goad, to incite—*Arāz<sup>h</sup>, pōrī yā pōin<sup>h</sup> : v. arāz mārānā yā chubhānā<sup>h</sup>, ūksānā ūksānā yā jagānā<sup>h</sup>.*

GÖAL, *n.* (*Fr. goal*) the point to which racers run, a starting post, a final pun-pogo—*Nishān yā manzil jahān tak daup hotī hai, nishān yā manzil jahān se daup shorū<sup>h</sup> hotī hai, mayasā yā garaz*—*Thikānā jahān tak daup hotī hai, daup ārambh hone kā thikānā, abhiprāy wā śeshābhiprāy*

GÖAR, *n.* (*le. gēr*) a slip of cloth inserted to widen a garment—*Kāpre kū tukrā jo āngarkhā chawā karne ke liye jor diyā jātā hai<sup>h</sup>.*

GÖAR'ISH, *a.* patched, mean, doggetel—*Gānthā huā<sup>h</sup>, halkā<sup>h</sup>, nīch<sup>h</sup>.*

GÖAT, *n.* (*S. gat*) an animal—*Bakrā<sup>h</sup>, bakrī<sup>h</sup>, chhagrā<sup>h</sup>, chhagrī<sup>h</sup>, chhāgat<sup>h</sup>, chherī<sup>h</sup>.*

GÖAT'ISH, *a.* resembling a goat—*Bakre sā<sup>h</sup>.*

GÖAT'HERD, *n.* one who tends goats—*Gūnperiyā, gaperiyā<sup>h</sup>.*

GÖAT'SKIN, *n.* the skin of a goat—*Bakre kī khāl yā chām<sup>h</sup>.*

GÖB, *n.* (*Fr. gobe*) a quantity, a lump, a mouthful—*Miqdār, qher<sup>h</sup>, luqma*—*Parimān,*

*alpapind, grās kawāl wā kaun.*

GÖB'BT, *n.* a mouthful, a lump—*Kawāl yā kaw<sup>h</sup>, dhor<sup>h</sup>.*

GÖB'BLE, *r.* to swallow hastily to make a noise as a turkey—*Bhakośnā bhakośnā gap-gap khānā yā lap lap khānā<sup>h</sup>, perā yā perū sarikhā<sup>h</sup> bolnā<sup>h</sup>.*

GÖB'LET, *n.* (*Fr. goblet*) a bowl, a cup—*Pajāla yā pyālā, jān*—*Katorī, pinapātra*

GÖB'LIN, *n.* (*Gr. kobalos*?) an evil spirit—*Bhūt<sup>h</sup>, jinn, shaitān*—*Pret, pisāchi, māchar,*

*vetāl, asur, rākshas.* [*Īśwar Paramēśwar wā Paramatmā, dev devatā wā aur*

*GÖD, n.* (*S.*) the Supreme Being, an idol—*Khudā Allāh yā Rabb, but yā sanam*—

*GÖD'DESS, n.* a female divinity—*Devī<sup>h</sup>, debī<sup>h</sup>, dentī<sup>h</sup>.*

GÖD'DEAD, *n.* deity, the divine nature, a god or goddess the Supreme Being—*Khudā, Hāhīyat, devtā yā debī<sup>h</sup>, Khudā*—*Devatwa, Īśwaratwa wā brahmatwa, dev wā devi,*

*Paramēśwar.*

GÖD'LESS, *a.* impious, wicked, atheistical—*Be-din yā nā-Khudā-tars, sharir yā zahīm,*

*kāfir mulhīd yā nā-Khudā-shinās*—*Adharmik, atidhāt, nastik wā anīśwaravādī.*

GÖD'LESS-NESS, *n.* state of being impious—*Be-din, nā Khudā tars, nā-Khudā shināsī*—

*Nudharmatā, anīśwaratwa, nāstikatwa* [*devamūrti.*

GÖD'LING, *n.* a little god or idol—*Chhotā sā devtā yā but*—*Chhotī dewatā wā chhotī*

*GÖD'LY, a.* pious, religious; *ad* piously—*Muttap sālīh Khudā-tars yā Khudā-dost,*

*Khudā-parast dīn-dar yā namāzī, ad. Khudā-tarsi, yā taqāwat se*—*Dhārmik dharmā-*

*chūnī wā bhaktimān, Īśwarasevī Īśwarabhakt wā Īśwarapūjāk; ad. dhārmikatwa wā*

*Īśwarabhakti se.*

GÖD'LI-LY, *ad.* piously, religiously—*Taqāwat yā Khudā tarsi se, dīn-dārī yā Khudā-*

*parastī se*—*Dhārmikatwa wā Īśwarabhakti se, Īśwarasevī wā Īśwarapūjī se.*

GÖD'LI-NESS, *n.* piety, a religious life—*Taqāwat yā Khudā tarsi, Khudā parastī yā dīn-dārī*—

*Dharmasevā wā pūnyasīlā, Īśwarasevā Īśwarabhaktī Īśwarasāddhā wā Īśwarā-*

*GÖD'SHIP, n.* the rank or character of a god—*Devatā<sup>h</sup>*—*Devatwa wā devabhāv.* [*pūjā.*

*GÖD'WARD, ad.* toward God—*Khudā kī taraf*—*Īśwa kī prati wā or.*

GÖD'LIKE, *a.* divine, supremely excellent—*Rabbānī yā ilāhī, nihāyat khūb*—*Īśwarī-*

*ya wā Īśwaratulya, paramatīśht.*

GÖD'DESS-LIKE, *a.* resembling a goddess—*Debī sā yā debī sī<sup>h</sup>*—*Devisādriś, devirūp.*

GÖD'CHILD, *n.* one for whom a person becomes sponsor at baptism—*Dharam betā<sup>h</sup>,*

*dharam betā<sup>h</sup>*—*Dharmaputra, dharmaputri, dharmasut.*

GÖD'DAUGH-TER, *n.* a female for whom one becomes sponsor at baptism—*Dharam-*

*larkī<sup>h</sup>, dharam-betī<sup>h</sup>*—*Dharmaputri, dharmasut.*

GÖD'FATHER, *n.* a male sponsor at baptism—*Dharam bāp<sup>h</sup>*—*Dharmapitā.*

GÖD'MOTHER, *n.* a female sponsor at baptism—*Dharam māt<sup>h</sup>*—*Dharmamātā.*

GÖD'SMITH, *n.* a maker of idols—*But-sāz, mīrat-banāne w<sup>h</sup>*—*Devamūrtikār.*

GÖD'SON, *n.* a male for whom one becomes sponsor at baptism—*Dharam betā<sup>h</sup>*—*Dhara-*

*maputra, dharmasut.*

GÖD'WIT, *n.* (S. *god, wiht*) a bird—*Ek bhānt ki chīriyā<sup>b</sup>*—Pakshibhed, dirghachānchu, dirghamukh. [ki ichchhā]

GÖG, *n.* (W.) haste, desire to go—*Shitābt yā jaldī, jāne ki khwāhish*—Sighrātā, jāne

GÖO'GLE, *v.* to roll or strain the eyes; *n.* a stare, a bold or strained look: *pl.* blinda for horses, glasses to protect the eyes; *a.* staring, having full eyes—*Ānkh nachānā yā dābānā<sup>b</sup>, tīrchhā dekhānā<sup>b</sup>; n. taktāki<sup>b</sup>, tīrchhī nazar; pl. ghore ki andhīyārī<sup>b</sup>, ānkhon ki hifāzat karne ke liye 'ainak; a. ghūrtā huā<sup>b</sup>, bare chashm w.*—*n.* Ghulrī wā taktākāhat, tīryagdrishṭi wā tīrchhī chitawan; *pl.* ghoron ki ānkh ke liye patti, drīgupakārakākāch; *a.* tal lagāye hue wā taktā huā, bārī ānkhwālā. [ye-hue<sup>b</sup>]

GÖO'GLED, *a.* prominent, staring—*Niklā-huā ubhrā yā barā<sup>b</sup>, ghūrtā taktā yā tak-lagā-*

GÖO'GLE-EYED, *a.* having rolling prominent or distorted eyes—*Nāchti-ānkh w<sup>b</sup>, bārī ānkh w<sup>b</sup>, teondhā yā dhegā<sup>b</sup>*. [swarnsuvarṇkanak wā lānchan, dhan arth wā dravya.

GÖLD, *n.* (S.) a precious metal, money—*Zar yā tilā, naqd mablag yā dawlat*—Sonā

GÖLD'EN, *a.* made of gold, of the colour of gold, bright, splendid, excellent, happy—*Tilāi tilāyāna zarina yā zarrin, tilā ke rang kā chamkilā<sup>b</sup>, raunaq-dār yā 'umda, khāssa, khush*—Swarnamay wā sone kā sonahrī wā sonahlī, chākilā, bhākilā wā utkrishṭ, uttam, sukhi. [kilepan wā bharak se, ānand wā harsh se.

GÖLD'EN-LY, *ad.* splendidly, delightfully—*Raunaq-dārī yā khūb se, khush se*—Chat-

GÖLD'BEAT-EN, *a.* covered with gold, gilded—*Zar-andiud yā murassa<sup>b</sup>, mulamma<sup>b</sup>*—Swarnamaṇḍit, sonahlī kiya huā.

GÖLD'BEAT-ER, *n.* one who beats gold—*Zarkob, sonc kā waraq-sāz*—Swarnapatrakār.

GÖLD'BOUND, *a.* encompassed with gold—*Sone se mañghā yā gherā huā<sup>b</sup>*.

GÖLD'FINCH, *n.* a singing bird—*Ek qism ki khūb-sīrat aur khush-āwāz chīriyā*—*Ek prakār kā suandar aur suswaravīśiṣṭ pakshi.*

GÖLD'FINDER, *n.* one who finds gold—*Sonā pāne w<sup>b</sup>*.

GÖLD'PROOF, *a.* proof against bribery—*Jo rishwat na lewe*—*Jo ghūs wā akor na le.*

GÖLD'LEAF, *n.* gold beaten into a thin leaf—*Warag-i-tilāi, tabaq*—*Sone kā pattar, swarnapitra, kanakapatra* [varṇ sōbhādayak tel.

GÖLD'SIZE, *n.* a glue of a golden colour—*Tilāi rang kā rogan*—*Sonahrā lep, swarnā-*

GÖLD'SMITH, *n.* a worker in gold—*Sonār yā sunār<sup>b</sup>*.

GÖLDY-LOOKS, *n.* a plant—*Ek qism kā paudhā*—*Ek jāti kā paudhā wā chhotā per.*

GÖLF, *n.* (D. *kolf*) a game played with a ball and a club—*Geṇd aur dānde kā ek khel<sup>b</sup>*.

GÖN'DO-LA, *n.* (It) a boat used at Venice—*Ek qism kā nāw jo Venis mein musta'mal hoti hai*—*Ek prakār ki nāw jiski chāl Venis mein hai.*

GÖN'DO-LIER', *n.* one who rows a gondola—*Venis ki ek qism ki nāw kā khene w.*—*Venis ki ek bhānt ki nāw kā khawat.* [pūrvakālikakriyā.

GÖNE, *p.* of go—*Go kā mās-mā'tūf 'alai-hi yā f'l-i-mā'tūf*—*Go ki pūrvakriyā wā*

GÖN'FA-LON, GÖN'FA-NON, *n.* (Fr.) an ensign, a standard—*Nishān, jhanṭā<sup>b</sup>*—*Patākā, dhvaj.* [—*Mukhya jhāndait, pradhān patākāyāhak.*

GÖN'FA-LO-NI'ER', *n.* a chief standard-bearer—*Sardār neza-bardār, sardār jhāndā-bardār*

GÖNG, *n.* a sort of metal drum—*Kāns<sup>b</sup>, ghaz<sup>b</sup>, ghunṭā<sup>b</sup>*.

GÖN-OR-RHEA, gōn-or-rē'a, *n.* (Gr. *gonos, rheo*) a morbid running or discharge in venereal complaints—*Sozāk*—*Mūtramārgarog, dhātuksharav.*

GÖÖD, *a.* (S. *god*) not bad, not ill, proper, wholesome, useful, convenient, sound, valid, skilful, happy, honourable, cheerful, considerable, elegant, kind, handsome; *n.* benefit, advantage, welfare; *pl.* moveables, property, merchandise; *ad.* well, not ill, not amiss—*Khūb, khāssa, munāsib, siṅhat-āwar yā garāra, musfir, ma'qūl, durust, mustahkim yā mustahkam, hunar-mand, khush yā āsūdā-kāl 'izzat-dār, khurram, barā<sup>b</sup>, tuḥfa yā nafis, mihr-bān, jamil yā khūb sīrat; n. fīda hāsīl kā nūf', khair-o-'āfiyat yā salāmātī; pl. ghar kā āsūdā, māl amwāl yā matā', samūdā-garī ki chiz; ad. khūb, bih-tar, khair yā durust*—*Achchhā, bhalā, uohit, śarirahitakārī pathiya wā ārogyavardhak, upakārī, yogya wā subhite kā, akshat wā adūshit, dharmya wā driṣṭ, daksṭ wā nipuṇ, sukhi, puiya, ānandī wā praphullachitta, māhan wā prachur, uttam, hit hitakām wā kripālū, suandar wā rūpawān; n. lībh, arth, kshemakūśal; pl. grihasamagri wā asthā-waradravya, dravya wā vastu, bānījadravya; ad. achchhā, bhalā, thik.*

GÖÖD'LY, *a.* beautiful, graceful, handsome—*Khūb-sūrat, khush-daul, khūb-rū khush-nunā yā jamil*—*Sundar, suḍaul, suthrā wā surūp.*

GÖÖD'LI-NESS, *n.* beauty, grace, elegance—*Khūb-sūratī, husn, khūb-rūyā yā jamāl*—*Saundarya, rūpālāvanya, suandarā wā rūpawattwa.*

GÖÖD'NESS, *n.* excellence, kindness—*Khūbi, neki nikot bulf yā mihr-bānī*—*Bhalāi uttamātā wā utkrishṭatā, sujanatwa dayā wā kripā.*

GÖÖD'Y, *n.* a low term of civility—*Yah lafz kamton meḥ muḥārāt ke liye musta'mal hai*—*Yah 'abd nichon meḥ siṅhatāchār ke nimitta vyavahrit hotā hai.*

GÖÖD-BREED'ING, *n.* elegance of manners—*Khush-akhilāq, husn-i-khulq*—*Sabhyatā, snāṭātā, vinay.*

GÖÖD-BYE, *ad.* a mode of bidding farewell—*Salām*—*Namaskār, prapām.*



- GÓOD-CON-DI'TIONED, *a.* being in a good state — *Khush-kál* — Susthit, suvritta.
- GÓOD-FRI'DAY, *n.* a fast in the Christian church to commemorate the crucifixion of Christ — *Isá jo salib pan charháye gaye the us bát kī yád-gári ke liye ek rose ká roz* — *Isá jo krúṣṭi par charháye gaye the us bát ke jatane ke nimitta ek mahá upavásadin.*
- GÓOD-HÚ'MOUR, *n.* cheerfulness of mind — *Khush-tab'i* — Chittaprasannatá, sadbháv, suswabháv, satprakriti.
- GÓOD-HÚ'MOURED, *a.* of a cheerful temper — *Khush-tab'* — Prasannaswabháv.
- GÓOD-HÚ'MOURED-LY, *ad.* in a cheerful way — *Khush-tab'i* — Prasannaswabháv *se.*
- GÓOD'MÁN, *n.* a rustic term of civility, a familiar term for husband, the master of a family — *Yah lafz dihqáníyon mah mudárat ke liye musta'mal hai, ghar-wálá<sup>h</sup>, ghar ká málík* — *Yah shabd gañwargā meñ sishṭáchár ke nimitta vyavahrit hotá hai, swāmī, kutumbī.*
- GÓOD-NÁ'TURE, *n.* mildness, kindness — *Nek-tínatī muláymat yá muláimat, nek-khoī nek-dili yá mihr-báni* — *Susílátá suswabháv wá satprakriti, sadbháv wá dayá.*
- GÓOD-NÁ'TURED, *a.* mild, kind, benevolent — *Nek-tínat yá sháista-mizáj, nek-mizáj yá mihr-bán, nek-kho khair-khwáh yá nek-andesh* — *Susíl wá sádhúsíl, kripálu wá suprakriti, subhachintak wá suhrday.*
- GÓOD-NÁ'TURED-LY, *ad.* mildly, kindly — *Sháista-mizájī muláymat yá muláimat se, mihr-báni yá nek-tínatī se* — *Susílátá satprakriti wá kómalatá se, sadbháv wá dayá se.*
- GÓOD-NÓW, *int.* an exclamation of surprise — *Wáh wáh, wáh-ji* — *Are.*
- GÓOD WIFE, *n.* the mistress of a family — *Ghar kī sahíba yá málíka* — *Gharwálí, grihīni.*
- GÓOD/WILL, *n.* benevolence, kindness — *Nek-andeshi yá khair-khwáhī, mihr-báni* — *Subhachintá wá hitechehha, dayá wá kripá.*
- GÓOD-WOM'AN, *n.* the mistress of a family — *Ghar kī málíka yá sahíba* — *Gharwálí, grihīni.*
- GOOSE, *n.* (*S. gos*) a water-fowl: *pl.* GŒESE — *Háns yá hans<sup>h</sup>, bat.*
- GŒLING, *n.* a young goose — *Bat ká bachcha, háns yá hans ká bachcha<sup>h</sup> — Hansááya.*
- GŒSE/BERRY, *n.* a common fruit, a shrub — *Ek qism ká mewa, jhár<sup>h</sup> — Karaundá wá*
- GŒSE/CAP, *n.* a silly person — *Ahmaq — Múrk.* [ek prakár ká phal, jūṣṭi.]
- GŒSE/QUILL, *n.* the quill of a goose — *Hans ká qalam* — *Háns kī lekhanī wá kalam.*
- GŒR'DIAN, *a.* (*L. Gordius*) intricate, difficult — *Pechila yá pech-dár, mushkil yá dushwár* — *Vakra wá kutil, kathin.*
- GORE, *n.* (*S. gor*) clotted blood, dirt, mud; *v.* to stab, to wound with a horn — *Khán-i-basta, khák, kichar<sup>h</sup> ; v. bhokná yá koichná<sup>h</sup>, huliyaná yá sīng dhansáná — Ghana-rakt arthát gárhá lohū, mittī, paúk.*
- GŒRING, *n.* a puncture, a wound — *Chohh yá chhed<sup>h</sup>, ghāw<sup>h</sup>.*
- GŒRY, *a.* covered with clotted blood, bloody — *Khūn-áluda yá lohū meñ tar-batar, khēni* — *Lohū-lohán wá gárhé lohū se bhará huá, mārātmak wá krúr.*
- GŒR'BEL-LY, *n.* a big belly — *Toñd<sup>h</sup>, bará pet<sup>h</sup>.*
- GŒR'BEL-LIED, *a.* having a big belly — *Toñdail<sup>h</sup>, toñdailá<sup>h</sup>.* [khāne wálá kauwá.]
- GŒR'CRŒW, *n.* the carrion crow — *Murdár gosht khāne-wálá kauwá — Akhādyá máus*
- GŒRE. See GOAR.
- GŒRGE, *n.* (*Fr.*) the throat, the gullet; *v.* to swallow, to glut, to satiate, to feed — *Naretī yá naiti<sup>h</sup>, galá<sup>h</sup> ; v. bhaksná nigalná gapal ná yá gataknú<sup>h</sup>, gale tak yá nake-nak bharná<sup>h</sup>, naiti tak thūná<sup>h</sup>, khúná<sup>h</sup>.*
- GŒRGED, *a.* having a gorge or throat — *Naiti w<sup>h</sup>, naretī w<sup>h</sup>, galá-dár* — *Galavishist.*
- GŒR'GET, *n.* a piece of armour defending the neck — *Gale kī hifázat ke liye siláh — Gala-tran, grivátrāq.* [yá mizaiyab — Chamkilá wá chatkilá, bharkilá, atisundar.]
- GŒR'GEIOUS, *a.* splendid, showy, fine — *Raunaq-dár, num'ishī, 'azimu-sh-shán 'alī-shán*
- GŒR'GEIOUS-LY, *ad.* splendidly, magnificently — *Raunaq-dári yá raunaq se, 'azimu-sh-shání shán yá 'azamat se* — *Tarak-bharak se, chatak mataq se wá mahápratáp se, atisobha wá aishwarya se.*
- GŒR'GEIOUS-NESS, *n.* splendour, magnificence — *Raunaq yá táb, 'azimu-sh-shání shán 'azamat yá tejammul* — *Mahápratáp mahátej wá bharak, atisobhá wá aishwarya.*
- GŒR'GON, *n.* (*Gr.*) a fabled monster which turned beholders to stone, any thing ugly or horrid — *Ek hikáyat 'ajáib-khūqat jiske dekhne-wále pathhar ho játe the, ko bad-surat yá haibat-nák shai* — *Ek kalpit vikatarúp jiske dekhne-wále pathhar ho játe the, koí kurúp wá bhayañkar vastu.* [Ek kurúp wá bhayañkar vikatarúp ke sadriá.]
- GŒR-GŒNIAN, *a.* like a gorgon — *Ek bad-surat yá haibat-nák 'ajáib-khūqat ke mánind* —
- GŒR'MAND, *n.* (*Fr. gourmand*) a greedy eater, a glutton — *Bhakoone w. gafakne w. yá gapak-kar khāne w<sup>h</sup>, khān yá pet<sup>h</sup>.*
- GŒR'MAN-DIZE, *v.* to eat greedily or to excess — *Bhakoaná gapakná yá naiti tak khāná<sup>h</sup>.*
- GŒR'MAN-DIZER, *n.* a voracious eater, a glutton — *Khūn<sup>h</sup>, pet<sup>h</sup>.*
- GŒRSE, *n.* (*S. gorat*) furze, a prickly shrub — *Ek janglī per<sup>h</sup>, ek kañṭelá jhár<sup>h</sup>.*
- GŒRY. See under GORE.
- GŒSHÁWK, *n.* (*S. gos, hafoc*) a kind of hawk — *Ek qism ká bās* — *Syenabhed, ek jātī*
- GŒSLING. See under GOOSE.

**GÖS'PEL**, *n.* (S. *god, spell*) the evangelical history of Jesus Christ, the word of God, divinity, theology, any general doctrine; *v.* to fill with sentiments of religion — *Injil, Khudā kā kalām yā gaul, Khudā yā Ilāhiyat, 'ilm-i-mā'rifat, ek 'amm masla yā mazhab*; *v. mazhab ki tā'lim d.* — Isā visayak itihās, Isāwarāvkya, Isāwaratwa, paramārthavidyā, sādharan mat; *v. dharmasikshā d.*

**GÖS'PEL-LA-RY**, *a.* theological — *Muta'alliq-i-'ilm-i-mā'rifat, 'ilm-i-ilāhi ke muta'alliq* — Paramārthavidyāvishayak, paramārthavidyāsambandhi.

**GÖS'PEL-LER**, *n.* an evangelist, a Wickliffite — *Injil-nawis mudashshir yā Injil kā wā'iz, Wiklif kā pairau* — Isācharitrarachak wā Isāidharmapracharak, Wiklip kā anuyūyi wā Wiklip-panthi. [— Isāvishayak itihās meñ sīkshā d., Isāi dharm sikhānā.

**GÖS'PEL-LIZE**, *v.* to instruct in the gospel — *Injil meñ tā'lim d., Isāi mazhab sikhlanā* GÖSS. See GÖRSE.

**GÖS'SA-MER**, *n.* (L. *gossipion*) the down of plants, a thin cobweb — *Paudhoñ kā roāñ yā sūt jo urā kartā hai<sup>b</sup>, makri kā ek puttā jālā<sup>b</sup>.* [jhirā<sup>b</sup>.

**GÖS'SA-MER-Y**, *a.* like gossipamer, light, flimsy — *Makri ke jāle sā<sup>b</sup>, halkā<sup>b</sup>, patil yā jhir-*

**GÖS'SIP**, *n.* (S. *god, sib*) a sponsor, a neighbour, an idle tattler, trifling talk; *v.* to chat, to tattle, to tell idle tales — *Dharam-bāp<sup>b</sup>, pūrosi<sup>b</sup>, gappi<sup>b</sup>, gap<sup>b</sup>*; *v. bāt-chit k<sup>b</sup>, baknā yā bakwād k., gap-mārnā<sup>b</sup>* — Dharmapitā, samīpavasi, bakwādi wā barbari-

**GÖS'SIP-ING**, *n.* a prating, a tattling — *Gap<sup>b</sup>, bakwād<sup>b</sup>.* [yā, bakwād.

**GÖS'SIP-RED**, **GÖS'SIP-RY**, *n.* spiritual affinity — *Isībāgi rishta, dñi rishta* — Isāi dharm meñ jalasañskārayaviśayak sampark, dharmasambandhi sampark. [bhritya.

**GÖS-SOON'**, *n.* (Fr. *garçon*) a boy, a servant — *Larkā<sup>b</sup>, naukar* — Chhokrā, sevak wā GÖT, *p. t. and p. p. of get* — *Get kī māzi-mutlag aur māzi-mā'tuf-alai-hi yā fī-l-i-mā'tuf* — Get kī sunanyabhūt aur pūrnakriyā wā pūrvakālīkariyā.

**GÖT'TEN**, *göt'tn, p. p. of get* — *Get kī māzi-mā'tuf-alai-hi yā fī-l-i-mā'tuf* — Get kī pūrnakriyā wā pūrvakālīkariyā.

**GÖTH**, *n.* one of the people called *Goths*, a barbarian, an ignorant person — *Gāth nām ek qaum kā ek shakhs, dikhāni, be-vuqūf* — Gāth nām ek jāti kā ek jan, gañwār, mūrkh wā jai. [bat-dār, gañwārū<sup>b</sup> — Gāth sambandhi.

**GÖTH'IC**, **GÖTH'ICAL**, *a.* relating to the *Goths* — *Muta'alliq-i-Gāth, Gāth logon se nis-*

**GÖTH'IC**, *n.* the language of the *Goths* — *Gāth logon kī zabān* — Gāth logon kī bhāshā.

**GÖTH'ICISM**, *n.* a Gothic idiom — *Gāth logon kī zabān kā muhāwara* — Gāth logon kī vāgriiti.

**GÖTH'ICISE**, *v.* to bring back to barbarism — *Phir gañwārū yā jañgli kar dālnā<sup>b</sup>.*

**GOUGE**, *n.* (Fr.) a chisel with a round edge; *v.* to scoop out as with a gouge — *Ek gol tāñki yā rukhāni<sup>b</sup>*; *v. rukhāni se khakhornā kornā yā khol k<sup>b</sup>.*

**GOURD**, *gōrd, n.* (Fr. *courge*) a plant — *Lauki<sup>b</sup>, kumhrā<sup>b</sup>, tumbi<sup>b</sup>, penhā<sup>b</sup>.*

**GOURMAND**. See GORMAND.

**GÖÜT**, *n.* (L. *gutta*) a painful disease — *Naqris yā niqris* — Vāt vātarog, vātavyādhī.

**GÖÜT'Y**, *a.* diseased with gout — *Naqris-dār, niqris-dar, naqrist niqrisi* — Vātarog, vātavyādhī. [phulā huā.

**GÖÜT'SWOLLEN**, *a.* inflamed with gout — *Naqris yā niqris se phulā huā<sup>b</sup>* — Vātarog se

**GOUT**, *gū, n.* (Fr.) taste, relish — *Zāiq, maza yā lazzat* — Swād ras wā ruchi.

**GÖVERN**, *n.* (L. *gubernō*) to rule, to direct, to manage, to exercise authority — *Hukumat k., hidāyat k. yā jarmānā, sunbhalnā<sup>b</sup>, hukm-rāni k.* — Sāsān k., ādes k. wā ājnā k., nirvāh k. wā chālānā, rājya rājakārya wā rājyavyavahār k.

**GÖVERN-ABLE**, *a.* that may be governed — *Hukm-pazū, hukmī, hukm-bar-dār* — Damya, sāsāniya wā ājnādīn.

**GÖVERN-ANCE**, *n.* direction, rule, control — *Hidāyat yā hukumat, hukm-rāni yā hākīmī, tuhakkum yā siyāsat* — Anūsāsan wā ādes, rājyasāsān wā ādhipatya, daman wā vās.

**GÖVER-NANT**, **GÖVER-NANTE'**, *n.* one who has the charge of young ladies — *Ātūn yā ātū, nau-javāñ 'auraton kī hifāzat karne-wālī* — Yuvatiyon kī rakshikā, yuva striyon kī rakshā karne wālī. [— Sāsānakāri stri, upadesīnī wā sikhshākāri stri.

**GÖVERN-ESS**, *n.* a female who rules or instructs — *Hukumat karne-wālī, ustāni yā ātūn*

**GÖVERN-MENT**, *n.* direction, control, exercise of authority, executive power — *Hukumat, siyāsat yā tuhakkum, hukm-rāni 'āmīlī yā hākīmī, sarkār hukm-rān yā 'āmīl* — Anūsāsan, daman wā vās, rājyavyavahār rājyapālān wā rājyasāsān, anūsāsak nirvāhak wā rājyādhikāri. [adhyāpak, rājyasāsak wā rājyādhikāri.

**GÖVERN-OR**, *n.* one who governs, a ruler — *Nāzim yā ātāliq, hākīm yā 'āmīl* — Sāsak wā GÖWK. See GAWK.

**GÖWN**, *n.* (W. *glen*) a woman's upper garment, a long loose upper garment, a loose robe worn by professional men — *Peshwāz, jāma, labāda* — Labāngā, jhulā, paridhānā-vīseeh. [wā paridhān pahine hue.

**GÖWNED**, *n.* dressed in a gown — *Peshwāz-posh, jāma-posh, labāda-posh* — Labāngā jhulā

**GÖWN'MAN**, **GÖWN'MAN**, *n.* one whose professional habit is a gown, one devoted to the arts of peace — *Wah shakhs jo jāma yā labāda pahinā-kartā hai, 'ilm-o-hunar*

*kā pesha-dār*—Wah jan jiskā pahirāwā jhūlā wā kurtā hotā hai, śilpavidyā aur rājanīti itiyādī kā abhyāsi.

GRABBLE, *v.* (D. *grubbelen*) to grope, to sprawl—*Tatolnā<sup>b</sup>, loṭnā yā hāth pāno*

GRACE, *n.* (L. *gratia*) favour, kindness, pardon, mercy, privilege, beauty, elegance, embellishment, divine influence on the mind, religious disposition, a short prayer, a title of honour: *pl. FAVOR*—*Lutf, mihr-bāni, bakheśhī najāt yā mu'āfi, rahm yā karam, haqq yā istiḥqāq, husn jamāl yā khub-rū, khūbī, zebāish yā zināt, dil par Khudā kā faiz yā ilāhī-tāqat, dīnī muḥabbat, chhotī namāz, hazrat yā janāb-i-ālī*; *pl. faiz taufiq yā 'ināyat*—Anugrah, kripā, kshamā, davā, adbhikār, saundarya, lavanya wā sunderatā, śobhā wā banāw, man par īśwari śakti, dharmavidyā wā dharmapriti, bhagawat prārthanā, mahārāj; *pl. kripā wā anugrah.*

GRACE, *v.* to adorn, to dignify, to embellish, to favour, to honour—*Ārāish d., hurmat d., zeh d., mihr-bāni k., 'izzat k.*—Sahwārā, samnān k., susobhit k., kripā k., maryādā k.

GRACEFUL, *a.* beautiful with dignity, elegant—*Zi-martaba yā mu'azzaz, khāssa khūb zebā yā khush-udā*—Susobhit wā sulalit, sajilā sudān sundar wā lāvanyawān.

GRACEFUL-LY, *ad.* elegantly, with dignity—*Khūbī se, mu'azzazāna*—Lāvanya wā saundarya se, maryādā wā dhaj se. [*zebāi*—Lālitya śobhā wā śrī.

GRACEFUL-NESS, *n.* elegance of manner—*Nek-sulūki, khush-rufiārī, mu'azzazāna atwār,*

GRACELESS, *a.* void of grace, abandoned—*Kam-bakhtī, rānda bedīn shurīr abtar mardūd yā bad-zāt*—Durbhāgya wā īśwaraprasādavahishkrit, antardushtabhāv durāchārī wā atidusht. [*prasād ke binā, durbhāgya se.*

GRACELESS-LY, *ad.* without grace—*Kam-bakhtī se, Khudā ke faiz ke ba-gār*—īśwar-

GRACELESS-NESS, *n.* want of grace, profligacy—*Kam-bakhtī, shurīrāt bad-zātī be-dīni yā abtārī*—Durbhāgya, antardushtatā durācharatā wā nashpatā.

GRACIOUS, *a.* merciful, benevolent, favourable, kind, accepanable, virtuous, good—*Rahīm, nek-andesh yā khair-khwāh, mulūm yā shafīq, mihr-bān maghūl yā khātir-khwāh, neko-kār yā nek-bakht, nek-kho yā nek*—Dayāwān, paropākāraśī, anukūl, kripālu wā anugrahī, grahaniyā wā priya, dhūrmik wā punyaśīl, sādhuvrīttā wā sāttvik.

GRACIOUS-LY, *ad.* kindly, mercifully—*Nawāzish yā mihr-bān se, rahīmī karam yā karīmī se*—Anugrah wā kripā se, dayā karke.

GRACIOUS-NESS, *n.* mercifulness, condescension, pleasing manner—*Rahīmī rahmānī karam yā karīmī, mulāymanat mulūmat yā farotānī, khush-atwārī*—Dayālutwa, śobhi-mahatyag wā namratā, sumit wā sundar piakār. [*wā śreṇī.*

GRADE, *n.* (L. *gradus*) rank, degree—*Martaba, darja*—Avasthā wā pad, kram varg

GRADATION, *n.* regular progress, order, series—*Tadrij, darja yā tartīb, silsila*—Par-

amparā wā anukram, kīam, śreṇī.

GRAD-TO-RY, *a.* proceeding step by step—*Tadrijī, silsila-dār*—Ānukramik, ānupūrvik.

GRADIENT, *a.* walking, moving by steps; *n.* deviation from a level to an inclined plane—*Chalne w<sup>b</sup>, ba-tadrij chalne yā charhne w.*; *n. jhukāw<sup>b</sup>*—Jāno w., kramamān arthāt pad pad wā kīam se chalne w.

GRADUAL, *a.* proceeding by degrees, advancing step by step; *n.* an order of steps—*Rufā rafā, darja ba darja*; *n. silsila, tadrij*—Ānupūrvik, ānukramik wā ānupadik; *n. śreṇī.* [*anukraman.*

GRADUAL-ITY, *n.* regular progression—*Tadrij, darja ba-darja taragqī*—Ānukram.

GRADUAL-LY, *ad.* by degrees, step by step—*Rufā-rafā, darja-ba darja yā qadam-dar-qadam*—Kram se, dhīre dhīre.

GRADUATE, *v.* to dignify or to be dignified with a degree or diploma, to divide into degrees, to advance by degrees. *n.* one dignified with a degree—*Laqab yā sanad se sar-farāz k. yā h., darja-ba-darja nishān denā, darja-ba-darja taragqī denā*; *n. wah shakhs jo qū'ide ke mutabiq madrase se darja yā laqab pāye raftā hai*—Vidyālay meṇ pad wā upādhi d. wā pānā, ānukramikachihn se aṅk k., kram se barhānā; *n. wah jan jo rājavidyālay meṇ pad wā upādhi patā hai.*

GRADUATE-SHIP, *n.* the state of a graduate—*Us shakhs ki hālat jo qū'ide ke mutabiq madrase se darja yā laqab pāye ratā hai*—Us jan ki avasthā jo rājavidyālay meṇ pad wā upādhi patā hai.

GRADUATION, *n.* regular progression, the act of marking with degrees, the act of conferring degrees—*Tadarruj tadrij yā darja-ba-darja taragqī, darja-bāzī yā nī darja-ba-darja nishān denā, sanad yā laqab se sar-farāzī*—Kramagatī, ānukramika-chihnmānkan, vidyālay meṇ pad wā upādhi d.

GRAFF, GRAFT, *v.* (S. *grafen*) to insert a shoot of one tree into the stock of another; *n.* a shoot inserted into another tree—*Qalam lagānā, puiwand lagānā*; *n. qalam, puiwand*—Ek per ki dāl dūse per meṇ lagānā, kalam lagānā; *n. ek per ki dāl jo dūse per meṇ lagai jati hai, kalam.* [*w., kalam lagāne w.*

GRAFTER, *n.* one who grafts—*Qalam lagāne w.*—Ek per ki dāl dūse per meṇ lagāne

GRAIL, *n.* (L. *gradus*) a book of offices in the Romish church—*Durūd-nāma, munājāt ki kitāb*—Prārthanāpaddhati, prārthanāsāhithā.

- GRAIN**, *n.* (*L. granum*) a seed, a corn, a minute particle, the smallest weight—*Tukhm, galla, dāna zarra yā reza, ek nihāyat chhotā wān*—Bij wā vij, anāj ann wā dhānya, kap repu lav wā anu, kapikā wā kākīpi.
- GRAINS**, *n. pl.* husks of malt after brewing—*Boza banāne ke liye jo jau bhigoyā jātā hai uskā phokar yā phok*—Yavamadira banāne ke nimitta jo jau bhigoyā jātā hai uskā phokar wā chokar. [golā, dhānyāgar, śasyāgar.
- GRAN'ARY**, *n.* a store-house for grain—*Ambar-khāna, galla-khāna*—Bakhārī, khauñ.
- GRANIV'OROUS**, *a.* living upon grain—*Galla-khor, dāna-khor*—Śasyabhakshak, dhānya-bhakshak, anāj khāne w.
- GRAIN**, *n.* (*S. grenian*) the direction of the fibres, temper, disposition—*Rag resha yā jauhar, mizāj, strat yā tab'*—Kāstharekhā wā lakri-ki-ūs, swabbāv, prakriti.
- GRAINED**, *a.* rough, made less smooth—*Kharḥarā<sup>b</sup>, dardarā arḥip yā rūkhā<sup>b</sup>.*
- GRAIN'ING**, *n.* indentation—*Khandāna, khandānā<sup>b</sup>, dānt<sup>b</sup>.*
- GRAIN**, *n.* (*S. geregnian*) dyed substance—*Raṅgī hui chīz*—Raṅgī hui vastu.
- GRAINED**, *a.* dyed in grain—*Jauhar rag reshe yā jigār meñ raṅgā huā*—Kāstharekhā arthāt lakri-ki-ūs meñ raṅgā huā.
- GRAMIN'E-OUS**, *a.* (*L. gramin*) grassy—*Ghasilā<sup>b</sup>, ghās sā<sup>b</sup>.*
- GRAMINIV'OROUS**, *a.* living upon grass—*Churanda, kāh-khor*—Tripabhakshak, ghāś-hārī, ghāśkhāū, charanhar.
- GRAMMAR**, *n.* (*Gr. grammar*) the art of speaking or writing correctly, a book containing the principles and rules of grammar—*Sarf-o-naho yā kis zabān kā qā'ida, sarf-o-naho ki kitāb*—Vyākaran wā vyākaranasāstra, vyākaranasāstra ki pothī.
- GRAMMARI'AN**, *n.* one versed in grammar—*Sarfi, nahwī, sarf-o-naho-dān, qā'ida-dān, sarfi-nahwī*—Vaiyākaran, vyākaranasāstrajña, śābdik.
- GRAMMATIC**, **GRAMMATIC**, *a.* belonging to grammar, taught by grammar—*Sarf-o-naho-mansūb yā sarf-o-naho ke mutābiq, sarf-o-naho ke mutābiq sikhlayā huā*—Vyākaranasambandhī, vyākarananusāri wā vyākaran ki riti se sikhāyā gayā.
- GRAMMATIC**, *ad.* according to grammar—*Sarf-o-naho ke mutābiq, bā-qā'ida*—Vyākarananusār se, vyākaran ki riti se. [dāmbhik.
- GRAMMATICI'AN**, *n.* a mean verbal pedant—*'Ālim-i-khud-farosh*—Tuchchh vidyā.
- GRAMMATICI'ES**, *v.* to render grammatical—*Sarf-o-naho ke mutābiq k., sarf-o-naho ke muta'alliq k., bā-qā'ida k.*—Vyākaranasambandhī k., vyākarananusāri k.
- GRAMMATICIST**, *n.* a pretender to grammar—*Sarf-o-naho kā jhūkhā, dā'wā k. w.*—Vyākaran ki dāmbhik. [machhli—Ek jāti ki barī machhli.
- GRAM'PUS**, *n.* (*Fr. grand, poisson*) a large fish of the cetaceous kind—*Ek qism ki barī*
- GRAN'ADO**. See **GRENADE**.
- GRAN'ARY**. See under **GRAIN**.
- GRAND**, *a.* (*L. grandis*) great, illustrious, splendid, magnificent, principal, sublime, old—*'Āzim, muntaẓ yā zi-shān, raunaq-dār yā mujallā, 'ālī-shān yā 'āzimu-sh-shān, amwal yā kabir, buland 'ālī yā 'umda, bīrhā<sup>b</sup>*—Mahā wā barā, ujjwal wā tejaswī, pratāpī, dedipyamān wā atisobhāwān, pradhān wā mukhya, atyutkrishṭ wā atyunnat, vridh. [tapadasth, kulinajan.
- GRANDEE'**, *n.* a man of great rank or power—*Amir, buzurg*—Uchchāpadasth, utkrishṭ.
- GRANDEE'SHIP**, *n.* rank or estate of a grandee—*Amir kā darjā yā milk*—Kulinajan kā pad wā dhan.
- GRANDEUR**, *n.* greatness, state, splendour—*'Āzamat yā buzurgi, hashmat shukoh shikoh shān yā shaukat, jalāl julwa yā raunaq*—Mahimā wā mahattwa, prabhāv wā aiśwarya, pratāp vibhūti vaibhav wā ujjwalatī. [Darpavākya, garvitavākya, atisayokti.
- GRANDILO'QUENCE**, *n.* lofty speaking—*Mubālāya-goi, raṅgin' ibārat yā raṅgin bayān*
- GRAND'LY**, *ad.* sublimely, loftily—*Mu'azzazāna, bulundi se*—Atyutkrishṭatāpurvak, pratāp aiśwarya wā uñchāi se.
- GRANDNESS**, *n.* greatness, magnificence—*'Āzamat yā buzurgi, hashmat shān yā jalāl*—Mahattwa wā mahimā, pratāp aiśwarya wā vaibhav.
- GRAND'M**, *n.* a grandmother, an old woman—*Dādī yā nānī<sup>b</sup>, burhiyā<sup>b</sup>*. [beti ki beti<sup>b</sup>.
- GRAND'CHILD**, *n.* the child of a son or daughter—*Bete kā betā<sup>b</sup>, betē ki betī<sup>b</sup>, betī kā betā<sup>b</sup>*.
- GRAND'DAUGHTER**, *n.* the daughter of a son or daughter—*Bete ki betī<sup>b</sup>, betī ki betī<sup>b</sup>*.
- GRAND'FATHER**, *n.* a father's or mother's father—*Dādā<sup>b</sup>, nānā<sup>b</sup>*.
- GRAND'MOTHER**, *n.* a father's or mother's mother—*Dādī<sup>b</sup>, nānī<sup>b</sup>*.
- GRAND'SIRE**, *n.* a grandfather, an ancestor—*Dādā yā nānā<sup>b</sup>, purkhā<sup>b</sup>*.
- GRAND'SON**, *n.* the son of a son or daughter—*Bete kā betā<sup>b</sup>, betī kā betā<sup>b</sup>*.
- GRANGE**, *n.* (*L. granum*) a farm, a granary—*Chakbasta mahāl tā'alluqa yā ijāra, ambar-khāna yā galla-khāna*—Khet, dhānyāgar khetā wā bakhārī.
- GRANITE**, *n.* (*L. granum*) a hard rock—*Karā patthar yā chuttān<sup>b</sup>*.
- GRANITIC**, *a.* pertaining to granite—*Karā patthar yā chuttān kā<sup>b</sup>*.
- GRANIV'OROUS**. See under **GRAIN**.
- GRANT**, *v.* (*Fr. garantir*) to give, to bestow, to admit, to allow, to concede; *n.* any.

thing granted, a gift, a boon—*Bakshná*, 'atá k. 'ináyat k. yá marhamat k., farz k., musallam rakhná, qabúl k.; n. bukshish yá in'am, kiba yá marhamat, 'ináyat yá 'atá—*Dená*, de dálná, swikár k., anujá d. wá angikár k., mánná; n. dattavastu arthát d. hui vastu, dán, var prasád wá varadán.

GRANT'-BLE, *a.* that may be granted—*Bakshhe jáne ke láiq*—*Diye jáne ke yogya*.

GRANT'EE', *n.* one to whom a grant is made—*Lene* w<sup>b</sup>, *mauhúb-iláhi*, *mauhúb-iláhi*—*Dánagrahítá*, *dánabhogi*. [dánakartá, d. w.]

GRANT'OR, *n.* one by whom a grant is made—*Wáhib*, *ba'xshanda*, *hisa-k. w.*—*Dátá*,

GRAN'ULE, *n.* (*L. granum*) a particle—*Reza*, *zarra*, *chhotá dána*—*Rawá*, *kaniká*, *lav*, *agru*. [lavamay, apumay.]

GRAN'U-LAR, *a.* consisting of grains—*Dána-dár*, *rawá-dár*—*Rawámáy*, *kánikámáy*,

GRAN'U-LAR-Y, *a.* resembling a grain—*Dána sá*, *dána-numá*,—*Sasyavijákár*, *vijatulya*, *rawá sarikhá*.

GRAN'U-LATE, *v.* to form or break into grains—*Dána-dár k.*, *angúr láná*, *dána-dár ho-jáná*, *dána-dána ho-jáná*, *angúr áná*, *angúr ho-jáná*—*Vijákár k.*, *kshudrapind k.*, *vijákár h.*, *sukshmapind h.* [h.—*Vijákárapindabandhan*, *kshudrapindabandhan*.]

GRAN-U-LÁ'TION, *n.* act of forming into grains—*Dána-dána-shudaji*, *dána-dána k. yá GRÁPÉ*, *n.* (*Fr. grappe*) the fruit of the vine—*Angúr*, *ták*—*Dákh*, *drákhá*.

GRÁPÉ'LESS, *a.* wanting the flavour of the grape—*Angúr ke maze ba-gair*, *angúr ke zaiqe se kharíj*—*Drákháswádasúnya*, *dákh ke swád se rahit*.

GRÁP'Y, *a.* full of grapes, made of the grape—*Pur-angúr*, *angúri yá ní angúr ká baná huá*—*Drákhámáy* arthát *dákh se bhará huá*, *drákhánirmít* arthát *dákh ká baná huá*.

GRÁPÉ-STÖNE, *n.* the stone or seed of the grape—*Angúr kí guthlí*—*Dákh kí guthlí*.

GRÁPÉ'SHÖT, *n.* a combination of small shot put into a thick canvass bag—*Tát kí tháthi méi bhare hne chhoté chhoté chharre*<sup>b</sup>.

GRAPH'IC, GRÁP'H'-CAL, *a.* (*Gr. grapho*) well described or delineated—*Mubáyan*, *musharrak*, *ba-khúbi bayán kíyá huá*, *munaqqash*—*Suvarnit*, *sunirdisht*, *sukathit*, *sulikhit*, *suchitrit*.

GRÁP'H'-CAL-LY, *ad.* in a graphic manner—*Khush-buyáni se*, *musharrak taur se*, *ach-che naqske se*—*Suvarnan se*, *sunirdesh se*, *suvaran se*, *suchitritarup se*.

GRA-PHÖM'E-TER, *n.* a surveying instrument—*Paimáish ká anzár*—*Bhumápanayantra*.

GRÁP'PLE, *v.* (*S. gripan*) to seize, to lay fast hold of, to contest in close fight; *n.* a seizing, close fight, an iron instrument—*Pakarná*<sup>b</sup>, *mazbúti se pakarná*, *kushí k.*; *n. pakar*<sup>b</sup>, *kushí*, *lohe kí anzár*—*Dharná*, *porhe dharná*, *hurmushtí wá háthá-bánhiñ k.*, *dharpakar k. wá báhuuyuddh k.*; *n. dhriti wá dhar*, *báhuuyuddh hurmushtí wá háthá-bánhiñ*, *kántá arthát lohe kí yantra*.

GRÁP'NEL, *n.* a small anchor, a grappling iron—*Chhotá langar*, *pakar lene ke liye ankri*<sup>b</sup>.

GRASP, *v.* (*It. graspare*) to hold in the hand, to seize, to catch; *n.* seizure of the hand, hold—*Háth se pakarná*<sup>b</sup>, *gahná*<sup>b</sup>, *dharná yá dhar-lená*<sup>b</sup>; *n. háth se pakar*<sup>b</sup>, *GRÁP'S'ER*, *n.* one who grasps—*Pakarne* w<sup>b</sup>, *dharne* w<sup>b</sup>, *girift k. w.* [dhar<sup>b</sup>.]

GRASS, *n.* (*S. gers*) the common herbage of the fields, a plant; *v.* to cover with grass—*Ghás*<sup>b</sup>, *khar*<sup>b</sup>; *v. ghás se chhá d. yá bhar d.*<sup>b</sup>.

GRASS'LESS, *a.* wanting grass—*Beghas*—*Bin ghás*, *bintrin*, *binkhar*.

GRASS'Y, *a.* abounding with grass—*Ghasila*<sup>b</sup>, *ghás yá khar se bhará huá*<sup>b</sup>.

GRASS'GREEN, *a.* green with grass—*Ghás se hurá*<sup>b</sup>.

GRASS'GROWN, *a.* grown over with grass—*Ghás se hará-bhará*<sup>b</sup>, *ghás se bhará huá*<sup>b</sup>.

GRASS'HÖP-PER, *n.* an insect—*Tiddá*<sup>b</sup>, *phangá*<sup>b</sup>, *ankh-phorá*<sup>b</sup>. [jagah<sup>b</sup>.]

GRASS'PLOT, *n.* a plot covered with grass—*Ghás se hari-bhari jagah*<sup>b</sup>, *ghás se bhari hui*

GRASS'ATION, *n.* (*L. gressum*) progress, procession, a ranging about—*Raftár*, *ghát thamak se chalná*<sup>b</sup>, *idhar-udhar ghúmná*<sup>b</sup>—*Chál*, *dhúmdhám se chalná*, *idhar udhar bhraman*. [which fires are made—*Jhanjhari*<sup>b</sup>, *angethi*<sup>b</sup>.]

GRATE, *n.* (*L. crates*) a partition or frame made with bars, a range of bars within

GRÁT'ED, *a.* furnished with a grate—*Jhanjhari-dár*, *angethi-dár*—*Lohajalayukt*.

GRÁT'ING, *n.* a partition of bars—*Jhanjhari*<sup>b</sup>.

GRATE, *v.* (*Fr. gratter*) to rub hard, to wear away, to make a harsh noise, to fret—*Ghísná yá ragarná*<sup>b</sup>, *ghís-dálná yá ragar-dálná*<sup>b</sup>, *kirkiráná kúrnáná yá charchará-ná*<sup>b</sup>, *chipháná yá khijháná*<sup>b</sup>.

GRÁT'ER, *n.* a rough instrument to grate with—*Ek gism kí sohan*—*Reti*.

GRÁT'ING, *a.* fretting, irritating, harsh—*Ragarne* w<sup>b</sup>, *ranj-dih yá ná-khush-gar*, *sakht yá durusht*—*Ghísne* w., *chherne* w. yá *khijhane* w., *kará rukhá wá karkas*.

GRATE'FUL, *a.* (*L. gratus*) thankful, pleasing, acceptable, delightful—*Shukr-guzár isán-mand mashkúr yá haqq-shinás*, *khush-guwar*, *maqbul*, *dil-kash yá farah-bakhs*—*Kritajña wá upakáramartá*, *ramya wá manohar*, *ramaniya wá priya*, *bhāwnā suh-āwanā manoram wā ruchir*. [upkásamaran se, ramya wá ruchir bhāw se.

GRATE'FUL-LY, *ad.* in a grateful manner—*Shákírāna*, *shukr se*, *khushi se*—*Kritajnavat*,

GRĀTĒFŪL-NESS, *n.* thankfulness, pleasantness—*Shukr-guzāri, dil-parandī yā khūbī*—Kritajnatā wā upakāśamarāṇa, rāmyatā wā rāmaniyatā.

GRĀTĪ-FĪ, *v.* to indulge, to please, to delight—*Nāz-bar-dāri k., khush k., rāzi k. yā mahzūz k.*—Dulārānā wā lāpyār k., santuṣht k., āmodit wā praphullachitta k.

GRĀTĪ-FĪ CĀTĪON, *n.* pleasure, delight—*Khushī farhat yā khātir-dāri, tafrīh khurramī yā khātir-khwāhī*—Santosh, ānand, [tuṣṭ k. w.]

GRĀTĪ-FĪ-ER, *n.* one who gratifies—*Nāz-bar-dāri k. w., khush k. w.*—Dulārāne w., sant-

GRĀTĪ-TŪDE, *n.* thankfulness—*Shukr, shukr-guzāri, haqq shirāsī, ihsān-mādī*—Kritajnatā, upakāśamarāṇa. [binimūlyā wā phokat meṇ.]

GRĀTIS, *ad.* (L.) for nothing, without reward—*Muṣṭi, bilā-īwaz yā yunhī*—Sent,

GRĀTĪ-TOUS, *a.* free, granted without claim or merit, asserted without proof—*Ikh-tiyārī, muṣṭi yā in-āmī, be-ībbāt*—Aichehkhik, sentiment diyā huā arthāt dharmārthak, ahotuk nirnimitta wā pramāṇasūnya. [phokat meṇ wā dharmārth, binā pramāṇ.]

GRĀTĪ-TOUS-LY, *ad.* freely, without proof—*Muṣṭi-meṇ yā bilā-īwaz, bilā-ībbāt*—Sent

GRĀ TŪT-TY, *n.* a free gift, a present—*Bakhshish, in-ām yā 'ināyat*—Dān wā pradān, lhenē. [Jayjaykīr manānā, abhinandan wā kalyāṇavād k.]

GRĀT'U-LATE, *v.* to wish or express joy—*Mubārak-bād kahuā, mubārak-bādī k. yā d.*—

GRĀT-U LĀ'TION, *n.* expression of joy—*Mubārak-bād, mubārak-bādī, tahniyat*—Kalyāṇavād, abhinandan. [Kalyāṇavādī, abhinandanak.]

GRĀT'U-LA TO-RY, *a.* expressing congratulation—*Mubārak-bādī-āmiz, tahniyat-āmec*—

GRĀVE, *n.* (S. *graf*) a pit for a dead body, a sepulchre, a tomb—*Qabr, mazār, gor yā dar-gāh*—Samādhi, mritasārasaṭhān, śavavās wā śavagartta.

GRĀVELESS, *a.* without a tomb, unburied—*Be-qabr yā be-mazār, nā-madfun yā be-dafn-o-kafan*—Samādhihīn wā binā śavagartta, angārā.

GRĀVE-CLOTHES, *n.* the dress of the dead—*Kafan*—Śavavāstra, mritasārīraparidhān.

GRĀVE-DIG-GER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khaṇane w., samādhi khodne w.

GRĀVE-MĀK-ER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhiḥkanak, śavagarttāḥkanak, samādhi khaṇane w. wā khodne w.

GRĀVE-STONE, *n.* a stone placed over a grave—*Qabr kā pathhar*—Samādhiprastar, śavagarttaprastar, mritasārasamarāpaprastar.

GRĀVE, *v.* (S. *grafen*) to dig, to carve, to write or delineate on hard substances : *p. t.*

GRĀVED, *p. p.* GRĀVED or GRĀVLN—*Khodnā<sup>b</sup>, kanda k., naqsh k.*—Khananā, mudrāli kātūn, kīstī karī vastu pai khod kar līkhnā.

GRĀV'ER, *n.* one who engraves, a graving tool—*Kanda-gar, chhenī<sup>b</sup>*—Khodne w. wā takshak, khodne wā takshapakarṇa kī yantra. [khodnā kam, mudrā wā chhāp.]

GRĀV'ING, *n.* carved work, an impression—*Kanda-garī, naqsh*—Takshapakarṇa wā

GRĀVE, *a.* (L. *gravis*) solemn, serious, sober, not showy, not acute in sound—*Sanjidi, magatta<sup>a</sup> yā mudabbir, āhista yā muttaqī, sūdu, bhārī<sup>b</sup>*—Guru wā dhīr, bhārī, aḥan-chaḥ, alaṅkārahīn wā sādhihīn, gambhīr.

GRĀVE'LY, *ad.* solemnly, seriously, soberly—*Sanjidiagi se, mudabbirāna, tahammul yā āhistagi se*—Gaurav se, dhīratī se, gambhīratā se. [gambhīratā.]

GRĀVENESS, *n.* solemnity, seriousness—*Sanjidiagi, tahammul yā āhistagi*—Gaurav,

GRĀVE-O-LENT, *a.* strongly scented—*Bul-bū, karī bū kā*—Durgandhī, karī gandhī kī.

GRĀV'IN, *a.* pregnant, being with child—*Hāmila, bār-dār yā unmed-se*—Pet se, garbhawatī wā garbhīnī. [jhuknā.]

GRĀV'ITATE, *v.* to tend to the centre—*Markaz ki taraf raijā<sup>a</sup> yā māl h.*—Kendra kī or

GRĀV-I-TĀ'TION, *n.* the act of tending to the centre of attraction, the force by which bodies are attracted—*Markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba*—Ākaśhaṇ ke kendra kī or jhukāw, ākarśhaṇasakti.

GRĀV'I-TY, *n.* weight, tendency to the centre of attraction, force of attraction, solemnity, atrociousness—*Wazn yā siq, markaz-i kushish kī taraf mālān yā mayālān, kushish yā quwat-i jāziba, sanjidiagi, sangini*—Bojh gurūtwa wā bhār, ākaśhaṇ ke kendra kī or jhukāw, ākarśhaṇasakti, gambhīratā, gurūtā wā atidushtatā.

GRĀVEL, *n.* (Fr. *gravelle*) hard rough sand, sandy matter in the kidneys and bladder : *v.* to cover with gravel, to stick in the sand, to puzzle—*Kankar<sup>b</sup> patharī<sup>b</sup>* : *v.* *kankar bichhānā yā dālnā<sup>b</sup>, hātū meṇ gāpnā yā phānsānā<sup>b</sup>, ghabrā d<sup>b</sup>.*

GRĀV'EL-LY, *a.* full of gravel—*Kankarīlā<sup>b</sup>, phatharīlā<sup>b</sup>*. [kā jūc.]

GRĀV'Y, *n.* juice of roasted meat—*Ab-i-qosht, yakhnī*—Mānsayūsh, mānsajūsh, māns

GRAY, *a.* (S. *greg*) white with a mixture of black, hoary, dark : *n.* a gray colour—*Siyaḥ-safed, safed, khākistari* : *n.* *siyaḥ-safed rang*—Śuklakrishṇ wā kabrā, dhawal dhanlā wā pakkā, dhūlīvarṇ krishṇ wā dbundhlā : *n.* pāṇsūvarṇ, dhūsaravarṇ.

GRĀY'ISH, *a.* approaching to a gray colour—*Siyaḥ-safed sa, kuwāḥ khākistari*—Kuchh śuklakrishṇ wā kabrā, ishātpāṇsūvarṇ. [ishātpāṇsūvarṇatā, ishātsuklakrishṇatā.]

GRĀY'NESS, *n.* the state of being gray—*Siyaḥ-safed sī khalat, khākistari khalat*—

GRĀY'BEARD, *n.* an old man—*Būphā<sup>b</sup>, budhū<sup>b</sup>*.

GRĀZE, *v.* (S. *grasian*) to eat grass, to supply grass, to feed on, to move on devouring, to touch or rub slightly in passing—*Charṇa<sup>h</sup>, charānā yā chugānā<sup>h</sup>, chugnā<sup>h</sup>, bhako-tā-huā dhako-tā-huā yā habak-kar-khātā-huā jānā<sup>h</sup>, chhūtā-huā yā rapātā-huā jānā<sup>h</sup>.*

GRĀZ'ER, *n.* one that feeds on grass—*Charṇe w<sup>h</sup>, chugne w<sup>h</sup>.*

GRĀZ'ER, *n.* one who feeds cattle—*Charṇe w<sup>h</sup>, charvāḥ yā charvāhā<sup>h</sup>.*

GRĒASE, *n.* (Fr. *graisse*) animal fat in a soft state, a disease in the legs of horses—*Charbi, ghoron ki tāngon ki ek bimāri*—Med wā māṣasār, ghoron ki tāngon kā ek rog, [ghritā li chupainā, chiknāi lagānā.]

GRĒASE, *v.* to smear or anoint with grease—*Charbi lagāna yā malnā*—Med lagānā,

GRĒAS'Y, *a.* smeared with grease, fat, gross—*Rauṅan-ālūda, charbi-dār yā farbiḥ, nā-mā'gūl yā nā-sazā-wār*—Chiknī arthāt ghritā se chupā huā, sthūl, kutsit wā ayogya. [Chiknāhaṭ chiknāi wā med se, ayogyatī wā āśiṣtatā se.]

GRĒAS'Y, *ad.* with grease, grossly—*Charbi se, nā-sazā-wār yā be-intiyāzi se*—

GRĒAS'Y-NESS, *n.* oiliness, fatness—*Chiknāi<sup>h</sup>, charbi-dāri yā farbiḥi*—Chiknāhaṭ wā tailavattwa, medaswatī wā sthūlatā.

GRĒAT, *a.* (S.) large, vast, important, principal, eminent, noble, magnanimous; *n.* the whole, the gross—*'Azim, kabir, bhāri<sup>h</sup>, sar-dār, buzurg, yā nām-wār, sharif yā 'unda, 'ali-himmat; n. kull yā kullig, majmū' yā jumla*—Barā, viśāl, guru, pradhān wā mukhya, nām wā prasiddhi, kulin wā utkrishṭ, māuṭinā; *n.* sākāya, samudāy.

GRĒAT'LY, *ad.* in a great degree, nobly, bravely—*Nikāyat yā bah-shiddat, sharifāna yā amirāna, dilrāna yā jawān-mardi se*—Nipāṭ wā bahut, kulin rūp se wā utkrishṭatā se, surātī wā virātī se.

GRĒAT'NESS, *n.* state or quality of being great—*'Azamat, buzurgī, kalāni, jasāmat, 'undagi, ziyādātī*—Barā mahattwa wā mahimā, viśālatā, vistīrnatā, utkrishṭatā, aishwaryya wā vaibhava, udarātā, kulmatā. [garbhini, peṭ se.]

GRĒAT-BEL-LIED, *a.* pregnant, teeming—*Hāmila, bachcha-bar-dār*—Garbhavati wā

GRĒAT-HEART-ED, *a.* high-spirited, undaunted—*'Ali-himmat yā sāhib-i-hauṣila, bashshāsh yā khairam*—Mahānā wā udācharit, praphullachitta.

GRĒAVES, *n. pl.* (Fr. *grèves*) armour for the legs—*Tāngon ke liye buktar yā silāh*—Tāngon kā kavach, jaughatrān, jaughakavach.

GRĒ'CIAN, *a.* relating to Greece; *n. a* native or inhabitant of Greece—*Yūnānī; n.*—*Yūnān kā mutawattin bāshanda yā bāshinda*—Grikadesiya, Grikadesāj, Yavana-desiya; *n.* Grikadesvasi, Yavan. [ulthā k.]

GRĒ'CISE, *v.* to translate into Greek—*Yūnāni zabān meṭ tarjama k.*—Grikabhāshī meṭ

GRĒ'CIYM, *n.* an idiom of the Greek language—*Yūnāni zabān kā muhāwara*—Grikabhāshāsampradāya, Yavanadesiyavāgiti.

GRĒEK, *n.* a native of Greece, the Greek language; *a.* belonging to Greece—*Yūnān lā mutawattin, Yūnāni zabān; a.* Yūnāni—Yavan wā Grikade-avāsi, Grikabhāshā; *a.*

GRĒEK'ISH, *a.* peculiar to Greece—*Yūnāni*—Yavanadesiya Grikadesiya. [Grikadesiya.

GRĒEK'LING, *n.* an inferior Greek writer—*Ek adnā Yūnāni musunnif*—Grikabhāshā kā ek chhotā granthakartā.

GRĒED'Y, *a.* (S. *greivig*) ravenous, voracious, eager to obtain, vehemently desirous—*Mar-bhukhā<sup>h</sup>, ju'u-l-baqar yā ju'u-l-kalb, haris, tanmī' yā timī'*—Bhukimā wā

bubhukshu, khaṇ peṭu wā bahubhukshak, bōhi wā lilehi, atyābhiṣhā wā atyākāṅkshī [rūsāna—Haukā se wā atibubhukshā se, atyābhiṣhā wā atyākāṅkshā se.]

GRĒED'LY, *ad.* voraciously, eagerly—*Jū'u-l-baqari yā jū'u-l-kalbi se, shauq se yā ha-*

GRĒED'Y-NESS, *n.* ravenousness, eagerness—*Jū'u-l-kalbi yā jū'u-l-baqari, hira tama' yā shauq*—Haukā atibubhukshā wā gridhratā, atyākāṅkshā wā atisprīhā

GRĒEN, *a.* (S. *grene*) verdant, flourishing, fresh, undecayed, new, not dry, unripe; *n.* green colour, a grassy plain, leaves, herbs; *v.* to make green—*Sabz yā sar-sabz,*

*tar-o-tāza, tāza rub yā shādāb, qair i talaf yā be-zawāl, naya<sup>h</sup>, tar, nā-pukhta yā lām; n.* *sabz yā pisti rang, sabz-zar yā marg-zar, barg, nabātāt; v.* *sabz k.*—Harā harilā wā hariyalā, vaddhamān wā barhtī, hariyar wā harerā, akship wā āirp, navin wā taṭkā, gilā wā oda, kachehā; *n.* harit wā harā rang, haritasthāl wā

ghasli jagah, patte, hareri hariyāri wā ghaspūt; *v.* harā k., harit k.

GRĒEN'ISH, *a.* somewhat green—*Sabzi-māil*—Harā sī, kuchh harit.

GRĒEN'LY, *ad.* with a greenish colour, freshly—*Sabzi-māil rang se, tāzagi yā tar-o-tāzagi se*—Harā sī wā kuchh harit varṇ se, harerī wā taṭkepan se.

GRĒEN'NESS, *n.* state or quality of being green—*Sabzi, sar sabz, tāzagi, tar-o-tāzagi, khāmī, nā-pukhtagi*—Haritatwa wā harerī, harāpan, gilāpan, kachāi.

GRĒEN'CLÖTH, *n.* a board or court held in the counting-house of the king's household—*Inglistān ke bādashāh ke khāngī hisāb-khūne kā darbār yā kachahri*—Ingland des

ke rājā ke gharāū lekhaḡhar kī kachahri.

GRĒEN'COLOURED, *a.* pale, sickly—*Zard yā be-rang, bīmār*—Pilā, rogī.

GRĒEN'EFED, *a.* having green eyes—*Arzuq chushm*—Kanjā.

GRĒEN'FINCH, *n.* a kind of bird—*Sabz ḡaine kī chiriyā*—Haritapakshayuktapakshi.

**GREEN'HOUSE**, *n.* a house for preserving plants — *Chhote pepon ko tar-o-taza rakhne ká makán* — Chhote pepon ko hará rakhne ká ghar.

**GREEN'SICK-NESS**, *n.* chlorosis, a disease — *Nau-jarwán 'auraton kí' ek bimáre jismein we kam-zor aur zard ho játi haiñ aur uká haiz band ho játi hai* — Ek rog jismeñ yuvástrí nirbal aur píli ho játi haiñ aur unká stridharm arthát kapron se honá ruk játá hai. [jis par ghás ugti hai<sup>b</sup>.

**GREEN'SWARD**, *n.* turf on which grass grows — *Ghás ká chaprá<sup>b</sup>*, chaprá yá chakattá

**GREEN'WOOD**, *n.* wood when green as in summer; *a.* pertaining to the greenwood — *Hari-lakri<sup>b</sup>*; *a.* hari-lakri ká<sup>b</sup>.

**GRÉET**, *v.* (S. *gretan*) to address at meeting, to salute, to congratulate — *Salám-'alaik k.*, salám k. yá sahíb salámat k., mubáruk-bád kahná yá mubáruk-bádi-d. — Bheñt honé par pranám wá fishtáchar k., namaskár rám-rám wá juhár k., mañgalavád k. wá disre ká mañgal jánkar us se dhanyavád k.

**GRÉET'ING**, *n.* salutation, compliments — *Salám, sahíb-salámat salám-'alaik yá bandagi* — Namaskár wá pranám, rám-rám juhár wá vandaná.

**GRÉFF'IER**, *n.* (Gr. *grapho*) a recorder — *Munshi, muharriir, daftar-naúti* — Lekhak.

**GRE-GÁ'LEOUS**, *a.* (L. *grex*) going in flocks or herds — *Gols, unsí* — Yúthachári, anekachar, sañghachári. [Sámányá jíti ká, sídháran.

**GRE-GÁ'RI-AN**, *a.* of the common sort, ordinary — *'Ámm qism ká, 'ámm yá ma'múli* —

**GRE-NÁDE**, **GRE-NÁ'PO**, *n.* (Fr. *grenade*) a hollow ball filled with gunpowder — *Báruť se bhará huá golá* — Ágneyachúri se bhará golá.

**GRÉN-A-DIER**, *n.* a tall foot-soldier — *Lambú sipáhi* — Lambá pádátikayoddhá.

**GRÉW**, *p. t.* of *grow* — *Grow ká mázi-mullig* — *Grow ká samányabhút*.

**GRÉY**. See **GRAY**. [shikári-kuttá — Ákheti kuttá, mrigayá kukkur.

**GRÉY'HOUND**, *n.* (S. *grig hund*) a tall fleet dog kept for the chase — *Tázi-kuttá*,

**GRIDE**, *v.* (It. *gridare*) to cut, to pierce — *Kátná<sup>b</sup> chhedná yá bedhná<sup>b</sup>*.

**GRIDE-LIN**, *a.* (Fr. *gris de lin*) of a purplish colour; *n.* a purplish colour — *Shahábi-mál, gul'fám sá, gulábi*; *n.* gul'fám yá shahábi-mál rang, gulábi rang — Šuklarakt, dhawlarakt, baingani wá baiñjaní; *n.* baiñjaní wá baiñjaní rang, šuklaraktavarn.

**GRID'I-RON**, grid'i-rn, *n.* (W. *grediau*?) a portable grate on which meat is laid to be broiled — *Máns pakane ke liye lohe ká angthi<sup>b</sup>*.

**GRIEF**, *n.* (L. *gravis*) sorrow, trouble — *Afsos gam yá mátam, ranjish yá kulfat* — Šok khed wá manastáp, vyathá pírá wá kles.

**GRIEVE**, *v.* to afflict, to lament, to mourn — *Gam-dená be-zár k. yá ranj-d., gam-kháná, afsos k.* — Kuñháná talmalaná satána kles-d. dukkh-d. wá pírá-d., viláp wá khed k., kuñhná jhañkhná wá kalapná.

**GRIE'VANCE**, *n.* a wrong suffered, an injury — *Sakhti yá bid'at, jabr jaur zulm ziyán yá úzár* — Apakár, aparádh anáiya kshati wí hání. [jan wá vastu, šok k. w.

**GRIE'VE'R**, *n.* one who grieves — *Taklif-dih shakhs yá shai, afsos yá gam k. w.* — Klesád

**GRIE'VING-LY**, *ad.* in sorrow, sorrowfully — *Gam meñ, afsos se* — Sasók, khed wá šok se.

**GRIE'VOUS**, *a.* afflictive, painful, atrocious — *Ranj-áwar taklif-dih yá ranj-rasán, purdard yá sakht, niháyat shudid* — Klesák klesád wá pírákar, vyathákár kashtákar wá khedájanak, máhā bhári wá ghor.

**GRIE'VOUS-LY**, *ad.* painfully, vexatiously — *Pur-dardi yá sakhti se, taklif-dih yá ranj-rasáni se* — Pírá se wá khedájanak rup se, klesád riti se.

**GRIE'VOUS-NESS**, *n.* sorrow, pain, enormity — *Ranj yá gam, taklif yá dard, shiddat yá ziyádati* — Khed wá šok, pírá wá vyathá, ghoratá wá gurutwa.

**GRIE'SHOT**, *a.* pierced with grief — *Gam-zadu* — Šok ká inará huá, šokopabat.

**GRIE'FIN**, **GRIE'FON**, *n.* (Gr. *grups*) a fabled animal with the upper part like an eagle and the lower like a lion — *Ek nagli ján-war jiske badan ke úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá. simurg* — Ek kalpit jantu jiske úpar ká bhág utkrós ke sadris hotá hai aur niche ká bhág sinha ke sadris.

**GRIE'FON-LIKE**, *a.* resembling a griffin — *Simurg sá, aise nagli ján-war ke mánind jiske úpar ká hissá 'uqáb sá hotá hai aur niche ká hissá sher sá* — Aise kalpit jantu ke sadris jiske úpar ká bhág utkrós sá hotá hai aur niche ká bhág sinha sá.

**GRI'G**, *n.* a small eel, a merry creature — *Chhoti bām machhli<sup>b</sup>, khush jánwar* — Kshudra bām, harshit jantu.

**GRILL**, *v.* (Fr. *griller*) to broil — *Biriyán yá kaháb k.* — Bhúnná wá bhunná, bhúnjá.

**GRIM**, *a.* (S.) frightful, hideous, ugly — *Haibat-nák, mukh, bad-shakl* — Bhayánkar, bhayának. karál ghor vikát wá darauná, kudaul wá kurúp.

**GRIM'LY**, *ad.* horribly, hideously, sourly — *Haibat se, hiddat yá karáhiyat se, durushti karakhítagi yá tursh-rúť se* — Ghoratá se wá karálarúp se, bhayának wá ghriyáha rup se, krúratá wá udási se. [rupatwa, ugramukhatwa.

**GRIM'NESS**, *n.* frightfulness of visage — *Tursh-rúť, zisht-rúť* — Karálamukhatwa, vikata-

**GR-MACE'**, *n.* distortion of face, affected air — *Bandar-bháw kha yá muñh-banána<sup>b</sup>*, aish-maroy<sup>b</sup> — Mukhavakratá wá mukhavikriti, kritrimabháw wá banauá bháw.



GRIM'FACED, *a.* having a stern countenance—*Zisht-rú, tursh-rú*—Ghoravadan, karála-  
vadan, karálamukh, rgramukh. [rupamukh, ghoravadan.]

GRIM'VIS-AGED, *a.* having a grim countenance—*Zisht-rú, tursh-rú*—Karálavadan, dá-  
GRI-MÁL'KIN, *n.* (Fr. *gris*, and *malkin*) the name of an old cat—*Búrhí billá<sup>h</sup>, búrhá billá<sup>h</sup>*. [kájál<sup>h</sup>; v. mailá<sup>h</sup>, bhar-dálná<sup>h</sup>.]

GRIME, *n.* (S. *hrum*) dirt deeply insinuated, *v.* to dirt, to sully deeply—*Mailá<sup>h</sup>, kuchela<sup>h</sup>, chikka<sup>h</sup> ya mail-bhará<sup>h</sup>*.

GRIN, *v.* (S. *gremian*) to set the teeth and open the lip; *n.* the act of setting the  
teeth and opening the lips—*Khis nikálná<sup>h</sup>, dánt-niporná<sup>h</sup>, dánt nikálná<sup>h</sup>, dánt-kit-  
kitáná<sup>h</sup>, kachkucháná<sup>h</sup>; n. khis<sup>h</sup>, dant-niporí<sup>h</sup>* [dánt-niporne w<sup>h</sup>.]

GRIN'NER, *n.* one who grins—*Khis khisá<sup>h</sup>, dánt-nikálá<sup>h</sup>, dánt-nipor<sup>h</sup>, khis-nikálne w<sup>h</sup>*.

GRIND, *v.* (S. *grindan*) to reduce to powder, to sharpen, to make smooth, to rub, to  
oppress; *p. t.* and *p. p.* GRÖUND—*Pisná dálná búhná misná yá bántá<sup>h</sup>, búrh-rakhná<sup>h</sup>,  
chiknáná yá chikná<sup>h</sup>, karkarúná karkutúná rayarná yá ghisná<sup>h</sup>, satáná dabáná  
yá torná<sup>h</sup>*.

GRIND'ER, *n.* one who grinds, an instrument for grinding, a back or double tooth—  
*Pisan-hará pisin-hará pisin-hari yá pisanhri<sup>h</sup>, loke butá silaut silawat musal  
okharí yá chakri<sup>h</sup>, dārh<sup>h</sup>*. [sang pisin—Sān, sūn, sānaprastar.]

GRIND'STONE, GRIN'DLE-STONE, *n.* a stone on which edged tools are ground—*Sān<sup>h</sup>*.

GRIPPE, *v.* (S. *gripan*) to hold hard, to grasp, to clutch, to pinch, to squeeze, to feel  
colic; *n.* grasp, hold, squeeze, oppression *pl.* colic—*Porle-pakarná<sup>h</sup>, gahná<sup>h</sup>,  
mūhī meū pakarná<sup>h</sup>, noichná nochná kātna bakotná yá pishná<sup>h</sup>, dābná dabáná yá  
chāpná<sup>h</sup>, maroná marorá<sup>h</sup> k. yá pet pishná<sup>h</sup>; n. pakar<sup>h</sup>, gah yá dhar<sup>h</sup>, nichor  
machor yá chupet<sup>h</sup>, anther dabāu yá upadrav<sup>h</sup> pl. marorá<sup>h</sup>, karkurí<sup>h</sup>, pet kī per<sup>h</sup>*.

GRIP'ER, *n.* an oppressor, an extortioner—*Zālm yá jāir, dast-darāz sahit-gir yá  
sūam-gar*—Upadraví wá durātma, putaswagráhak arthit anyāy wá bal karke duse  
kī vastu aiñth len + w

GRIP'ING-LY, *ad.* with pain in the bowels—*Marore se<sup>h</sup>, karkurí se<sup>h</sup>, pet kī pīr se<sup>h</sup>*

GRI'SETTE', *n.* (Fr.) the wife or daughter of a tradesman—*Baniyá kī yorá yá beti*—  
Bank kī patni wá putri. [yaukar wá bhayanak, dārun karal ghor wá darauná.]

GRIS'LY, *a.* (S. *grislic*) frightful, hideous—*Habāt nak, kharf-nak ya mahib<sup>h</sup>*—Bha-

GRIS'LINESS, *n.* frightfulness, hideousness—*Habāt páki, kharf-niki*—Dārupata, ka-

GRIST, *n.* (S.) corn to be ground—*Pisni ke line anū<sup>h</sup>* [lālata ghoratā wá raudratā.]

GRISTLE, gristl, *n.* (S.) a part of the body next in hardness to a bone, a cartilage  
—*Kurri<sup>h</sup>, chalm yá murmure budat<sup>h</sup>* [haddi se bhará huá<sup>h</sup>.]

GRIS'TLY, *a.* made of gristle, cartilaginous—*Kurri ká baná huá<sup>h</sup>, kurri yá murmuri*

GRIT, *n.* (S. *gryt*) the coarse part of mud—*Koní<sup>h</sup>, kamí<sup>h</sup>, bhāsi<sup>h</sup>, chokar<sup>h</sup>*.

GRIT, *n.* (S. *groot*) sand, gravel—*Batá<sup>h</sup>, karkar<sup>h</sup>*

GRIT'TY, *a.* containing grit, sandy—*Ankariyá<sup>h</sup>, titlá bilná kirkirá yá khishkisá<sup>h</sup>*.

GRIT'Y-NESS, *n.* state of being gritty—*Ankariyabāt<sup>h</sup>, Verker chat, khishkisachāt<sup>h</sup>*.

GRIZ'ZLE, *n.* (Fr. *gris*) gray—*Sūqāh sajed rang khakistari rang*—Dhusaravarn, pān-  
sūvarn. [kū-hn, dhūsar, bhasmavarn.]

GRIZ'ZLED, *a.* interspersed with gray—*Sūqāh sajed, khākistari khāk-rang-dār*—Sukla-  
GRIZ'ZLY, *a.* somewhat gray—*Sūqāh sajed matl, khakistari-māl*—Kuchh kuchh sūkla-  
krishn, kuchh dhūsar, kuchh bhasmavarn.

GRÖAN, *v.* (S. *granān*) to breathe or sigh as in pain, *n.* a deep sigh from sorrow or  
pain, any hoarse dead sound—*Kakarná<sup>h</sup>, kankhuá<sup>h</sup>, karálná<sup>h</sup>; n. āk zar zārī  
nālu yá nālā-kashi, wāwailā*—Ārtanād dirgham-wās wá dughamhswās, chinghār wá  
chitkar. [wā yilap, artanād wā dughamhswās.]

GRÖAN'ING, *n.* lamentation, a deep sigh—*Zār zārī yá wāwailā, āk<sup>h</sup>*—Chinghār chitkar

GROAT, *n.* (Ger. *grot*) four pence—*Ek sikka jisk qinut qarib paune tin āne ke hoti  
hai*—Tūbe ká ek mudrá jo paune tin āne ke lag bhag hoti hai.

GRÖ'ZER, *n.* (L. *grossus*) a dealer in tea sugar spices &c.—*Pasārī yá pasārī<sup>h</sup>*.

GRÖ'ZER-Y, *n.* grocers' ware—*Kiráná<sup>h</sup>*. [se mih hui madra, surí, madirá,

GRÖG, *n.* a mixture of spirits and water—*Sharāb aur pāni kī āmezish, sharāb*—Pāni

GRÖG'RAM, GRÖG'RAM, *n.* (Fr. *gros grain*) stuff made of silk and mohair—*Ek qism  
ká kaprá jo reshām aur pashm ká baná huá*—Patta aur un ká baná huá kaprá.

GRÖIN, *n.* (G. *grein*) the part next above the thigh—*Jāghāsá<sup>h</sup>*.

GRÖÖM, *n.* (D. *grom*) a servant, a waiter, a man or boy who tends horses—*Naukar,  
chākar, sūas*—Sevak, anuchār wá chērā, āswapālāk wá āswasevak.

GRÖÖVE, *v.* (S. *gravan*) to cut hollow; *n.* a hollow, a channel cut with a tool—*Jau<sup>h</sup>  
banáná; n. jau<sup>h</sup>, zālá<sup>h</sup>, khāna*—Sínká banáná; *n. sínká, sitá wá stambharekhā<sup>h</sup>*.

GRÖPE, *v.* (S. *grapien*) to feel where one cannot see, to search by feeling—*Tālóná<sup>h</sup>,  
toná yá tātót k<sup>h</sup>*.

GRÖSS, *a.* (L. *crassus*) thick, bulky, indelicate, coarse, stupid, fat; *n.* the main body,  
the bulk, twelve dozen—*Motá<sup>h</sup>, jasim, fāhish galiz yá mugallaza, pur-kār ná-mā'gūl*

*nā-shāista durusht yā bad-daul, be-wuqūf, tan āwar yā firbīh*; *n. majmū'a, kull, ek sau chaulāis 'adad*—*Sthul, sthulakaya, asuddh wā kutsit, asūkshma nivir aparishkrit avāchya wā āsishṭ, mūrth wā jar, pin piwar wā medaswī*; *n. pradhānānā wā pradhānabhāg, samudāy wā sākalya, ek sau chaulāis*.

GROSS'LY, *ad. bulkily, coarsely. greatly—Jasāmat yā tan-āwari se, pur-kārī be-sharmī be-intiyāzī nā-mā'qulī yā bad-daulī se, nihāyat yā ba shiddat*—*Moṭāpā wā sthūlatī se, niviratā asūkshmatā aparishkrī wā āsishṭatā se, bahut kar ke*.

GROSS'NESS, *n. thickness, coarseness, enormity—Motāi wā mutāi<sup>h</sup>, fulsh durushtī karakhtagi nā-shāyastagi yā nā-shāistagi, ziyādātī yā shūddat*—*Sthūlatī, asuddhi wā āsishṭatī, atyantatī wā bahutayat*.

GRÖT, GRÖTTO, *n. (S. grut) a cave, a place for coolness and refreshment—Kahaf yā gār, hujra yā sard-khāna*—*Guhā wā gahwar, kuñj*.

GRO-TESQUE, *a. (Fr.) whimsical, fantastic, ludicrous; n. fantastic figures or scenery—Khayālī, be-wuqūf yā 'ajīb, khanda-angez*; *n. 'ajīb shakīh, 'ajīb tamāshā*—*Asāngat wā aparup, vilakhan, hāsyarup wā hāsyajanak*; *n. hāsyajanak chitra, asāngatīkār drishṭipāṭavishayaraohanā wā jalatrinavrikshādīsanāsthī*.

GRO-TESQUE'LY, *ad. in a fantastic manner—'Ajīb tarah se, mas'haragi se*—*Asāngat rūp se, hāsyarup se*.

GRÖUND, *n. (S. grunda) earth, land, territory, floor, bottom, foundation, first principle, fundamental cause or primary reason, principal colour*: *pl. LEES—Zamīn, mūtī<sup>h</sup>, mulk yā diyār, firsh, talā<sup>h</sup>, bunyād, asl, bā'is mājib yā sabab, awwal rang*; *pl. talchhat<sup>h</sup>, mail<sup>h</sup>*—*Dhartī dharanī wā prithivī, bhūmī, des, gach wā chhat, pendā wā thāh, new jar wā mūl, tattwa, ādikāraṇ ādihetu wā hetu, pradhānavarā wā ādivarā*.

GRÖUND, *v. to place or fix, to found, to settle—Qaim k., binā dāinā, muqarrar k.*—*Gāinā, saūsthāpit k., thahrinā*.

GRÖUND'AGE, *n. a tax paid for a ship in port—Bandar meñ jahāz ke liye jo makhṣūl diyā jātā hai*—*Naubandhanakhit men naukā ke nimitta jo kar lagatī hai*.

GRÖUND'LESS, *a. wanting ground, void of reason—Be bunyād, be-mājib be-sabab be-bā'is yā mā-haqq*—*Nirmūl, ahetu, nishkārān wā anāthak*.

GRÖUND'LESS'LY, *ad. without reason or cause—Be sabab, be mājib*—*Nishkārān wā akārān, hetu binā*. [nirhetutī.

GRÖUND'LESS-NESS, *n. want of just reason—Be bunyādī, 'adam-i-mājib*—*Nishkārānatwa*, *GRÖUND'LING, n. a fish which keeps at the bottom, of the water, a mean person—Machhī jo pānī ke tale rahtī hai<sup>h</sup>, pāñī ādmī*—*Machhī jo pānī men rahtī hai, adham wā nich jan*.

GRÖUND'ASH, *n. a sapling of ash—Ash per kī paudhā<sup>h</sup>*. [jātā hai<sup>h</sup>.

GRÖUND'BAIT, *n. a bait allowed to sink—Machhī ke liye chūra jo pānī ke tale baitī*. [pāudhā.

GRÖUND'FLOOR, *n. the lower part of a house—Ghar kī sab se niche kī gach<sup>h</sup>*. [pāudhā.

GRÖUND'F-VY, *n. the plant alehoof—Ek latī yā bel<sup>h</sup>*. [pāudhā.

GRÖUND'GAK, *n. a sapling of oak—Shāh-balūt yā balūt kī paudhā*—*Sindiravriksh kī paudhā*. [javat<sup>h</sup>.

GRÖUND'PLOT, *n. ground occupied by a building—Kursī, zamīn jis par 'imārat bantī hai*—*Grihabhūmī, bhūmī jis par ghar bantī hai*. [pāudhā.

GRÖUND'RENT, *n. rent paid for the ground on which a building stands—Ghar kī par-* *GRÖUND'ROOM, n. a room on the ground—Jo kothrī zamīn par ho, niche kī kothrī<sup>h</sup>*.

GRÖUND'SEL, *n. timber next the ground, a plant—Lukrī jo 'imārat meñ zamīn par rahtī hai, paudhā<sup>h</sup>*—*Ghar meñ jo lakrī bhūmī par lagi rahtī hai, per kī poā*.

GRÖUND'WORK, *n. foundation, first principle—Bunyād yā binā, asl—Mūl jar wā new, tattwa*. [f'l-i-mā'tūf—*Grind kī samānyabhit aur purpakriya wā purvakalikakriya*.

GRÖUND, *p. t. and p. p. of grind—Grind kī mazi-mutlāy aur mazi-mā'tūf alai-hi yā GRÖUP, n. (Fr. groupe) a cluster, a collection; v. to form into a group—Majmū'a, guruh zumra majma' ijtīmā' yā jam'iyat*; *v. jam' k.*—*Vrind samūh wā gap, samudāy saichay wā ogh*; *v. ekatra k., samūh wā vrind banāinā*.

GRÖUSE, *n. (S. gorst?) heath-fowl—Jānglī murg—Jānglī pakshī*.

GRÖVE, *n. (S. græf; a small wood—Kun<sup>h</sup>, peron kī jlund<sup>h</sup>, darakht-istān*—*Upavan, vrikshavātika, vrikshakhand*.

GROV'EL, grōv', *v. (Ic. gruva) to lie prone, to creep on the earth, to be mean—Pat letnā<sup>h</sup>, zamīn par reignā, zalil yā khaṭif h.*—*Aundhā parnā, reignā, nich adham wā tuchchh h*.

GROV'EL-LER, *n. a mean person—Pūjī yā sifū ādmī*—*Nich jan, adhamajan*.

GRÖW, *v. (S. growan) to vegetate, to increase, to improve, to advance, to extend, to become, to raise by culture*; *p. t. GREW, p. p. GRÖWN—Ugnā panapnā lagnā yā ho-ānā<sup>h</sup>, barhnā yā chaphnā<sup>h</sup>, achchhā ho-jūnā<sup>h</sup>, āge barhnā<sup>h</sup>, p.railnā<sup>h</sup>, honā yā ho-* *GRÖW'ER, n. one who grows, a farmer—Uppāne w<sup>h</sup>. kisan<sup>h</sup>*. [jānā<sup>h</sup>, upjānā<sup>h</sup>.

GRÖWTH, *n. vegetation, product, increase—Roidagi yā bālidagi, paidāish yā hāsil, ziyādātī yā taraggi*—*Bārḥ agāw wā jamāw, utpatti wā phal, vriddhi, varddhan wā riddhi*.

- GRÖWL, *v.* (Ger. *grollen*) to snarl, to murmur, to grumble; *n.* snarl—*Ghurráná yá jhínkná<sup>h</sup>, ghunghunáná yá kurkuráná<sup>h</sup>, bhunbhunáná barbaráná yá tararáná<sup>h</sup>; n. gurráhat<sup>h</sup>, kurkuráhat<sup>h</sup>, ghurráhat<sup>h</sup>.*
- GRÜB, *v.* (Gr. *graban*) to dig up, to root out; *n.* a kind of worm, a dwarf—*Rhod-dátná<sup>h</sup>, ukhár-dátná<sup>h</sup>; n. ek chhotá kípá<sup>h</sup>, báwná<sup>h</sup>.*
- GRÜE'SLE, *v.* to feel in the dark, to grope—*Andhere meñ toná<sup>h</sup>, tatolná<sup>h</sup>.*
- GRÜDGE, *v.* (W. *grwg*) to envy, to murmur, to repine; *n.* envy, ill-will—*Hasad k., kurkuráná<sup>h</sup>, ná-ráz-honá yá gam k.; n. raskh, bad-khuáni bad-undesht, yá kina—Dáh k., ghunghunáná kurhná wá pachhtíná; n. dáh wá irshyá, dwesh wá droh.*
- GRÜDGER, *n.* one who grudges—*Hasad k. w., kurkuráne w<sup>h</sup>, gam k. w. yá ná-ráz h. w.—Dáhi, ghunghunáne w., kurhne w., pachhtíne w.*
- GRÜDGING, *n.* discontent, reluctance—*Ná-rázi yá ná-khushi, kashidagi dareg yá be-dili—Atushti wá asantosh, anichehjá wá khunch. [Binman wá aprasannatipúrvak.*
- GRÜDGING-LY, *ad.* unwillingly, reluctantly—*Ná-rázi se, kashidagi dareg yá be-dili se—*
- GRÜ'EL, *n.* (Fr. *grauu*) food made by boiling oatmeal in water—*Lapsi<sup>h</sup>, máñ<sup>h</sup>.*
- GRÜFF, *a.* (D. *grof*) surly, harsh, stein—*Talkh yá tursh, sukht, durusht—Kajúá karwá wá karkas, kathor, kathin wá kuá*
- GRÜFF'LY, *ad.* harshly, ruggedly, roughly—*Sakhti se, durushti se, talkhi yá tundi se—Karkasatá karáí wá katutwa se, kathoratá se, kathinátá nishthuratá wá rukhtí se.*
- GRÜFF'NESS, *n.* harshness of manner or look—*Karakhti, durushti, sukhti, turshi, talkhi, tursh-rúí—Karkasatwa, rukshatá, rukhtá, nishthuratá, vadana rukshatá, munh ki rukhái. [karwá wá karkas, nishthur ruksh wá rukhtí, kathin kathor wá kará.*
- GRÜM, *a.* (grim) sour, surly severe—*Talkh yá tursh, durusht yá tund, sakht—Katu*
- GRÜMBLE, *v.* (D. *grommelen*) to murmur with discontent, to growl, to snarl—*Kurkuráná<sup>h</sup>, gurráná<sup>h</sup>, kutte sá gurerná<sup>h</sup>—Barbaráná ghunghunáná wá bhunbhunáná, ghurrána, kutte sá ghurnána. [ne w<sup>h</sup>.*
- GRÜM'BLER, *n.* one who grumbles—*Kurkuráne w<sup>h</sup>, kurkurániyá<sup>h</sup>, ghurráne w<sup>h</sup>, gur-*
- GRÜM'BLING, *n.* a murmuring, a grudge—*Kurkuráhat<sup>h</sup>, ghunghunáhat yá bhunbhunáhat<sup>h</sup>.*
- GRÜM'BLING-LY, *ad.* with grumbling—*Kurkuráhat ghunghunáhat barbaráhat yá bhun-*
- GRÜ'MOUS, *a.* (L. *grumus*) thick, clotted—*Gúrhá<sup>h</sup>, thakka<sup>h</sup> [bhunáhat se<sup>h</sup>.*
- GRÜ'MOUS-NESS, *n.* state of being clotted—*Gúrhá-pan<sup>h</sup>, thakki-pan<sup>h</sup>.*
- GRÜN'SEL See GROENDEL [ghuráne<sup>h</sup>, kánkhná yá kaharná<sup>h</sup>.
- GRÜNT, GRÜN'TLE, *v.* (S. *grunan*) to murmur as a hog, to utter a short groan—*Ghur-*
- GRÜST, *n.* the noise of a hog—*Ghurghuráhat<sup>h</sup>.*
- GRÜST'ING, *n.* the noise of swine—*Ghurghuráhat<sup>h</sup>.*
- GRÜTCH See GREDGE.
- GRÝ, *n.* (Gr. *gru*) a small measure—*Ek chhotá núp yá máp<sup>h</sup>.*
- GRÝPH'ON. See GRIFFIN.
- GUAR-AN-TÉE, GUAR AN TY, *n.* (Fr. *garant*) a power that undertakes to see stipulations performed, surety for performance; *n.* to secure performance, to warrant—*Zamín zimma-dár zimma-kár yá kafil, zamánat zimma yá kafalat; v. zimma-dár yá zimma-kár k., zimma k. yá muhappaq k.—Pratibhu wá madhyasth, pratibharya wá pratyayakáriní; v. pratibhu wá pratibidhi h., pratibhavya k. pratyayik-d. wá pakká k.*
- GUARD, *v.* (Fr. *garder*) to protect, to defend, to secure, to watch; *n.* a man or body of men employed for defence, that which defends, protection, care—*Muháfazat yá hifázat k., himáyut k. yá pushti d., hivasat k. yá salámat rakhná, pás-bini k. khabar lewá yá nigáh-báni k.; n. pás-bán nigáh-bán yá chauki-dar, panáh. hifázat yá muháfazat, khabar-dári yá hosh yári—Bachíná, rakshá k., sambháñ, agorná chauki d. pahrád, wá rakhwáli k.; n. pahrná rakhwál wa rakshivarg, tián wá bacháw, rakshá chankasú chani ási wá sávdhání.*
- GUARD A BLE, *a.* that may be guarded—*Mahfúz hone ke qábil, hifázat kiye jine ke láiq, munkmán-l-hifázat, hifázat-pazir—Rakshaniya, pilaniya.*
- GUARD'ED, *a.* cautious, circumspect—*Khabar-dár, hosh-yúr—Chaukas, sávdhán.*
- GUARD'ED-LY, *ad.* cautiously, circumspectly—*Ihtiyát yá khabar-dári se, hosh-yári se—Chaukasú wá chankasí se, sávdhání se.*
- GUARD'ER, *n.* one who guards—*Nigáh-bán yá nigáh-bán, pás-bán, muháfiz—Rakshak, rakhwál, pahrád. [vadhán.*
- GUARD'FUL, *a.* wary, cautious—*Khabar-dár, hosh yúr—Chaukas suchet wá sachet, sá-*
- GUARD'IAN, *n.* one who has the care of an orphan, a protector; *a.* performing the office of a protector—*Murabbi sar-parast yá walí, muháfiz hámi amin nigáh-bán yá nigáh-bán; a. háfiz, hámi—Pitristhán matripitristhán wá náth, rakshak wá pilak; a. páñe w., pratipálak. [tá, rakshak ká pail, rakshakapad.*
- GUARD'IAN-SHIP, *n.* the office of a guardian—*Amánat, amni, sar-parasti—Pratipálaka-*
- GUARD'LESS, *a.* without defence—*Be-panáh, be-hifázat, be himáyut—Raksháñin.*
- GUARD'SHIP, *n.* care, protection—*Ihtiyát yá hosh-yári, hifázat—Sávdhání, rakshá.*

GUARD'CHAM-BER, GUARD'ROOM, *n.* a room for the accommodation of guards—*Nigah-bān-khāna, muhāfiẓ-khāna*—Sainyasthān, sainikaśālā, rakshakaśālā.

GU-BER-NATION, *n.* (*L. gubernō*) government, rule, direction—*Hukumat, hukm-rānī, takakkum yā ihtimām*—Rājyasāsan, rāj, arthikār. [sāsan k. w.]

GU-BER'NA-TIVE, *a.* governing, ruling—*Hukm-rān, hukumat k. w.*—Rājyasāsan k. w., GUID'GEON, *n.* (*Fr. goujon*) a small fish, a person easily cheated, a bait, an iron pin on which a wheel turns—*Ek chhotī machhlī<sup>h</sup>, bhuchch yā gāwā<sup>h</sup>, lālach yā machhlī kī chārā<sup>h</sup>, kīl yā dhurī<sup>h</sup>.*

GUER'DON, *n.* (*Fr.*) a reward, a recompense; *v.* to reward—*Ajr yā ujrāt, jazā; v. ujrāt yā jazā d.*—Pratiphāl, pāritoshuk; *v.* pratiphāl wā pāritoshuk d.

GU'ESS, *v.* (*D. gissen*) to conjecture, to lut upon by accident; *n.* a conjecture—*Athal-na yā atkal k<sup>h</sup>, tārnā yā lakh jānā<sup>h</sup>; n. atkal<sup>h</sup>.* [ghakkar.]

GU'ESS'ER, *n.* one who guesses—*Atkal-bāz, tār-bā;*—Atkalū, atkal k. w., tārne w., bu-GU'ESS'ING-LY, *ad.* by way of conjecture—*Atkal se<sup>h</sup>, atkal pachchū<sup>h</sup>.*

GU'EST, *n.* (*S. gēst*) one entertained by another, a stranger, a visitor—*Mihmān, zaif, wārid o-sādīr yā jils*—Pāhun, bāhar-wālā wā atithā, abhyātāt.

GU'EST'CHAM-BER, *n.* chamber of entertainment—*Mihmān-khāna, wah kothrī jismēn mihmān khilāye pilāye jāte hain*—Atithiśālā, atithi-atkārayogyasālā, pāhunon ke khāne pine kī kothrī.

GU'EST'RITR, *n.* kindness due to a guest—*Mihmān-dāri, mihmānī, mihmān-parvārī;*—Pāhun kā saikār, atithisatkār, atithisevā. [atithivat.]

GU'EST'WISE, *ad.* in the manner of a guest—*Mihmān ke taur par;*—Pāhun kī riti se,

GUIDE, *v.* (*Fr. guider*) to direct, to govern, to regulate *n.* one who directs—*Hidāyat rāh-numāi rāh-numā yā hukm k., hukm-rānī k., intīcām yā ihtimām k.; n. rāh-numā yā rāh-numā, rāh-bar yā rāh-bar, pesh-ran;*—Path dekhānī wā vidhān k., anūsāsan k., niyam k., nirvāh k. wā chālānī, *n.* pathadarsak, mirdesak, anūsak, upadesak.

GUID'A BLE, *a.* that may be guided—*Hidāyat-pazīr, rāh-numāi pazīr yā rāh-numāi pazīr;*—Śikshapīya, upadesya.

GUID'ANCE, *n.* direction, government—*Rāh-numāi rāh-numāi hidāyat yā ihtimām, hukumat yā hukm-rānī;*—Pathadarsan mirds wā vidhān, anūsāsan.

GUID'E'LESS, *a.* having no guide—*Pe rāh-numā, be rāh-numā, be rāh-bar, be rāh-bar;*—Pathadarsakahin, mirdesakahin, anūsakahin.

GUID'E'ER, *n.* a director, a regulator—*Rāh-numā rāh-numā yā pīr, zābit rābit yā muhtamir;*—Pathadarsak wā mirdesak, anūsak wā vyavasthapak.

GUID'E'POST, *n.* a directing post—*Rāh-numāi yā rāh-numāi ke liye khambhā;*—Pathadar-san ke nimitta khambhā. [sahakārijanasamūh]

GUIDE, *n.* (*S. guld*) a corporation—*Firqa, jamā'at, qurrah;*—Jathā, maplā, hukkasamāj,

GUIDE'A-BLE, *a.* liable to tax—*Lāiq-akhīrī;*—Kārdhūn, kārayogya.

GUIDE'HALL, *n.* the hall in which a corporation usually assembles, a town-hall—*Jamā'at-khāna yā qurrah khāna, shahr ke loṇāh ke jam-khōr kī makān;*—Bāpikasamāj wā sahakārijanasamūh kī samāgamasālā, nagarakavyasamūhān ke nimitta samāgama-sālā. [Kapat wā chhāl, dhurtatī kutlatā wā khalatā.]

GUILE, *n.* (*S. niglon* ?) craft, cunning—*Hila yā fitrat, 'aiyār rōbah-bāzi yā fareb;*

GUILE'FUL, *a.* wily, mischievous, artful—*Parab, fitratī yā rōbah-bāz, jul-bāz hila-bāz yā makkār;*—Kapatī wā chhāl, kutl wā khal, dhurt wā mayāvi.

GUILE'FUL-LY, *ad.* mischievously, craftily—*Fitrat yā rōbah-bāzi se, fareb 'aiyārī yā 'aiyār-pan se;*—Kutlatī wā khalatī se, kapat jul wā dhurtatī se.

GUILE'LESS, *a.* free from guile, artless—*Be-rigā, sudhā yā bholā<sup>h</sup>;*—Nishkapat chhala rahit wā mayāhin, sual wā vimalātnā.

GUILO-TINE, *n.* (*Fr.*) a machine for beheading; *v.* to behead by the guillotine—*Sir kutne kī ek kal<sup>h</sup>; v. ek kal se sir katnā<sup>h</sup>;*—Śiraschhedanayantra; *v.* śiraschhedanayantra se mānr katnā.

GUILT, *n.* (*S. gylt*) criminality, sin—*Gunah-gārī gunah-gārī khat-i-garī yā ma'āsīyat, qusūr taqīr khatā yā gunāh;*—Aparādhitī pāpavattwā wā doshavattwā, dosh pāp pātak wā aparādh. [Nirdosh wā nishpāp, niraparādhi wā anaparādhi.]

GUILT'LESS, *a.* free from crime, innocent—*Be-gunāh yā be-taqīr, pāk yā ma'sim;*

GUILT'LESS-LY, *ad.* without guilt, innocently—*Be-gunāhī se, be-jurmī pākī yā ma'nūmīyat se;*—Binā aparādhi, binā dosh wā binā pāp. [nishpāpattwā, nirdoshattwā.]

GUILT'LESS-NESS, *n.* freedom from crime—*Be-gunāhī, be-jurmī, pākī;*—Niraparādhitā, GUILT'Y, *a.* justly chargeable with a crime, not innocent, wicked, corrupt—*Qusūr-wār gunah-gār yā mulzim, taqīr-wār yā mujrim, sharir, bad;*—Aparādhi wā pātākī, doshi, dusht, pāpī. [khatā se—Sudosh, sāparādhi.]

GUILT'I-LY, *ad.* in a criminal manner—*Taqīr-wārī se, gunah-gārī se, jā-jurm, gunah-o-*

GUILT'I-NESS, *n.* the state of being guilty—*Taqīr-wārī, gunah-gārī yā gunah-gārī;*—Aparādhitā, sadoshatā.

GUILT'SICK, *a.* diseased by guilt—*Gunāh ke sabab se bīmār;*—Aparādhi ke kāran se rogī.

GOET'L-Y-LIKE, *ad.* as if guilty — *Goyá taqstr-wár* — Máno aparádhí.

GULN'EA, *n.* a gold coin valued at twenty-one shillings first made of gold from Guinea — *Ek qism ki Angrezi ashrufti jiski qimat qarib sárhe das rupaye ke hotí hai* — *Suvarnamudrá jiská mol sírhe das rupaye ke lag bhag hotá hai.*

GUIN'EA-DROP-PER, *n.* a kind of swindler — *Ek qism ká mál-i-mardum-khor* — *Ek prakár ká paraswápahári.* [wá dhaj, veś vesh wá vastra.

GUISE, *n.* (Fr.) manner, dress — *Taur wa' yá sírat, libás yá poshák* — *Vyavahár riti*

GUI-TÁR', *n.* (Gr. *kithara*) a stringed instrument of music — *Sítár, qítár* — *Víná.*

GÜLES, *a.* (L. *gula* ?) red, a term in heraldry — *Surkh, [yah lufe fann-i-ansáb-i-nawrói aur taqma-dáni meñ átá hai]* — *Raktavarn, [yah ábd kulinapadachilnavishayakavidyá wá vansávalivishayakavidyá meñ átá hai.]*

GÜLF, *n.* (Gr. *kolpos*) an arm of the sea extending into the land, an abyss — *Khaliq, be-páyán gur* — *Khát, agadhári wá atalasparsákhát*

GÜLFY, *a.* full of gulfs or whirlpools — *Pur-khaliq, khaliq se bhará huá, gird-ábon se bhará huá* — *Khátamay, bhanwamay.*

GÜLL, *v.* (D. *kullen*) to trick, to cheat, to defraud; *n.* a trick, one easily cheated —

*Thagná<sup>b</sup>, dhokhá jul yá buttá d<sup>b</sup>, chhalná<sup>b</sup>; n. dhokhá ya buttá<sup>b</sup>, bhuchh gawdi yá GÜLL/CATCH-ER, n. a cheat — Thag<sup>b</sup>. [jo butte men á-játá hai<sup>b</sup>.*

GÜLL, *n.* (W. *gwyllan*) a sea-bird — *Samundari baglú<sup>b</sup>* — *Samudriya baglá.*

GÜLLET, *n.* (L. *gula*) the throat — *Gale ki nali<sup>b</sup>, nareñ<sup>b</sup>, nar'áñ<sup>b</sup>.* [bhoji.

GÜLIST, *n.* a glutton — *Bisýár khor, já-nál-baqar, já-nál-kul* — *Kháú, petú, atyáhári, atigü löst-ty, n. gluttony — Bisýár khor, sigáda khorí* — *Atubhojan, atyabar.*

GÜLLY, *n.* (L. *gula* ?) a channel or hollow formed by running water — *Nálá<sup>b</sup>.*

GÜLP, *v.* (D. *gulpen*) to swallow eagerly, *n.* as much as can be swallowed at once —

*Gutakná<sup>b</sup>, gapak jánáb<sup>b</sup>, lál-jánáb<sup>b</sup>, n. jítná ek ber gathá yá lila jáq<sup>b</sup>.*  
GÜM, *n.* (S. *goma*) a viscous juice of certain trees, the fleshy covering that contains the teeth; *n.* to close or wash with gum — *Gönd yá gadh<sup>b</sup>, masárá<sup>b</sup>; v. gönd se jorna<sup>b</sup> chiptaná yá chupará<sup>b</sup>.* [mag-sifut.

GÜM'MOUS, *a.* of the nature of gum — *Gönd sá<sup>b</sup>, gád sarikhá<sup>b</sup>, lastasá<sup>b</sup>, chipchípá<sup>b</sup>, sagümmös't-ty, n. the nature of gum — Chipchípakat<sup>b</sup>, lastasáhat<sup>b</sup>.*

GÜM'Y, *a.* consisting of gum — *Göndí<sup>b</sup>, gönd ká<sup>b</sup>, gönd se bhará<sup>b</sup>, lastasá<sup>b</sup>, chipchípá<sup>b</sup>.*

GÜM'Y-NESS, *n.* state of being gummy — *Lastasáhat<sup>b</sup>, chipchípakat<sup>b</sup>.*

GÜN, *n.* (engine ?) a general name for fire arms, a musket; *v.* to shoot — *Top, bandúq; v. chhpná<sup>b</sup>, chalná<sup>b</sup>, márná<sup>b</sup>* — *Agyastra, guhkaprak-hepani lohanáñ.*

GÜN'NER, *n.* one who manages artillery — *Gol-andá, top em* — *Agyastrathári, gol-chakí wágul-chalá.* [Agyastra vidyá, lohanáñdwírá golí chalne ki vidyá.

GÜN'NER-Y, *n.* the art of managing artillery — *Gol-andáñ, top-andáñ, 'ilm-i-top-andáñ* —

GÜN'POW-DER, *n.* the powder put into guns — *Barúd* — *Agneyachúñ, síghradáhyachúñ.*

GÜN'SHOT, *n.* the reach or range of a gun. *a.* made by the shot of a gun — *Gole ká tappá<sup>b</sup>, golí ká tappá<sup>b</sup>; a. golí ki mar se kýá hób<sup>b</sup>.* [nirmátá.

GÜN'SMITH, *n.* one who makes guns — *Top-saz, bandúq-sáz* — *Agyastrakár, ágneyanári.*

GÜN'STRICK, *n.* a rammer or ramrod — *Top ká gaz, bandúq ká gaz* — *Agyastrasambandhi lohadand, lohadand jis se agnyastra meñ ágneyachúñ thási jati hai.*

GÜN'STÖCK, *n.* the wood in which a gun is fixed — *Top ká kunda, bandúq ká kunda* —

*Agyastradand, káth jisneñ agnyastralohanáñ jati rahti hai.*

GÜN'STÖNE, *n.* the shot of cannon — *Golí<sup>b</sup>.*

GÜN'WALE, gún'nel, *n.* the upper part of a ship's side from the half deck to the fore-castle — *Juház ká siná-panáh* — *Naupáśwadhará, naupá ki donon alañoñ ke ghère* [ká káth.

GÜR'GE, *n.* (L. *gurgus*) a whirlpool — *Gird-áb* — *Bhanwar.*

GÜR'GER, *v.* to flow as water from a bottle — *Harhákar kar páñi sá girná yá bahná<sup>b</sup>.*

GÜR'NARD, GÜR'NET, *n.* a kind of fish — *Ek qism ki machhli* — *Ek jati ki machhli.*

GÜSH, *v.* (Ger. *giessen*) to flow or rush out with violence; *n.* a sudden flow — *Phút-nikálná<sup>b</sup>, dhaydhará-kar nikálná<sup>b</sup>, harhákar kar nikálná<sup>b</sup>, phút-bahná<sup>b</sup>, umair-ke nikálná<sup>b</sup>, umairná<sup>b</sup>; n. dhaydhará-kar bahná<sup>b</sup>, eká ek bahná<sup>b</sup>.*

GÜSSET, *n.* (Fr. *goussset*) an angular piece of cloth at the upper end of a shirt sleeve — *Kapre ká ti-kóná tukrá jo Angrezi kurte ki báhñ ki úpari or rahtá hai.*

GÜST, *n.* (L. *gustus*) taste, relish, enjoyment, pleasure; *v.* to taste, to relish — *Záiqá, lazzat, maza, haze; v. záiqá lená, lazzat yá maza lená* — *Swád, ruch, bhog, sukh wá ánaud; v. chakhná wá chikhná, swád lená.*

GÜST'BLE, *a.* that may be tasted — *Chikhe jáne ke láiq* — *Chikhe jáne ke yogya.*

GÜST'RÛL, *a.* tasteful, well-tasted — *Khusk-záiqá, shirín yá maza-dár* — *Suswádu, ruchir wá suras.* [satá.

GÜST'RÛL-NESS, *n.* pleasantness to the taste — *Maza-dári* — *Ruchiratá, suswádatwa, sura-*

GÜST'LESS, *a.* tasteless, insipid — *Be-záiqá, be-maza yá be-namak* — *Swádahín wá niras, phiká.* [priti.

GÜS'to, *n.* (It.) relish, taste, liking — *Lazzat, záiqá, pasand* — *Ruchi, swád, chah wá*

**HAG**, *hā*, *int.* wā dharmmaśāstrasāhitāvisahayak, śāidharmmapustak, ke ek viśeṣa khaṇḍ.  
[grantharachak.]

**HAG-PEN-PHER**, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma.  
**HAGUE/BUT**. See HACKETT.

**HAH**, *hā*, *int.* an expression of surprise or effort—*Hā<sup>h</sup>, hā-hā<sup>h</sup>, ahaha<sup>h</sup>, ā<sup>h</sup>, ah<sup>h</sup>.*

**HAIL**, *n.* (S. *hægel*), drops of rain frozen in falling; *v.* to pour down hail—*Olā<sup>h</sup>, patthar<sup>h</sup>, binauli<sup>h</sup>, banauri<sup>h</sup>; v. ole paṇā<sup>h</sup>, patthar girnā yā paṇā<sup>h</sup>, binauli yā banauri barasnā<sup>h</sup>.*

**HAIL/Y**, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā<sup>h</sup>, ole patthar HAIL/SHOT, *n.* small shot scattered like hail—*Chhole chhole chharre jo ole yā binauli sarikhe chhitra jāte hai<sup>h</sup>.**

**HAIL/STONE**, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli<sup>h</sup>.*

**HAIL**, *int.* (S. *hæl*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā<sup>h</sup>; a. bhālā-changā<sup>h</sup>, achehā<sup>h</sup>.*—Namaskar wā prapām; *v.* namaskār wā prapām k., bulānā hānk mārna

**HAIL/FEL-Low**, *n.* a companion—*Sāthi<sup>h</sup>, sangi<sup>h</sup>.* [wā tōknā.]

**HAIR**, *n.* (S. *hær*) a small filament issuing from the skin, anything very small—*Bāl<sup>h</sup>, koi nihāyat chhoṭi chiz*—Kes lom wā rom koi atyant chhoṭi vastu.

**HAIR/ED**, *a.* having hair—*Mūc-dār, bāl-dār*—Keśi. Kesawān.

**HAIR/LESS**, *a.* wanting hair—*Be-bāl, chandlū<sup>h</sup>*—Bimbāl kā, akēs, lomarahit, keśahin.

**HAIR/Y**, *a.* covered with hair—*Mūc-dār, pashmi, pur-bāl, jhabrā<sup>h</sup>*—Lomaś, romaś, keśi, lomawān, lomamay, lomapūrn. [lomāśatwa.]

**HAIR/INESS**, *n.* state of being hairy—*Pur-mūi, bāl-dārī*—Bahulomatwa, romaśatwa,

**HAIR/BREADTH**, *n.* a very small distance—*Bāl bhar tafāwut, aur-i-mū, nihāyat fāsila*—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.

**HAIR/CLOTH**, *n.* stuff made of hair—*Bāl kā kaprā<sup>h</sup>.*

**HAIR/HING**, *a.* hanging by a hair—*Bāl se latkā huā<sup>h</sup>.*

**HAIR/ACE**, *n.* a fillet for tying up the hair—*Nārā<sup>h</sup>, mūn kā ḍorā<sup>h</sup>.*

**HAIR/ERD**, *n.* (Fr. *hallebarde*) a battle-axe fixed to a long pole, a kind of spear—*ḥāsā<sup>h</sup>, bhālā yā barchhi<sup>h</sup>.* [dhe ho<sup>h</sup>.]

**HAIR/BER-DIER**, *n.* one armed with a halberd—*Gairāsā bāndhne-w<sup>h</sup>, jo gairāsā bān*

**HAIR/CY-ON**, *n.* (Gr. *halkoon*) the kingfisher; *a.* placid, quiet, still—*Machhrangā, rām-chiriyā<sup>h</sup>; a. sākin, sākit, be-abr be-tūfān mubārak yā be-harakat*—*a. Sānt, prāsānt sthīr wā nirākul, nirveg wā nirvāt.*

**HAIR/CY-ON-AN**, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit, be-abr be-tūfān yā be-harakat*—*Sānt wā akshubh, swasth prāsānt sthīr wā nirākul, nirveg wā nirvāt.*

**HĀLE**, *a.* (S. *hāl*) healthy, sound, hearty—*Tan-durust, musallam-o-sāhī, sāthi-l-badin*—Nirogi wā nirog, bhālā changā, ādhiry, āthirahit.

**HĀLE**, *v.* (Fr. *haler*) to drag by force—*Ghusṭnā<sup>h</sup>, kaphilānā<sup>h</sup>.*

**HĀLF**, *hāf*, *n.* (S. *half*) an equal part of any thing divided into two, a moiety: *pl.*

**HĀLVES**; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim*: *pl. nisf hisse*: *ad. nisfā-nisf, juzai; v. nisfā-nisf k.*—Arddhānś wā ādhā, arddhabhāg; *pl. arddhabhāg; v. do-tūk k., ādho ādh k.*

**HĀLF/ER**, *n.* one who has only a half—*Nisf-wālā, ek nisf rakhne w.*—Arddhānśī, arddhabhāgi, jiske kewal arddhabhāg hotā hai. [ādh k., do samabhāg k.]

**HĀLVE**, *v.* to divide into two equal parts—*Nisfā-nisf k.*—Ādho-ādh k., ādhyaṇā, do

**HĀLF/BLOOD**, *n.* one born of the same father or of the same mother but not of both—*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek hi mā bāp se paidā nā ho, sautelā bhāi<sup>h</sup>, sauteli bahīn<sup>h</sup>*—Bhinnodar, vaimātra, jo dūse bāp se ho.

**HĀLF/BLOOD-ED**, *a.* mean, degenerate—*Pāji, zalil*—Nīch, adham wā nikriahit.

**HĀLF/CEP**, *n.* a cap slightly moved—*Topi jo ālke sir par rakhī huā<sup>h</sup>.*

**HĀLF/DEAD**, *a.* almost dead—*Adh-marā<sup>h</sup>, adh-muā<sup>h</sup>, mām-murda.* [ho<sup>h</sup>.]

**HĀLF/FACED**, *a.* showing only part of the face—*Jiskā thorā hī sā munh dekh partā*

**HĀLF/HATCHED**, *a.* imperfectly hatched—*Adhūrā seyā huā<sup>h</sup>.* [da—Alpasrut.]

**HĀLF/HEARD**, *a.* not heard to the end—*Adh-sunā<sup>h</sup>, jo sab nā sunā gayā ho<sup>h</sup>, nim-shant*

**HĀLF/LEARNED**, *a.* imperfectly learned—*Kam-ilm*—Alpajñā, alpañāni.

**HĀLF/LOST**, *a.* nearly lost—*Kam-besh gayā guzār, qarīb-l-zawāl*—Nashtraprīy.

**HĀLF/MOON**, *n.* the moon with its disk half illuminated, any thing in the shape of a half-moon, a crescent—*Adhā chānd<sup>h</sup>, koṭ shai jo ādhe chānd ki shakī ho, hilāl*—Arddhachandra, arddhachandrākār, apurnachandra wā chandrārdh.

**HĀLF/PART**, *n.* equal share—*Nisf, barābar hissa*—Arddhānś, samabhāg.

**HĀLF/PEN-ny**, *hā pen-y*, *n.* a copper coin—*Ek qism kā tānde kā sikka jiskā qimat Angrezī chār pāi yā nī ek āne kī tihāi ke barābar hotī hai*—Tāmiṇamudrāviśeṣh jiskā mōl ek āne ke tritiyānś ke tuljā hotā hai.

**HĀLF/PIKE**, *n.* a small pike carried by officers—*Chhoṭi burchhi<sup>h</sup>.* [alpañā.]

**HĀLF/READ**, *a.* superficially informed—*Kam-ilm, thorā payā huā<sup>h</sup>*—Kinchijñā,

- HAL'S** SON, *n.* one imperfectly learned—*Nim-ālim, kam-ālim*—Alpajhāni, kīñchij-  
jā, alpajhā. [darśi]
- HAL'S** SIGHT, *n.* seeing imperfectly—*Kund-nigāh, za'ifu-l-nazar*—Alpadrik, adūra.
- HAL'S** STARVED, *a.* almost starved—*Bhūkh ke māre adh-marā*. [nikat ki larāi, niktayuddha.]
- HAL'S** TRAINED, *a.* half-bred, imperfect—*Kam tarbiyat yāsta yā kam shāista, nā-kamit*  
—Durqohār durāohārī wā dubāil, adhūrā.
- HAL'S** WORD, *n.* close fight—*Nazdik ki larāi, hāthōn hāth ki larāi*—Nere ki larāi,
- HAL'S** WAY, *a.* equidistant; *ad.* in the middle—*Ham-fāsil, ham-dūr*; *ad.* *ādhi rih meñ,*  
*darmiyān meñ*—Sāmāntar, tulyāntar, samāntarasth; *ad.* *ādhi dūr, bich meñ,*  
*madhyapath meñ, arddhamārg meñ.*
- HAL'S** WIT, *n.* a blockhead, a foolish fellow—*Ahmaq, be-wuqūf shakhs*—Mūrkh, mūrkh.
- HAL'S** WIT-TED, *a.* foolish, weak in intellect—*Be-wuqūf, kam-aql*—Alpabuddhi, bāwā
- HAL'** BUT, *n.* a large flat fish—*Ek bari aur chapti machhli*. [wā jar]
- HAL'** IDOM, *n.* (S. *halig, dom*) an adjuration by what is holy—*Qasam*—Śapath.
- HALL**, *n.* (S. *hall*) a court of justice, a manor-house, a public room, a large room,  
a collegiate body—*'Adālat yā dāru-l-'adālat, zamīn-dūr kā makān, diwān-i-'amm*  
*yatash-khāna yā diwān-khāna, aiwān yā bār-gāh, mudrasa*—Kachahri wā vichārā-  
sālā, bhūpati wā kīpāi thākūr kī ghar, baithkā wā bari kothri, pāthasālā.
- HAL-LE-LU-JAH**, *hāl-le-lū'ya, n.* (H.) a song of thanksgiving—*Tasbiḥ-o-tahlil,*  
*al-hamdu-lillāhi*—Īswar kī dhanyavād, stutivād.
- HAL-LE-LU-JĀ'IO**, *a.* denoting a hallelujah—*Tasbiḥ-o-tahlil se mansūb, al-hamdu-lillāhi*  
*ke mutā'allig*—Stutivādaprakāśak, Īswar ke dhanyavād kī sambandhi.
- HALL**'TARDS, **HĀL'**'TARDS, *n. pl.* ropes or tackle to hoist or lower a sail—*Pāl uṭhāne*  
*yā nichā karne ke liye ruse*.<sup>b</sup>
- HAL-LOO'**, *int.* expressing encouragement or call; *v.* to cry, to encourage—*Huskār*  
*yā lalkār*; *v.* *chillānā yā lalkānā*, *huskārnā yā hulkārnā*.<sup>b</sup>
- HAL-LOO'ING**, *n.* a loud and vehement cry—*Lalkān*, *pukān*.<sup>b</sup>
- HĀL'** LOW, *v.* (S. *halig*) to make holy, to consecrate, to reverence as holy—*Pāk k.,*  
*muqaddas k., mutaharrak māmū*—Pavitra k., pratishṭhā k. wā dharmārthasamar-  
pan k., pūjanā wā pūjya mānā.
- HĀL'** LOW-MAS, *n.* the feast of All-souls—*Ek tūkhār*.<sup>b</sup>
- HAL-LO'** CI-NATE, *v.* (L. *hallucinator*) to blunder, to err, to mistake, to stumble—  
*Khatā k., galat yā gulat k., bhūl k., thokar khānā*—Chūknā, bhūlnā, bhrānti  
*k., thes khāntā.* [bhrānti.]
- HAL-LŪ-Ū-Ū-NĀ'TION**, *n.* error, blunder, mistake—*Bhūl*, *chūkh*, *khatā*—Vyāmoh, bhram,
- HĀ'** LO, *n.* (L.) a bright circle round the sun or moon—*Hūla*—Sūrya wā chandra kī  
chāroṇ or diptimāṇḍal.
- HAL'SER**, *hā'ser, n.* (S. *hals, serl*) a rope less than a cable—*Nāw kī chhoṭā rassā*.<sup>b</sup>
- HĀLT**, *v.* (S. *halt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of  
limping, a stop in a march—*Laṅgrānā*, *thakarnā kharā-vahnā ruknā yā thamaknā*,  
*āgā-pichhā k.*; *a.* *laṅgrānā*, *panṇu*; *n.* *laṅgrāhat*, *tikāw thahrāv*, *rukāv yā utārā*.<sup>b</sup>
- HĀLT'** ER, *n.* one who halts—*Laṅgrānā*, *laṅgrāne w.*, *thakarne w.*, *tikne w.*, *āgā-*  
*hālt'ngo-ly, ad.* in a slow manner—*Dhīre dhīre*.<sup>b</sup> [pichhā k. w.]
- HĀLT'** ER, *n.* (S. *hælfster*) a rope to hang malefactors, a rope for leading or confining a  
horse, a strong cord; *v.* to bind with a cord—*Phānsi-denc-kā-rassā yā phānsi*,  
*ghore kī bāg-dor agārī yā paghā*, *porhī rassi yā dori*; *v.* *rassi se bāndhnā*,  
*HALVE*, *hāv.* See under **HALF**. [paghe se bāndhnā].<sup>b</sup>
- HĀM**, *n.* (S.) the hip, the thigh of an animal salted and dried—*Rān, namak-ūlūda rān*  
—Putṭhā kulā jaṅgh wā jaṅghā, lavān se milākar sukhāyā huā jaṅghā.
- HĀM'** STRING, *n.* the tendon of the ham; *v.* to cut the tendon of the ham—*Rān kī nas*  
*yā pai*; *v.* *rān kī nas kī kar laṅgrā k.*—Jaṅghāsīrā; *v.* jaṅghāsīrā kākar laṅgrā k.
- HĀM'** A-DRY-AD, *n.* (Gr. *hama, drus*) a wood-nymph—*Ban-debī*, *ban-devī*—*Va-*  
*nadevatī, aranyadevatī, vanadevī.*
- HĀM**'MATE, *a.* (L. *hamus*) hooked together—*Āñkri-dār, āñkri-dār*—*Āñkri w., āñkri*  
*w., āñkrivisāht, āñkrivisāht.* [āñkriyukt.]
- HĀM'** MAT-ED, *a.* hooked, set with hooks—*Āñkri-dār, kāñṭhōn se jarā huā*—*Āñkrivisāht,*  
*HĀM' LET, *n.* (S. *ham*) a small village—*Chhoṭā gāw*, *chhoṭī bastī*, *kherā*, *purvā*.<sup>b</sup>*
- HĀM'** MER, *n.* (S. *hamur*) an instrument for driving or beating; *v.* to beat with a  
hammer, to form with a hammer, to work in the mind—*Hathaurā*, *hāthaur*,  
*v. hathaur se thōknā*, *hathaur se gayhnā*, *sochnā yā nan meñ k.*.<sup>b</sup>
- HĀM'** MER-CLÖTTE, *n.* the cloth which covers a coach-box—*Kappā jo sārathi ke baithne*  
*kī jagah par raitā hai*.<sup>b</sup>
- HĀM'** MER-MAN, *n.* one who works with a hammer—*Hathaur se kām k. w.* [dulārā].<sup>b</sup>
- HĀM'** MOCK, *n.* (Sp. *hamaca*) a swinging bed—*Bichhāunā jo jhatue sarikhā hotā hai*,  
**HĀM'** P'ER, *n.* (S. *hæmp*) a large basket, a kind of fetter; *v.* to shackle, to impede—  
*Pokrā yā dāurā*, *beṭ*; *v. beṭ dālnā*, *roknā uṭhānā yā uṭhānā*.<sup>b</sup>

**HAGDHI** wā dharmmaśāstrassūhita-vishayak, śāhidharmmapustak ke ek viśeṣa khaṇḍ  
ka bhāg. [grantharachak.]

**HAG-I-SAR-APHER**, *n.* a sacred writer—*Kitāb-i-muqaddas kā likhne w.*—Dharmma-  
**HAGUEBUT**. See **HACKBUT**.

**HAIH**, *hā*, *int.* an expression of surprise or effort—*Hā<sup>h</sup>, hā-hā<sup>h</sup>, ahaha<sup>h</sup>, ā<sup>h</sup>, ah<sup>h</sup>.*

**HAIL**, *n.* (S. *hægel*), drops of rain frozen in falling; *v.* to pour down hail—*Olā<sup>h</sup>,  
patthar<sup>h</sup>, binauli<sup>h</sup>, banauri<sup>h</sup>; v. ole paṛnā<sup>h</sup>, patthar girnā yā paṛnā<sup>h</sup>, binauli<sup>h</sup> yā  
banauri barasnā<sup>h</sup>.*

**HAIL'Y**, *a.* consisting of hail, full of hail—*Ole yā patthar kā banā huā<sup>h</sup>, ole patthar*

**HAIL'SHOT**, *n.* small shot scattered like hail—*Chhote chhote chharre jo ole yā binauli  
sarikhe chhitrā jāte hai<sup>h</sup>.*

**HAIL'STONE**, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli<sup>h</sup>.*

**HAIL**, *int.* (S. *hail*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—  
*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā<sup>h</sup>; a. bhālā-changā<sup>h</sup>,  
achchhā<sup>h</sup>.*—Namaskār wā praṇām; *v.* namaskār wā praṇām k., bulānā hānk mārna

**HAIL'FEL-Low**, *n.* a companion—*Sāthi<sup>h</sup>, sangi<sup>h</sup>.* [wā tōuknā.]

**HAIR**, *n.* (S. *hār*) a small filament issuing from the skin, anything very small—  
*Bāl<sup>h</sup>, koi nihāyat chhoṭi chiz.*—Keś lom wā rom koi atyant chhoṭi vastu.

**HAired**, *a.* having hair—*Mūc-dār, bāl-dār.*—Keśi. Keśawān.

**HAIR'LESS**, *a.* wanting hair—*Be-bāl, chandlā<sup>h</sup>.*—Bimbāl kā, akēs, lomarahit, keśahin.

**HAIR'y**, *a.* covered with hair—*Mūc-dār, pashmi, pur-bāl, jhabrā<sup>h</sup>.*—Lomaś, romaś,  
keśi, lomawān, lomamay, lomapūrn. [lomasatwa.]

**HAIR'INESS**, *n.* state of being hairy—*Pur-mūi, bāl-dār.*—Bahulomatwa, romaśatwa,

**HAIR'BRÉADTH**, *n.* a very small distance—*Bāl bhar tafārut, sar-i-mī, nihāyat ba-  
fāsila.*—Bāl bhar antar, bāl bhar bich, ati alp antar, atyalpantar.

**HAIR'CLOTH**, *n.* stuff made of hair—*Bāl kā kaprā<sup>h</sup>.*

**HAIR'HUNG**, *a.* hanging by a hair—*Bāl se latkā huā<sup>h</sup>.*

**HAIR'FACE**, *n.* a fillet for tying up the hair—*Nārā<sup>h</sup>, mūnīr kā ḍorā<sup>h</sup>.*

**HAIR'BERD**, *n.* (Fr. *hallebarde*) a battle-axe fixed to a long pole, a kind of spear—  
*Gairāsā<sup>h</sup>, bhālā yā barchhi<sup>h</sup>.* [dhe ho<sup>h</sup>.]

**HAL-BER-DIER**, *n.* one armed with a halberd—*Gairāsā bāndhne-w<sup>h</sup>, jo gairāsā bān-*

**HAL'CY-ON**, *n.* (Gr. *halkyon*) the kingfisher; *a.* placid, quiet, still—*Machhrangā<sup>h</sup>,  
rām-chiriyā<sup>h</sup>; a. sākin, sākit, be-abr be-tūfān mubārak yā be-karakat.*—*a.* Śānt, pra-  
śānt sthīr wā nirākul, nirveg wā nirvāt.

**HAL'CY-ON'AN**, *a.* peaceful, quiet, still—*Bā sulh yā sākin, sākit, be-abr be-tūfān yā  
be-karakat.*—Śānt wā akshubdh, swasth praśānt sthīr wā nirākul, nirveg wā nirvāt.

**HAL'E**, *a.* (S. *hal*) healthy, sound, hearty—*Tan-durust, musallam-o-sukh, sahīlu-l-  
badan.*—Nirogi wā nirog, bhālī changā, ādhivyādhirahit.

**HAL'E**, *v.* (Fr. *kaler*) to drag by force—*Ghusitnā<sup>h</sup>, kaphilānā<sup>h</sup>.*

**HAL'E**, *hai*, *n.* (S. *half*) an equal part of any thing divided into two, a moiety: *pl.*

**HALVES**; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim:* *pl.*  
*nisf hisse:* *ad.* nisfū-nisfī, jumai; *v.* nisfū-nisf k.—Arddhānś wā ādhā, arddhabhāg;  
*pl.* arddhabhāg; *v.* do-tūk k., ādho-ādh k.

**HALF'ER**, *n.* one who has only a half—*Nisf-rālā, ek nisf rakhne w.*—Arddhānśī, ard-  
dhabhāgi, jiske kewal arddhabhāg hotā hai. [ādh k., do samabhāg k.]

**HALVE**, *v.* to divide into two equal parts—*Nisfū-nisf k.*—Ādho-ādh k., adhiyānā, do

**HALF'BLÖD**, *n.* one born of the same father or of the same mother but not of both—  
*Jo ek hi bāp yā ek hi mā se paidā ho lekin ek hi mā bāp se paidā na ho, sautelā bhāi<sup>h</sup>,  
sauteli bahin<sup>h</sup>.*—Bhinnodar, vaimātra, jo dūse bāp se ho.

**HALF'BLÖD-ED**, *a.* mean, degenerate—*Pāji, zalil.*—Nich, adham wā nikriśht.

**HALF'CAP**, *n.* a cap slightly tuoved—*Topi jo ādhe sir par rahitī hai<sup>h</sup>.*

**HALF'DEAD**, *a.* almost dead—*Adh-marā<sup>h</sup>, adh-muā<sup>h</sup>, nim-murda.* [ho<sup>h</sup>.]

**HALF'FACED**, *a.* showing only part of the face—*Jiskā thorā hi sā munh dekh partā*

**HALF'HATCHED**, *a.* imperfectly hatched—*Adhūrā seṅg huā<sup>h</sup>.* [da—Alpasrut.]

**HALF'HEARD**, *a.* not heard to the end—*Adh-sunā<sup>h</sup>, jo sab na sunā gayā ho<sup>h</sup>, nim-shant*

**HALF'LEARNED**, *a.* imperfectly learned—*Kam-ilm.*—Alpajña, alpajñant.

**HALF'LOST**, *a.* nearly lost—*Kam-besh gayā guzrā, qarīb-ul-zawāl.*—Nashtraprāy.

**HALF'MOON**, *n.* the moon with its disk half illuminated, any thing in the shape of a  
half-moon, a crescent—*Ādhā chānd<sup>h</sup>, koi shai jo ādhe chānd ki shakl ho, hilāl.*

—Arddhachandra, arddhachandrākār, apurnachandra wā chandrārdh.

**HALF'PART**, *n.* equal share—*Nisf, barābar hissa.*—Arddhānś, samabhāg.

**HALF'PEN-ny**, *hal-pen-ny*, *n.* a copper coin—*Ek qism kā tāñhe kā sikkā jiskī qimat  
Angrezi chār pāi yā nī ek āne kī tihāi ke barābar hotī hai.*—Tāmiāmudrāviśeṣ jiskā  
mōl ek āne ke tritiyānś ke tuljā hotā hai.

**HALF'PIKE**, *n.* a small pike carried by officers—*Chhoti barchhi<sup>h</sup>.* [alpajña.]

**HALF'READ**, *a.* superficially informed—*Kam-ilm, thorā paphā huā<sup>h</sup>.*—Kinchijña,



- HALF-SCHOOL**, *n.* one imperfectly learned — *Nim'-ālim, kam-'ilm* — Alpa-jānāi, kinchij-  
jāa, alpajāa. [darsi.]
- HALF-SIGHT-ED**, *a.* seeing imperfectly — *Kund-nigāh, za'ifu-l-nazar* — Alpadrīk, adūra.
- HALF-STARVED**, *a.* almost starved — *Bhūkh ke māre adh-marā* <sup>b</sup>.
- HALF-STRAINED**, *a.* half-bred, imperfect — *Kam tarbiyat yāsta yā kam shāista, nā-kāmī*  
— Darāchār darāchārī wā dubāil, adhūrā. [nikat ki larāi, niktayuddha.]
- HALF-SWORD**, *n.* close fight — *Nazdik ki larāi, hāthoh hāth ki larāi* <sup>b</sup> — Nere ki larāi,
- HALF-WAY**, *a.* equidistant; *ad.* in the middle — *Ham-fisilā, ham-dūr*; *ad.* ādhi rāh meñ,  
darmiyān meñ — Samānāntar, tulyāntar, samāntarasth; *ad.* ādhi dūr, bich meñ,  
madhyapath meñ, arddhamārg meñ.
- HALF-WIT**, *n.* a blockhead, a foolish fellow — *Ahmaq, be-wuqūf shakhs* — Mūrkh, mūrkh.
- HALF-WITTED**, *a.* foolish, weak in intellect — *Be-wuqūf, kam-aql* — Alpabuddhi, hāwlā
- HALF-BUT**, *n.* a large flat fish — *Ek bari aur chapti machhlī* <sup>b</sup>. [wā jar]
- HALF-IDOM**, *n.* (S. *katig, dom*) an adjuration by what is holy — *Qasam* — Śapath.
- HALL**, *n.* (S. *haal*) a court of justice, a manor-house, a public room, a large room;  
a collegiate body — *'Adīlat yā dāru-l-'adīlat, zamīn-dār kā makān, dīwān-i-'amm*  
*yataash-shāna yā dīwān-khāna, aīwān yā bār-gāh, madrasa* — Kachahri wā vichārā-  
sālā, bhūpati wā kisi thākūr kā ghar, baithkī wā bari kothri, pāthasālā.
- HAL-LE-LU-JAH**, *hal-le-lū'ya, n.* (H.) a song of thanksgiving — *Tusbih-o-tahlīl,*  
*al-hamdu-lillāhi* — Īswar kā dhanyavād, stutivād.
- HAL-LE-LU-JAH**, *hal-le-lū'ya, a.* denoting a hallelujah — *Tusbih-o-tahlīl se mansūb, al-hamdu-lillāhi*  
*ke muta'allig* — Stutivādaprakāśak, Īswar ke dhanyavād kā sambandhī.
- HALL-TARDS**, **HAL-TARDS**, *n. pl.* ropes or tackle to hoist or lower a sail — *Pāl utlāne*  
*yā nichā karne ke liye rasse* <sup>b</sup>.
- HAL-LOO**, *int.* expressing encouragement or call; *v. to cry, to encourage* — *Huskār*  
*yā tulkār* <sup>b</sup>; *v. chillānā yā tulkarnā* <sup>b</sup>, *huskarnā yā hulkarnā* <sup>b</sup>.
- HAL-LOO'ING**, *n.* a loud and vehement cry — *Lalkār* <sup>b</sup>, *pukār* <sup>b</sup>.
- HAL'LOW**, *v.* (S. *halig*) to make holy, to consecrate, to reverence as holy — *Pāk k.,*  
*muqaddas k., mutaharrak mannā* — Pavitra k., pratishthā k. wā dharmārthasamar-  
pan k., pūjanā wā pūjya mānā.
- HAL'LOW-MAS**, *n.* the feast of All-souls — *Ek tūhār* <sup>b</sup>.
- HAL-LU'CI-NATE**, *v.* (L. *hallucinator*) to blunder, to err, to mistake, to stumble —  
*Khatā k., galat yā galatī k., bhūl k.* <sup>b</sup>, *thokar khānā* <sup>b</sup> — Chūknā, bhūlnā, bhrāntī  
*k., thes khūnā*. [bhrānti.]
- HAL-LU'CI-NATION**, *n.* error, blunder, mistake — *Bhūl* <sup>b</sup>, *chūkh* <sup>b</sup>, *khatā* <sup>b</sup> — Vyāmoh, bhrām,
- HALO**, *n.* (L.) a bright circle round the sun or moon — *Hālā* — Sūrya wā chandra ki  
chārōn or diptimāṇḍal.
- HAL'SER**, *hā'ser, n.* (S. *hals, sæl*) a rope less than a cable — *Nāw kā chhoṭā rassā* <sup>b</sup>.
- HALT**, *v.* (S. *healt*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of  
limping a stop in a march — *Laṅgrīnā* <sup>b</sup>, *thakarnā kharā-rahnā ruknā yā thamaknā* <sup>b</sup>,  
*āgā-pīchkā k.* <sup>b</sup>; *a. laṅg'* <sup>b</sup>, *panṇu* <sup>b</sup>; *n. laṅgrāhat* <sup>b</sup>, *tikāw thahrāw rukāw yā utārā* <sup>b</sup>.
- HALTER**, *n.* one who halts — *Laṅgrā* <sup>b</sup>, *laṅgrāne w.* <sup>b</sup>, *thakarne w.* <sup>b</sup>, *tikne w.* <sup>b</sup>, *āgā-*  
*HALTING-LY*, *ad.* in a slow manner — *Dhīre dhīre* <sup>b</sup>. [pīchkā k. w. <sup>b</sup>.]
- HALTER**, *n.* (S. *hælfster*) a rope to hang malefactors, a rope for leading or confining a  
horse, a strong cord; *v. to bind with a cord* — *Phānsī-dene-kā-rassā yā phānsī* <sup>b</sup>,  
*ghore ki bāg-dor agārī yā paghā* <sup>b</sup>, *porhī rassi yā dori* <sup>b</sup>; *v. rassi se bāndhnā* <sup>b</sup>,
- HALVE**, *hāv.* See under **HALF**. [paghe se bāndhnā <sup>b</sup>.]
- HAM**, *n.* (S.) the hip, the thigh of an animal salted and dried — *Rān, namak-ūlūda rān*  
— Putthā kulā jāṅgh wā jāṅghā, lapav se milākar sukhāyā huā jāṅghā.
- HAM'STING**, *n.* the tendon of the ham; *v. to cut the tendon of the ham* — *Rān ki nas*  
*yā pai*; *v. rān ki nas kāt-kar laṅgrā k.* — Jāṅghāsīrā; *v. jāṅghāsīrā kātkar laṅgrā k.*
- HAM-A-DRY-AD**, *n.* (Gr. *hama, drus*) a wood-nymph — *Ban-debī* <sup>b</sup>, *ban-devtā* <sup>b</sup> — *Va-*  
*nadevatā, aranyadevatī, vanadevī*.
- HAMMATE**, *a.* (L. *hamus*) hooked together — *Āṅkri-dār, āṅko-dār* — *Āṅkri w., āṅkī*  
*w., āṅkrivisāht, āṅkīvisāht*. [āṅkriyukt.]
- HAMMATE-ED**, *a.* hooked, set with hooks — *Āṅkri-dār, kāṅthon se jarā huā* <sup>b</sup> — *Āṅkrivisāht,*
- HAMLET**, *n.* (S. *ham*) a small village — *Chhoṭā gāw* <sup>b</sup>, *chhoṭī bastī* <sup>b</sup>, *kherā* <sup>b</sup>, *purwā* <sup>b</sup>.
- HAMMER**, *n.* (S. *hamur*) an instrument for driving or beating; *v. to beat with a*  
*hammer, to form with a hammer, to work in the mind* — *Hathaurā* <sup>b</sup>, *hāthaurī* <sup>b</sup>;  
*v. hathaurē se thoknā* <sup>b</sup>, *hathaurē se garhnā* <sup>b</sup>, *sochnā yā nan meñ k.* <sup>b</sup>.
- HAMMER-CLOTH**, *n.* the cloth which covers a coach-box — *Kaprá jo sārathī ke bāihne*  
*ki jagah par rāitā hai* <sup>b</sup>.
- HAMMER-MAN**, *n.* one who works with a hammer — *Hathaurē se kām k. w.* <sup>b</sup>. [dulārā <sup>b</sup>.]
- HAMMOCK**, *n.* (Sp. *hamaca*) a swinging bed — *Bichhawnā jo jhātve sarikhā hotā hai* <sup>b</sup>,
- HAMPER**, *n.* (S. *hnap*) a large basket, a kind of fetter; *v. to shackle, to impede* —  
*Ṭokrā yā daurā* <sup>b</sup>, *ḍepī* <sup>b</sup>; *v. ḍepī dūlnā* <sup>b</sup>, *roknā uljhānā yā alkhānā* <sup>b</sup>.

HAN'A-PER, *n.* a basket, a treasury — *Tokri<sup>b</sup>, phazāna* — *Daurā daurī yā dājā, dhana-kosh.* [ — *Andkār toran ke chhor wā tokh.* ]

HAN'CES, *n. pl.* (L. *ansa*) the ends of elliptical arches — *Baizavi mihraḥon ke kīndre*

HAND, *n.* (S.) the palm with the fingers, a measure of four inches, side, act, skill, a workman, form of writing; *v.* to give, to transmit, to lead — *Dast, chār tassī yā tassī kū māp<sup>b</sup>, taraf, kār, miharai yā dast-kārī yā dast-kār, khatt<sup>b</sup>; v. hāthohādāh saupnā<sup>b</sup>, denā yā pahunchānā<sup>b</sup>, hāth pakay-ke le-jūnā<sup>b</sup> — Kar wā hāth, karafala-parimān, alaṅ wā paksh, 'riyā, nipuṇatā wā karadakhshatā, śilpakār wā karminakār, līpī wā swahastākshar.* [ *śisht, sahasht.* ]

HAND'ED, *a.* having the use of the hand — *Bā-dast jo hāth se kām kar sake<sup>b</sup> — Karavi*

HAND'ER, *n.* one who hands or transmits — *Hāthoh-hāth dene yā pahunchāne w<sup>b</sup>.*

HAND'FUL, *n.* as much as the hand can contain — *Mutthī yā mutthī bhar<sup>b</sup>.*

HAND'LE, *v.* to touch, to manage, to treat; *n.* that part of any thing which is held in the hand, that of which use is made — *Hāth-lagānā<sup>b</sup>, mū'āmala k., sulāk zīr yā bayān k.; n. dasta yā qaba, auṣār — Chhūmā tona wā sparś-k., ācharaṅ k. wā chālān, pyavahār k. wā varṇan k.; n. beṅt mutthiyā mūth wā karā, sādhan upakaraṅ wā hathiyār.*

HAND'LESS, *a.* without a hand — *Be-dast, lūlā<sup>b</sup>, tundā<sup>b</sup> — Bin-hāth, ahast, akar, vihasht.*

HAND'LING, *n.* touch, execution, cunning — *Hāth-lagānā<sup>b</sup>, kār-rawāī, ātrat — Chhūwā wā chhulāī, kāryānirvāh, dhūrtāī wā dhūrtatāī.*

HANDY, *a.* ready, dexterous, convenient — *Taiyār, chālāk-dast yā dast-kār, ma'qūl — Upasthit wā prastut, karadakhshī wā nipuṇ, upayukt.*

HANDY-LY, *ad.* with skill, with dexterity — *Kārī-garī se. chālāk-dasti dast-kārī yā san'at se — Nipuṇatā se, karadakhshatā wā hastakaushalya se.*

HAND'I-NESS, *n.* readiness, dexterity — *Taiyārī āmadagi yā shītāb-kārī, dast-kārī yā charb-dastī — Prastutāī wā pratyutpannatā, dakshatā wā karadakhshatā.*

HAND'BALL, *n.* a game with a ball — *Gund kī khel<sup>b</sup>, gund se ek khel<sup>b</sup>.*

HAND'BAR-BOW, *n.* a frame carried by hand — *Hāth-gārī<sup>b</sup>, gārī jo hāth se chalāī jāī*

HAND'BAS-KET, *n.* a portable basket — *Hāth-tokri<sup>b</sup>, tokri jo hāth se le-jā sakeṅ.* [ *hai<sup>b</sup>.* ]

HAND'BELL, *n.* a bell rung by the hand — *Ghanti<sup>b</sup>, ghanti jo hāth se bajāī jāī hai<sup>b</sup>.*

HAND'BOW, *n.* a bow managed by the hand — *Hāth-dhanuk<sup>b</sup>, dhanuk jo hāth se chalāyā jāī hai<sup>b</sup>.* [ *chaurā<sup>b</sup>.* ]

HAND'BREADTH, *n.* a space equal to the breadth of the hand — *Hāth bhar chaurāī<sup>b</sup>,*

HAND'CUFF, *n.* a fetter for the wrist, a manacle; *v.* to manacle, to fetter with handcuffs — *Hāth-karī<sup>b</sup>; v. hāth-karī lagānā<sup>b</sup>, hāth-karī dānā<sup>b</sup>.* [ *sarpai<sup>b</sup>.* ]

HAND'GAL-LOP, *n.* a slow easy gallop — *tihore kī dhire dhire kī daup<sup>b</sup>, poiyān<sup>b</sup>, dhīmi*

HAND-GRENADE, *n.* a ball filled with powder — *Bārūt se bharā huā golā — Agneya-chūrp se bharā huā golā.* [ *stra jo hāth se chhorā jāī hai.* ]

HAND'GUN, *n.* a gun wielded by the hand — *Bandūj jo hāth se chhorī jāī hai — Agnya-*

HAND'I-CRAFT, *n.* work performed by the hand — *Dast-kārī, kārī-garī — Hastavyāpār*

HAND'I-CRAFTS-MAN, *n.* a manufacturer — *Kārī-gar, dast-kār — Śilpī, śilpakār, hastavyāpārī*

HAND'I-WORK, *n.* work done by the hand — *Kārī-garī, dast-kārī, hāth kī kām<sup>b</sup> — Hasta-karm, hastavyāpār.* [ — *Āngauchhā.* ]

HAND'KER-CHIEF, *n.* a piece of cloth used to wipe the face or cover the neck — *Rāmāl*

HAND'MAID, *n.* a maid that waits at hand — *Lauṇī<sup>b</sup>, dāśī<sup>b</sup>, khidmat-gārī, sahelī<sup>b</sup>, dāī<sup>b</sup>.*

HAND'MAID-EN, *n.* a maid-servant — *Lauṇī<sup>b</sup>, dāśī<sup>b</sup>.* [ *jāntā<sup>b</sup>.* ]

HAND'MILL, *n.* a mill moved by the hand — *Hāth-chakki<sup>b</sup>, chakki<sup>b</sup>, dareṅṅī<sup>b</sup>, daleṅṅī<sup>b</sup>,*

HAND'SAILS, *n.* sails managed by the hand — *Pāl jiskā kām hāth se hotā hai<sup>b</sup>.*

HAND'SAW, *n.* a saw manageable by the hand — *Ārī<sup>b</sup>.*

HAND'SMOOTH, *ad.* with dexterity or readiness — *Chālāk-dastī yā taiyārī se — Kara-dakhshatā wā udyuktatā se.*

HAND'SPIKE, *n.* a kind of wooden lever — *Lakri kī dandū<sup>b</sup>.*

HAND'STAFF, *n.* a javelin — *Barchhi<sup>b</sup>, bhūlā<sup>b</sup>.* [ *rahtā hai<sup>b</sup>.* ]

HAND'WEAPON, *n.* a weapon in the hand — *Hāth kī hathiyār<sup>b</sup>, hathiyār jo hāth meṅ*

HAND'WRIT-ING, *n.* the form of writing peculiar to each hand or person, an autograph — *Dast-khatt, khāss hāth kī nawshtā — Swahastākshar, swahastalekh wā swahastalipi.*

HAND'Y-BLOW, *n.* a stroke by the hand — *Thappā<sup>b</sup>, thappar<sup>b</sup>, ghūṣā<sup>b</sup>, hāth kī mār<sup>b</sup> —*

HAND'Y-DAND-Y, *n.* a play among children — *Larkōṅ kī ek khel<sup>b</sup>.* [ *Hastāghāt, karāghāt.* ]

HAND'Y-GRIFE, *n.* a seizure by the hand — *Hāth se pakar<sup>b</sup>.*

HAND'Y-STROKE, *n.* a blow by the hand — *Ghūṣā<sup>b</sup>, mukkā<sup>b</sup> — Karāghāt, hastāghāt.*

HAND'SEL, hān'sel, *n.* (S. *hand, syllan*) the first act of using any thing, a gift, an earnest; *v.* to use any thing for the first time — *Pahilā istī'māl, bahkshīṅ, bhūṅī yā bohṅī<sup>b</sup>; v. pahile pahil kisi cheṅ kī istī'māl kī — Prathamavyavahār prathamaprayog wā prathamakarmma, dān, prathamavikray wā ādivikray kī dām; v. prathamavyavahār k., prathamaprayog k., anwāsān.*

HAND'SOME, *a.* (S. *hand, sum*) well formed, beautiful, graceful, elegant, ample,

liberal, generous — *Khush-daul, khub-sirat, qabul-sirat shukil yā khush-rā, khush-qat, khush-hāl, yā khūb, bahut yā barāḥ, sui-yāz yā latif, sukhi yā umda* — Sudaul, sundar, kamanīya, suthrā salona sohāwan wā sughar, vipul wā vīśal, udār wā ut-kriah, akripap wā uttam. [se — Suthrāi wā lāvanya se, udārātā se.

**HĀND-SOME-UT**, *ad.* gracefully, generously — *Khub-sūratī se, kushāda-dīlī yā 'ili-himnati* **HĀND-SOME-NESS**, *n.* beauty, grace, elegance — *Khub sūratī, husn, jamāl yā khūbī* — Sundarātā wā sūbandaryya, lāvayya, suthrāi chūrūtā wā sōbhā.

**HĀNG**, *v.* (S. *hanglan*) to suspend, to put to death by suspending, to cover with something suspended, to depend, to dangle, to decline; *p. t.* and *p. p.* **HĀNGED** or **HŪGE** — *Latkānā yā hilgānā, phānsī charkānā yā tāngnā, latkā-kar bhar-denā yā marh-denā, rahnā thaharnā yā latkānā, hilgānā yā jhūdnā, jhukānā yā jhuknā*.

**HANG'ER**, *n.* one that hangs, a short sword — *Phānsī charhāne w. yā āweza, nimcha* — Phānsī par latkā deue w. wā latkān, laghu kharḡ wā hraswakripān.

**HĀNG'ING**, *n.* drapery hung or fastened against the walls of a room, death by a halter, display; *a.* foreboding death by a halter — *Koprā jo kisi kumre ki dīwārōn par khūbī ke liye latkā dete hain, phānsī se mauṭ, numāish; a. phānsī se mauṭ pahile se zāhīr k. w.* — Javanikā chitrajavanikā prachelbadapat arthāt vastra jo kisi kothri ki bhītōn se lagakar sōbhārth latkā dete hain, phānsārī wā phānsī se mich, dikhāī wā dekhāw; *a. phānsī se mich pahile se jātān w.*

**HĀNG'BY**, **HĀNG'ER-ON**, *n.* a servile dependant — *Dāman-gīr, must-khor, tukar-khor* — Pichhlagī, rotī-torne w., anujivī, parānabhojī.

**HĀNG'MAN**, *n.* a public executioner — *Jallād, dār-kash* — Phānsiyārā, dandapāśīk.

**HĀNK**, *n.* (lo.) a skein of thread, a tie, a check; *v.* to foun into hanks — *Phēntī ānī yā lachchā, gānth, roḥ; v. phēntī banānā*.

**HĀNK'ER**, *v.* (D. *hunkerēn*) to long with keenness, to linger with expectation — *Nihā-yūt khwāhish k., der tak ba-ummed rahnā* — Lālasā k. jī-daupīnī wā atyākūnshā k., aśī wā abhilāsh mein ber tak rahnā.

**HĀNK'ER-ING**, *n.* a longing, strong desire — *Armān yā ishtiyāq, nihāyat khwāhish yā shauq* — Chāh chāt wā lālasī, spīhā abhilāsh wā utk arhā.

**HĀP**, *n.* (W.) chance, fortune, accident, casual event; *v.* to befall — *Ittīfāq, qismat, waqī'a, nāghānā yā nāghā-sarguzasht; v. ā-pārnā, ā-jānā, bitnā* — Daivayog, bhāgya wā abhībh, daivagati, daivaghatanī.

**HĀP'LESS**, *a.* unhappy, unfortunate, luckless — *Kam-bakht, bad-nasīb yā bad-bakht, be-nasīb* — Abhāgi wā bhāgyahīn, durbhāgya wā mandabhāgya, hatābhāgya.

**HĀP'LY**, *ad.* perhaps, it may be, by chance — *Shāyad yā shāid, aisā-ho, ittīfāqan yā ittīfāq se* — Kudāchit, ho saktī hai, daivayog wā daivaghatanā se.

**HĀP'PEN**, **HĀP'PN**, *v.* to come to pass, to chance — *Guzarā. sarūd h. yā sūlir h.* — Bitnā ājānā āpārnā wā āgīrnā, akasmāt honā.

**HĀP'PY**, *a.* lucky, fortunate, in a state of felicity, blessed, ready, harmonious — *Khush-nasīb sa'id bakht-yār yā nasīb-u-ar, humāyūn bahra-mund be-dār-bakht khujistā kām-rān kām-yāb yā fakht-āwar, āsūda-hāl, farrukh yā bhiisht-nasīb, amādu yā tayyār, bā-mubābbat-o-bā-muwāfaqat* — Bhāgyawān, saubhāgyawān wā bhāgyasālī, sukhi wā ānandī, paramasukhabbhāgi wā prāptaswarg, daksh wā prastut, aviruddh arthāt prem meṅ page hue aur mil-julkar rahne wāle.

**HĀP'PLY**, *ad.* fortunately, in a state of felicity — *Khush-qismatī yā khush-nasīb se, āsūda-hālī jhushi yā khush-waqtī se* — Saubhāgya wā kālyān se, sukh wā ānand se.

**HĀP'PI-NESS**, *n.* good fortune, felicity — *Khush-qismatī khush-nasīb sa'adat yā bakht-āwārī, āsūda-hālī khushi kām-rānī yā khush-waqtī* — Saubhāgya, sukh wā ānand.

**HĀP-HĀZ'ARD**, *n.* chance, accident — *Ittīfāq, waqī'a yā nāghā-sarguzasht* — Daivayog, daivaghatanā wā akasmādghatanā.

**HA-RĀNGUE'**, *n.* (Fr.) a speech, an oration; *v.* to make a speech, to address — *Zabānī bayān, zabānī taqrīr yā wa'z; v. zabānī bayān yā taqrīr k., wa'z k. yā sukhan-sāz honā* — Alānkāramayavākya jisko bahujanāsamāj meṅ kahēn, sālankāramayavākya; *v. bahujanāsamāj meṅ alānkāramayavākya kāhnā, kahnā.*

**HA-RĀNG'ER**, *n.* an orator, a public speaker — *Sukhan-pardāz sukhan-sāz yā khush-taqrīr, āmm mujlis meṅ zabān-āwar sukhan-war mutakallīm yā wā'iz* — Vāgīś suvakṭā wā sabhivakṭā, sabhivādī.

**HAR'ASS**, *v.* (Fr. *harasser*) to waste, to fatigue, to perplex; *n.* waste, disturbance — *Ujārnā yā tahasnahas k., thakānā yā dauṛā mūrānā, satānā khijhānā yā dukh-denā; n. ujār, garbarāhui*. [mārne w., satāne w., yā dukh-d. w.]

**HAR'ASS-ER**, *n.* one who harasses — *Ujārne w. yā tahasnahas k. w., thakāne w. yā dauṛā*

**HARBIN'GER**, *n.* (S. *here, deorgan*) a forerunner, a precursor — *Pesh-rav, harkāra* — Agraḡamī agraṣar wā agraṣar, prāggamī wā dūt.

**HARB'OUR**, *n.* (S. *here, deorgan*) a lodging, a port or haven for ships, an asylum; *v.* to lodge, to shelter, to entertain — *Makān, bandar, māman yā panāh-gāh; v. banā yā banānā, panāh-lēnā yā panāh-denā, rakhnā* — Vāsasthān, naurakhanasthān wā

naukā'ay, āsraya wā āsrayasthān; v. tiknā wā tikānā, āsray-lend wā āsray-dend, man men baitlne wā paitlne denā. [ya wā āsrayasthān, saktā wā khilāi-tikāi.

HĀR'BOUR-AGE, n. shelter, entertainment—*Paṇāh yā kīfāzat-gāh, mihmān-dāri*—*Āsra-*

HĀR'BOUR-ER, n. one who harbours—*Paṇāh d. w., mihmān-dāri k. w.*—*Āsrayakartā,*

āsraya d. w., tikāne d. w., tikāwanhār.

HĀR'BOUR-LESS, a. without harbour or shelter—*Be-panāh*—*Nirāśray, āsrayahin.*

HĀR'I, a. (S. *heard*) firm, not soft, difficult, laborious, painful, severe, unfeeling, unjust, powerful, avaricious, impregnated with lime; ad. close, near, diligently, laboriously, earnestly, nimbly, violently—*Thos*<sup>h</sup>, *sangin*, *mushkil*, *dushwār yā mihnat-talab*, *pur-dard*, *shadid yā sakht*, *be-rahm durusht sang-dil yā kharakht*, *gair-wājibi yā nā-ma'qūl*, *gālib yā mazbūt*, *hāris yā khasis*, *chūnā-āmez yā āhat-āmez*; ad. *nazdik*, *qarib*, *bā-mashuqqat*, *mihnat se*, *shaug yā sar-gurmī se*, *chālāki se*, *zor yā shiddat se*—*Ghānā*, *drīph*, *dushkar*, *śramasādhyā wā kashāsādhyā*, *pirākār wā duhsādhyā*, *kathin*, *kathor wā nishthūr*, *anyāyya wā nyāyaviruddha*, *balawān*, *lobhī wā kripān*, *chūnā-may*; ad. *nikat*, *samip*, *śram se*, *kashṭ se*, *atyanurag se*, *phurti wā śighratā se*, *bal se.*

HARD'EN, hard'n, v. to make or grow hard—*Sakht k. yā sakht ho jānā*, *pathrinā*<sup>b</sup>—*Karā k. wā karā h.*, *kathin k. wā kathin h.*

HARD'LY, ad. not softly, not easily, scarcely—*Sakhti se*, *dushwāri mushkil yā diqqat se*, *shāzr yā kam-tur*—*Drīphatā wā ghaṇat. se*, *kathinatā wā kashṭ se*, *viralatā se wā birlā.*

HARD'NESS, n. the quality of being hard—*Sakhti*, *sangini*, *mazbūtī*, *ishkāl*, *dushwāri*, *sang-dilī*, *durushtī*, *karakhtī*, *juz-rasī*—*Karāi*, *kathoratī*, *drīphatā*, *kathinatā*, *duhsādhyatā*, *nishthuratā.*

HARD'SHIP, n. toil, fatigue, injury, oppression—*Sakht mihnat*, *koṭi kusāla yā mashaqqat*, *zarar yā nuqsān*, *zulm yā bid'at*—*Śram*, *thakāi wā śarirakles*, *hāni wā kshatī*, *utpat wā upadrav.*

HARDY a. firm, strong, brave, bold, stout—*Mazbūt*, *shahzor*, *marḍāna*, *dīler yā shātākh*, *qarī yā farbīh*—*Drīph*, *porhā*, *śūr*, *vir wā dhithā*, *drīphadeh*, *drīphasārīr wā shūl*. [*shahzori*—*Suratā viratā wā dhithāi*, *porhāi wā śariradrīphatā.*

HĀR'DI-HOOD, n. boldness, stontness—*Dīleri shajā'at shujā'at yā gustākhtī*, *mazbūtī yā*

HĀR'DI-NESS, n. firmness, stontness, courage—*Mazbūtī*, *shahzori yā tāzagi*, *dīleri marḍānagi*, *shajā'at yā shujā'at*—*Porhāi*, *drīphatā wā śariradrīphatā*, *viratā*. [ne w.

HĀRD-BE-SĒT'ING, a. closely surrounding—*Nazdik se* *muhāsara k. w.*—*Nikat se* *gher-*

HĀRD'BOUND, a. costive—*Bandhā*<sup>b</sup>, *jakrā*<sup>b</sup>.

HĀRD'EARNED, a. earned with difficulty—*Dushwāri se* *hāsīl kiyyā gayā*, *diqqat se* *hāsīl huā*.—*Śram se* *upārijit*, *kashṭ se* *kamāyā huā*. [Kurūp, kutsitakār, kudaul.

HĀRD'FA'VOURED, a. coarse of features—*Zish-rū*, *karīh-manzur*, *tursh-rū*, *bad-shakl*—

HĀRD'FA'VOURED-NESS, n. coarseness of features—*Karīh-manzuri*, *bad-shaklī*—*Kurūpatā*, *kudaulī*. [kripān.

HĀRD'FIST-ED, a. covetous, close-handed—*Hirsi yā tānī*, *khasis*—*Lobhī wā lālchī*,

HĀRD'FOUGHT, a. vigorously contested—*Mazbūtī yā sakhtī se* *layā-gayā*—*Kathinatā wā porhepan se* *layā gayā*. [*mihnat se* *kāth lagā*—*Bare śram se* *upārijit wā* *milā-huā*.

HĀRD'GOT-TEN, a. obtained by great labour—*Barī mihnat se* *hāsīl kiyyā gayā*, *sakht*

HĀRD'HAND-ED, a. coarse, severe—*Nā-tarāshidā yā durusht*, *sakht*—*Karrā*, *karā*.

HĀRD'HEAD, n. collision of heads—*Sir ki takaranwul*<sup>b</sup>, *sir kā khatākhat*<sup>b</sup>.

HĀRD'HEART-ED, a. cruel, pitiless, unfeeling—*Sang-dil*, *be-dard*, *be-rahm*—*Kathinahri-*

day, nirday, nithūr wā nishthūr.

HĀRD'HEART-ED-NESS, n. cruelty, want of tenderness, want of compassion—*Sang-dilī*,

*be-rahmī*, *be-dardī*—*Kathinahridayatā*, *nishthuratā wā nithuratā*, *nirdayatā*.

HĀRD'LI-HOURED, a. elaborate, studied—*Bahut mihnat se* *kiyyā huā*, *kāmīl yā pūkhtā*—

*Mahāyatn se* *kiyyā huā*, *pakkā wā pūrvakalpit*. [*drīphamukh.*

HĀRD'MOÜTHED, a. not obedient to the bit—*Munh-zor*, *be-zabt*, *bad-lagām*—*Ādamya*,

HĀRD'WARE, n. manufactures of metal—*Lohe wagaṛa ki chīzeṅ*, *lokhar*<sup>b</sup>—*Lohā ādi*

*dhātu ki banī hui vastu jaise karāhī chhuri ityādi*.

HĀRD'WARE-MAN, n. a dealer in hardware—*Lohār*<sup>b</sup>, *kasērā*<sup>b</sup>, *thatherā yā thather*<sup>b</sup>.

HĀRL, n. (S. *hara*) a small quadruped, a constellation; v. to fright—*Khargosh*, *burj*

*yā akhtar*; v. *darānā*<sup>b</sup>, *darwānā*<sup>b</sup>—*Kharhā śās wā chaugarā*, *tārāsamūh wā tarāśāī*.

HĀRE'BELL, n. a flower—*Ek gism kā phūl*—*Ek jāti kā phūl*.

HĀRE'BEAINED, a. volatile, giddy, wild—*Simāb-tab' yā be-qarār*, *be-khud*, *mas*—*Chān-*

*chal*, *anavasth wā anavasthit*, *lol wā adhir*. [*śāsākākhētī.*

HĀRE'HUNT-ER, n. one who hunts hares—*Khargosh kā shikārī*—*Kharhe kā ākhetī*,

HĀRE'HUNT-ING, n. the hunting of hares—*Khargosh kā shikār*—*Śāsākākhēt*, *kharhe*

HĀRE'LIP, n. a divided upper lip—*Katā huā upar-kā onkh*<sup>b</sup>. [*kā ākhet.*

HĀRE'PIPE, n. a snare for catching hares—*Kharhā pakarne kā phandā*<sup>b</sup>.

HĀ'REM, n. (P.) the part of the house allotted to females in the East—*Haram*, *ha-*

*ram-sarā*—*Antahpur*, *strigriha*, *kalatrāvās*.

HART-COT, hār'i-co, n. (Fr.) a kind of ragout of meat and roots — *Ek qiem kā qaliya* — Ek prakār kī sūlan.

HARK, v. (*hearken*) to listen; *int. hear!* — *Sunnā<sup>h</sup>*; *int. suno suno<sup>h</sup>, kār deo<sup>h</sup>*.

HARL n. the filaments of flax or hemp — *San yā patue ke sū yā jhoture<sup>h</sup>*.

HAR/LE-QUIN, n. (Fr.) a buffoon, a merry-andrew — *Mushhura, tamasha-gar* — Bhānī, parihāsavēdī wā sawāṅg k. w.

HAR/LOT, n. (W. *herlodes*?) a prostitute; a lewd; v. to practise lewdness — *Fāhisha, fāsiqa, fūjira, zāniya*; a. mast, *shahvatī*; v. mastī zinā yā shahvat k. — Vyabhichārīnī vārāṅgana wā veśyā; a. kāmāsakti, kāmātūr; v. vyabhichār wā kāmāsakti k.

HAR/LOT RY, n. ribaldry, lewdness — *Zinā-kārī yā fūsh, mastī shahvat yā kasbi-garī* — Phakkār naṅg wā vyabhichār, veśyāvritti veśyavyavasāy chhinālā wā kāmāsakti.

HARM n. (S. *harm*) injury, crime, mischief, hurt; v. to injure, to hurt — *Zarar, gunāh yā tupsir, ziyān, nuqsān taklif yā izā*; v. nuqsān pahunchānā, zarar pahunchānā yā taklif d. — Hāni, aparadh pap wā dosh, kshati, apakār pīā wā vyathā; v. hāni k. wā kshati k., apakār k. wā pīā d. [karak, hinsākar kshatijanak wā dusht.

HARM/FUL, a. hurtful, mischievous — *Ziyān-kār, zabūn yā muzirr* — Apakārak wā hāni-

HARM/FUL-LY, ad. hurtfully, noxiously — *Ziyān-kārī se, zarar yā nuqsāniyat se* — Kshati-pūrvak hānipūrvak wā hinsāpūrvak.

HARM/LESS, a. innocent, not hurtful, unhurt — *Be-gunāh, gair-muzirr, be-zarar be-nuqsān yā be-āseb* — Bholā nirdosh wā mishpāp, apakārak wā hanikārak, aprāptapakār akshat yā binchoṭ. [Binā aparādh wā binā dosh, binā koi hani wā apakār kiye.

HARM/LESS-LY, ad. innocently, without hurt — *Be-gunāh se, ba gair koi nuqsān kiye* —

HARM/LESS-NESS, n. quality of being harmless — *Ma'sūmiyat, be-nuqsāni, be-tapsiri* — Bholāpan wā nirdoshatwa, anapakārakatā, aliusakatwa.

HARM/O-NY, n. (Gr. *harmonia*) concord of sound, agreement, consonance — *Samā' tarāna khush-āhang; khush-āwāzi dam-sāzi yā ham-sāzi, muwāfaqat, mutābaqat yā āwāz-kī mel* — Ekātāl ekalay tālaikya wā swarāikatā, mel ekatā sādrīśya wā avirodh, swarāikya aikya wā ānurūpa.

HAR-MON'IC, HAR-MON'IC-AL, a. relating to music or harmony, concordant, musical — *Mūsīqī yā samā' ke mutā'alliq, muwāfiq sār-gūr yā ham-āhang. ham-nafs khush-āwāz yā khush-āhang* — Saṅg, tavidyāsambandhī wā ekatālavishayak, sādrīs aviroddh wā ekatāl, suswar wā śrutisukh.

HAR-MON'IC-AL-LY, ad. in a harmonical manner — *Samā' se, ham-sāzi se, khush-āwāzi se, muwāfaqat se, dam-sāzi se* — Ekātāl se, sādrīśya wā avirodh se, suswaratā se.

HAR-MON'IOUS, a. concordant, musical — *Muwāfiq ham-nafs yā ham-āhang, khush-āwāz khush-āhang yā khush-nagma* — Sādrīs aviroddh wā ekatāl, suswar wā sukhāśrav.

HAR-MON'IOUS-LY, ad. with harmony — *Muwāfaqat se, ham-āhangī yā ham-sāzi se, samā' se, khush-āwāzi se, khush-āhangī se* — Sādrīśya se, ekatāl se, suswaratā se, aviroddhātā se.

HAR-MON-IST, n. a musician, a harmonizer — *Mūsīqī-dān, mutrib yā mugannī, mutābiq k. w. yā khush-āwāz k. w.* — Kalāṇwat, milāne w. sādrīs k. w. wā suswar k. w.

HAR-MON-IZE, v. to adjust in fit proportions, to make musical, to agree, to correspond — *Munāsib andāz se durust k. yā nī muwāfiq k., khush-nagma yā khush-āwāz k., muwāfiq h., mutābiq h.* — Milānā wā sādrīs k., suswar wā śrutisukh k., milnā, sādrīs h.

HAR-MON-IZER, n. one who harmonizes — *Muwāfiq yā mutābiq k. w., khush-āwāz yā khush-nagma k. w.* — Milāne w. wā ek kar-d w., suswar k. w., kalāṇwat.

HAR/NESS, n. (Fr. *harnois*) armour, furniture for horses; v. to put on harness — *Silāh yā jang-kā-sāz, ghorōn kā sār yā sāmvān*; v. jang ke sār se āvāsta k. yā silāh pahinānā, ghorōn par sār rakhnā — Kawach atthāt yuddh kā sāj, ghorōn kā sāj; v. yuddh kī sāj pahinānā, ghorō par sāj dharnā.

HARP, n. (S. *harpa*) a musical instrument, a constellation; v. to play on the harp, to dwell on, to affect — *Bīn<sup>h</sup>, ek burj yā alhtar*, v. bin bajānā<sup>h</sup>, ratnā<sup>h</sup>, muassar k. — Vipā, tārāśī wā tārāsamūh; v. vipā bajānā, atiprasaṅg k. wā bār bār kahnā, sprishṭ wā upahat k. [vādak.

HARP'ER, n. one who plays on the harp — *Bur'at-nawāz, bin-kār<sup>h</sup>* — Bin bajāne w., vipā.

HARP'IST, n. a player on the harp — *Barbat-nawāz, bin-kār<sup>h</sup>* — Bin bajāne w., vipāvādak.

HARP'IS-CHORD, n. a musical instrument — *Ek gism, kā bājā jo kuchh kuchh bin ke sādrīs hotā hai* — Ek prakār kā bājā jo kuchh kuchh bin ke sādrīs hotā hai.

HAR-PŌON', n. (Fr. *harpon*) a dart to strike whales with; v. to strike with a harpoon — *Bhālā jo sab se bare daryāt jān-war par phenk-kar mārte haiṅ*; v. bhālā se mārṇā<sup>h</sup> — Ballam wā barohā jo sab se bare samudrī jantu par phenk kar mārte haiṅ; v. ballam se mārṇā, barchhe se mārṇā.

HAR-PŌ-NEER, HAR-PŌ-N'ER, n. one who throws the harpoon in whale-fishing — *Daryāt sab se bare jān-war ke mārne ke waqt bhālā chalāne w.* — Samudrī sab se bare jantu ke mārne ke samay ballam wā barohī chalāne w.

HAR'PING-I-RON, n. a bearded dart — *Bhālā jiske munh par kānte jape rahte haiṅ<sup>h</sup>*.

**HAR'PY**, *n.* (Gr. *harpia*) a fabulous winged monster, an extortioner—*Ek khayālī par-dār rāchhas, sitam-gar yā sakht-gir*—*Ek kalpit pakshī, sakt rūkshas, bal kar ke HAR'QUE-BUSS.* See **ARQUEBUSE**. [pāraswagrāhak.

**HAR-RA-TEEN'**, *n.* a kind of cloth—*Ek gism kā kaprā*—*Ek prakār kā kaprā*.

**HAR'RI-DAN**, *n.* (Fr. *haridelle*) a decayed strumpet—*Ek bīrhī paturiyā*.

**HAR'RIER**, *n.* (hure) a dog for hunting hares—*Khargosh kā shikār karne ke liye kuttā*—*Sācakākhetakakukkur, kharhe kā ākhet karne ke liye kuttā*.

**HAR'ROW**, *n.* (Ger. *harke*) a frame of timber set with teeth to break clods and cover seed; *v.* to break or cover with a harrow, to tear up, to disturb—*Heṅgā<sup>h</sup>, sarāwan yā sarānwān<sup>h</sup>; v. heṅgānā yā heṅgā phernā<sup>h</sup>, phārnā yā chirnā<sup>h</sup>, satānā chhernā yā khijhānā<sup>h</sup>*.

**HAR'ROW-ER**, *n.* one who harrows—*Heṅgā pherne w<sup>h</sup>, phārne w<sup>h</sup>, satāne w<sup>h</sup>*.

**HAR'RY**, *v.* (S. *hergian*) to plunder, to pillage, to harass, to tease, to vex—*Lūnā<sup>h</sup>, dakāitī k<sup>h</sup>, satānā<sup>h</sup>, chhernā<sup>h</sup>, khijhānā<sup>h</sup>*.

**HARSH**, *a.* (Ger. *harsch*) austere, rough, crabbed, rugged, rigorous—*Sakht, tursh yā talkh, nā-mulāim, tund-kho yā tursh-mizāj, nā-hamcār, durusht yā karakht*—*Krūr wā karā, karuā wā khaṭṭā, kharkharā, churcharā, arbar wā behar, karer harkas nishthur wā kathin*.

**HARSH'LY**, *ad.* austere, sourly, severely—*Sakhoī se, turshī yā talkhī se, durushtī karakhtāgī yā karakhtī se*—*Krurātā se, karuā wā khaṭṭapan se, karkasatā wā nishthuratā se*.

**HARSH'NESS**, *n.* sourness, roughness, severity—*Turshī yā talkhī, nā-mulāimat nā-mulāyamat yā nā-hamcār, sakhtī durushtī karakhtī yā karakhtāgī*—*Khaṭāī wā karuāhat, kharkharāpan wā arbarāpan, karā wā kathināī*.

**HART**, *n.* (S. *heart*) the male of the roe—*Harān yā hiran<sup>h</sup>, harnā<sup>h</sup>, āhī*.

**HARTS'HORN**, *n.* the horn of the hart, a drug—*Harān yā hiran kā sing<sup>h</sup>, ek dawā*—**HARTS'TONGUE**, *n.* a plant—*Ek paulhū yā chhotī pep<sup>h</sup>*. [Migaśring, ek aushadh.]

**HAR'VEST**, *n.* (S. *harvest*) the season of reaping and gathering the crops, corn ripened and gathered, the product of labour; *v.* to reap and gather—*Wagt-i-dirau yā dirau, khirman yā dirau kā anāj, mihnāt kā hāsīl yā samara; v. dirau karke jam' k, anāj kāṭkar ekatā<sup>h</sup> k<sup>h</sup>*.—*Sasyalavanasamay arthāt laune kā kāl, sāgrihita-sasya wā lūnaśasya, sraun kā phal; v. anāj kāṭkar ekatra k*.

**HAR'VEST-ER**, *n.* one who works at the harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Anāj kāṭkar ekatra k. w., anāj kāṭne w., sasyasaṅgrāhak, sasya-lavak, laune w.* [*git yā ziyāfat*—*Laune arthāt anāj kāṭne par kā git wā mahā utsav*.

**HAR'VEST-HÖME'**, *n.* the song or feast at the conclusion of harvest—*Faṣl kāṭne par kā*

**HAR'VEST-LÖRD**, *n.* the head reaper at harvest—*Wagt-i-dirau meṁ sardār kāṭne w., kharif kā sardār jam' k. w.*—*Mukhya laune w., pradhān sasyalavak, mukhya sasyasaṅgrāhak*.

**HAR'VEST-QUEEN**, *n.* an image formerly carried about on the last day of harvest—*Ek but jisko sabiy meṁ log waqt-i-dirau ke akhīr roz idhar-udhar liye phirte the*—*Ek murtī jisko prāchīn kāl meṁ log laune ke antya divas meṁ idhar udhar liye phirte the*.

**HAR'VEST-MAN**, *n.* a labourer in harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Laune w., anāj kāṭkar ekatra k. w., anāj kāṭne w., sasyasaṅgrāhak, sasyalavak*. [ekavachan.]

**HAS**, third person singular of *have*—*Have kā wāhid qāib*—*Have ke anyapurush ki*

**HAST**, second person singular of *have*—*Have kā wāhid hāzīr*—*Have ke madhyamapurush kā ekavachan*.

**HASH**, *v.* (Fr. *hacher*) to mince, to chop into small pieces; *n.* minced meat—*Qima k, pāra-pāra k. yā purza-purza k.; n. qima*—*Khand khand k., tukre tukre k. wā khutharā<sup>h</sup>; n. vyanjanādī ke sāth siddh kiya hua khandamāns*.

**HAS'LET**, **HAS'LET**, *n.* (lc. *hsla*?) the heart liver and lights of a hog—*Sūar kā dil jigar aur antariyān*—*Sūar kā hriday yakrit aur āntēn*.

**HASP**, *n.* (S. *hasps*) a clasp folded over a staple; *v.* to shut with a hasp—*Karī<sup>h</sup>, koṇ-ṇā<sup>h</sup>; v. karī lagānā<sup>h</sup>, koṇṇā lagānā<sup>h</sup>, karī se jakarā<sup>h</sup>. karī yā koṇṇhe se bāndh d<sup>h</sup>*.

**HAS'SOCK**, *n.* (Sw. *hass, sock*) a thick mat for kneeling upon—*Ek gism kā musalā, sajjida*—*Bhajanāsālā meṁ ghutpon ke bal jhukkar ārādhanā karne ke nimitta usān wā āsanī*.

**HASTE**, *n.* (Ger. *hast*) hurry, speed, precipitation; *v.* to move with speed—*Utāwlī<sup>h</sup>, shītābī, jaldī yā ta'jil; v. jald k., dāwranā<sup>h</sup>, jald jānā*—*Twarā, śighratā, drutatwa kshipratā wā harbarī; v. śighra chalanā, śighra jānā*.

**HAS'TEN**, *hās'n, v.* to make haste, to urge on—*Jaldī k., jald k. 2 i jald karānā*—*Utāwlī k., śighra k. wā śighra karānā*. [k. w., śighra k. w., śighra karāne w.

**HAS'TEN-ER**, *n.* one that hastens—*Jald k. w., jald-bāz, jald karāne w.*—*Utāwlī, utāwlī*

**HAS'TY**, *a.* quick, speedy, vehement, rash—*Jald, shītāb-bāz, tund, tund-kho yā jald-mī-*

- zāj, be-lhāz*—*Utāwlā wā satwar, śighra wā kshipra, śighrakopī wā ugra, duhsāhasī*  
*aparīpamādarsī wā avichārī.* [se, kshipratā wā utāwlī se.
- HĀS'TRI-LY**, *ad.* with haste, speedily, quickly—*Jald, jalāi se, shītābī se*—*Śighra, śighratā*  
**HĀS'TRI-NESS**, *n.* speed, hurry, irritability—*Jald, shītābī, ātash-mizājī yā tund-khoī*—  
*Śighratā, twarā wā utāwlī, śighrakopitwā wā chīrchirāhat.*
- HĀS'TINGS**, *n. pl.* early peas, early fruit—*Matar jo pesh-az-waqt hotī haiṁ, mewa jo apne*  
*waqt ke pahile hotā hai*—*Matar jo samay ke pahile hotī haiṁ, phal jo apne kāl ke*  
*pahile hotā hai.* [Dūdh yā pānī kī lapsī<sup>b</sup>.
- HĀS-TY-PŪD'DING**, *n.* a pudding made of water or milk and flour boiled together—
- HĀT**, *n. (S. hat)* a cover for the head—*Topī<sup>b</sup>.*
- HĀT'TED**, *a.* wearing a hat—*Topī diye hue<sup>b</sup>.* [w., topī beñchne w.
- HĀT'TER**, *n.* one who makes or sells hats—*Kulāh-sāz yā kulāh-farosh*—*Topī banāne*
- HĀT'TĀND**, *n.* a string tied round the hat—*Topī meṁ jo dorā ghumā-kar bāndhā jātā*  
*hai<sup>b</sup>.* [dharne kī peṭī wā peṭārī.
- HĀT'BOX**, **HĀT'CASE**, *n.* a box or case for a hat—*Topī dharne kī yā kā sandūq*—*Topī*
- HĀT'CH**, *v. (Ger. hecken)* to produce young from eggs, to plot; *n.* a brood—*Ande se*  
*buchcha-nikālā sōnā yā sewnā<sup>b</sup>, bāndhna gāñhna yā sochnā<sup>b</sup>; n. jhol<sup>b</sup>.*
- HĀT'CH'ER**, *n.* a contriver—*Bandish bāndhne w., mansūba yā tadbīr k. w.*—*Upāy rach-*  
*ne w., yukti nikālne w.*
- HĀT'CH**, *n. (S. haca)* a half door: *pl.* the openings in a ship's deck—*Ādhā darwāza:*  
*pl. jāhāz kī chhat yā manzil kā darwāza*—*Ādhā dwār:* *pl.* nāw kī paṭautan kā dwār.
- HĀT'CH'WĀY**, *n.* the way through the hatches—*Jahāz kī manzil ke darwāze meṁ se*  
*ho-kar rāh*—*Naukodaragamanāgamanapath, nāw kī paṭautan ke dwār meṁ hokar*  
*path.*
- HĀT'CH**, *v. (Fr. hacher)* to shade by lines in drawing and engraving—*Musawwarī yā*  
*naqqāshī meṁ khatt khūch-kar chhāūr-dhūp bharnā*—*Chitrakārī wā takshapakarīn*  
*meṁ rekhnā khūch-kar chhāūr-dhūp bharnā* [pakār kī chitra wā takshapakarīn.
- HĀT'CH'ING**, *n.* a kind of drawing or engraving—*Ek qism kī tuswīr yā naqqāshī*—*Ek*  
**HĀT'CH'HEL**, *n. (Ger. hechel)* an instrument for beating flax; *v.* to beat flax—*San*  
*kāñe kī moṁgrī<sup>b</sup>; v. san ko kūtā<sup>b</sup>, san ko moṁgrī se kūtā<sup>b</sup>.*
- HĀT'CH'ET**, *n. (Ger. hacke)* a small axe—*Chhotī kuthārī<sup>b</sup>, bañsūlā<sup>b</sup>.*
- HĀT'CH'ET-FĀCH**, *n.* a prominent ill-formed face—*Painā aur ku-daut muṁh<sup>b</sup>.*
- HĀT'CH'MENT**, *n. (achievement)* an amorial escutcheon—*Dhāl jis par khāndānī*  
*tagma ho*—*Dhāl jis par kulachīn rahte haiṁ.*
- HĀTE**, *v. (S. hatian)* to dislike greatly, to detest, to abhor; *n.* great dislike—*Dush-*  
*mani rukhnā, nafrat k., makrūh jānnā, n. karāhiyat, nafrat, bad-khwāhī, adāwat*  
*—Dwesh k., ghrīnā wā gbin k., avājñī k. wā tuchehh jānnā; n. dwesh, ghrīnā, gbin,*  
*bair, vair.* [—Ghrīnārha, gubhāṇīya, aḥit wā drohī.
- HĀTEFUL**, *a.* odious, detestable, malignant—*Makrūh, karūh, bad-khwāh yā bad-andesh*
- HĀTEFUL-LY**, *ad.* odiously, malignantly—*Karāhiyat yā nafrat se, bad-andeshī yā bad-*  
*khwāhī se*—*Ghrīnāpūrvak wā ghrīnārha rītī se, dwesh wā droh se.*
- HĀTEFUL-NESS**, *n.* odiousness—*Karāhiyat*—*Dweshyatā, dweshāṇīyat, ghrīnārhatwā.*
- HĀTER**, *n.* one who hates—*Nafrat k. w., makrūh jānne w.*—*Ghrīnakārī, dweshī,*  
*virodhī.* [barī ghrīnā, droh wā virodh.
- HĀ'TRED**, *n.* great dislike, enmity—*Kamāl nafrat yā karāhiyat, dushmanī*—*Dwesh wā*
- HĀU'BERK**, *n. (S. hals, beorgan)* a coat of mail without sleeves—*Ba gair āstin kī*  
*silāh*—*Bnā bāñh kā kavach.* [kāri wā ghamañdī.
- HAUGHT**, *hāt, a. (L. altus)* high, proud—*Buland yā baland, magrūr*—*Ūchā, ahañ-*  
**HĀUGHT'Y**, *a.* proud, disdainful, arrogant—*Magrūr, mutanāfir, mutakabbir*—*Gha-*  
*mañdī, ghrīnī wā tuchehhajāñnakārī, ahañkārī wā atigarvit.*
- HAUGHT'LY**, *ad.* proudly, arrogantly—*Gurūr se, dimāg zu'm takabbur yā kibr se*—*Gha-*  
*mañd se, garv wā ahañkar se.*
- HAUGHT'Y-NESS**, *n.* pride, arrogance—*Gurūr yā dimāg, zu'm takabbur yā kibr*—*Ghamañd,*  
*ahañkar garv wā darp.* [mañ, ahañkār.
- HAU'TER**, *n. (Fr. pude, haughtiness)*—*Gurūr takabbur yā dimāg, zu'm yā kibr*—*Abhi-*
- HĀUL**, *v. (Fr. haler)* to pull, to draw, to drag by force, to carry or convey in a  
*cart or other vehicle; n.* a pull, a draught—*Khichnā yā khūchnā<sup>b</sup>, khañchēnā yā*  
*aiñchēnā<sup>b</sup>, ghasīnā ghīrrānā yā tharrānā, lād-le-jānā<sup>b</sup>; n. khīñch<sup>b</sup>, aiñch<sup>b</sup>.*
- HĀUM**, *n. (S. healn)* straw, stubble—*Puār yā pairā<sup>b</sup>, danthā danthī marāi yā*  
*bichālī<sup>b</sup>.*
- HĀUNCH**, *n. (Fr. hanche)* the thigh, the hip—*Jāñgh yā janghā<sup>b</sup>, kullā yā putthā<sup>b</sup>.*
- HĀUNT**, *v. (Fr. hanter)* to frequent, to be much about; *n.* a place much frequented  
*—Bārā āmad-o-raft k., hamesha āyā-jāyā k.; n. addā<sup>b</sup>, akhārā<sup>b</sup>, bahut āne-jāne kī*  
*jagah<sup>b</sup>—Vārānvār āñd jānā, nityagaman k. wā bahut gamanāgaman k.*
- HĀUNT'ER**, *n.* one who haunts—*Bārā āmad-o-raft k. w., hamesha āne-jāne w.—*  
*Gamanāgamanakārī, bār bār āne jāne w.*

**HAUT<sup>h</sup> BOY**, ho'boý *n.* (Fr. *haut, bois*) a wind instrument—*Nai, shahnáe, shahnát, surúd*—*Ek prakár ká bája jo muñh se bajayá jātá hai, ek bhūt ki bānsī murī wā bansī.*

**HAVE**, *v.* (S. *kabhan*) to possess, to hold, to enjoy, to maintain, to require, to procure, to contain *p. t.* and *p. p.* *HĀV*—*Rakhnā<sup>h</sup>, jānnā yā sochnā<sup>h</sup>, bhog kē vilāsnā yā lahnā<sup>h</sup>, samajhnā yā mānnā<sup>h</sup>, chāhnā yā māngnā<sup>h</sup>, pānn lenā lānā nikālnā jutānā yā jahnā<sup>h</sup>, dharnā yā pakarnā<sup>h</sup>.* [bāndhne ke yogya khat.

**HAVEN**, hā'vn, *n.* (S. *ha fen*) a port—*Bandar, kol<sup>h</sup>*—*Nauakshanasthān, nāv ke HĀ'VE-N-ER, n.* an overseer of a port—*Hikm-e bandar, shāh-i-bandar, bandar ká dāroga*—*Nauakshanasthān ká adhikārī, nāv ke bāndhne ke yogya jo khat tiska adhyaksh.*

**HÄVER SÄCK**, *n.* (Fr. *harre-sac*) a bag in which soldiers carry provisions—*Sipāhi-yōn ká ghōlá jis mein re opat asbāh le-jāte hain*—*Sāstrajiviyōn ká jhōla jis mein we apnī sāmagrī le chāte hain.*

**HÄVOC**, *n.* (S. *hafoc*) waste, devastation; *v.* to lay waste, to destroy—*Wīrinē yā kharābī, jānī yā talāhi*; *v. n.* *nān kē talāh yā bar bād kē*—*Ujār, sarvvanā sāhar wā mahakshay*; *v. ujānē tabasnaksh k. sarvvanā k. wā mahatā k.*

**HAW**, *n.* (S. *haga*) the berry and seed of the hawthorn—*Ek gism ke kañfīle darakhēt ká phal aur tukh*—*Ek kantile per ká phal aur vij.*

**HÄWTHORN**, *n.* a thorn which bears haws—*Ek kantilā per jis mein phal lagte hain<sup>h</sup>.*

**HÄW**, *v.* (Ger. *haw h* ?) to speak slowly and with hesitation—*Dhure-dhure aur ruk-ruk kar bolnā<sup>h</sup>, huchkela kar bolnā<sup>h</sup>, hān hūn yā hān-han<sup>h</sup>.*

**HÄWK**, *n.* (S. *hafor*) a bird of prey, *v.* to fly hawks at fowls, to fly at—*Jurrā, bāz, shikra, shāhīn, habrā<sup>h</sup>, bashā<sup>h</sup>, v. parand yā tair par bāz chho-nā, tūz-pāynā<sup>h</sup>*—*Šyen*; *v.* *Pakshiyōn par šyen chho-nā, jhapatnā.* [choneh ke sadris lāna huā.

**HÄWKER**, *v.* formed like a hawk's bill—*Pā ki chonch ke munh banā huā*—*Šyen ki HÄWKER, n.* a talcener—*Baz-dār, shahin par war, shikārī*—*Šyenajivī, syenaposhak, syenapīlak, syena tkshak.* [kbel.

**HÄWKING**, *n.* the diversion of flying hawks—*Bāz ke yānē ká khel*—*Šyen māne ká HÄWKING, a* having an aquiline nose—*bāz ki si nāk rakhne n*—*Šyen ki si nāk*

**HÄWK**, *v.* (Ger. *hauhe*) to force up phlegm with a noise—*Khankhārnā<sup>h</sup>.* [rakhne w.

**HÄWK**, *v.* (Ger. *hucken*) to offer for sale by crying in the streets—*Bechtā-phirnā<sup>h</sup>, bhānī yā pherī<sup>h</sup>, dahi dahi<sup>h</sup>.* [aast-javāsh.

**HÄWKER**, *n.* one who hawks goods—*Phere-vānā<sup>h</sup>, bechtā pherne<sup>h</sup>, dahi-dahi k. w<sup>h</sup>.*

**HÄW SER**. See **HÄLSER**.

**HÄV**, *n.* (S. *hey*) grass dried for fodder—*Sukhlā ghās chūre ke tūp<sup>h</sup>, sūkh ghās<sup>h</sup>.*

**HÄV EÖPT**, *n.* left to put hay in—*Sukhlā ghās rakhne ká kothā<sup>h</sup>.*

**HÄVMÄK ER**, *n.* one employed in making hay—*Chare ke tūp ghās kāt kar sukhāne<sup>h</sup>.*

**HÄZARD**, *n.* (Fr. *hasard*) chance, danger, a game at dice, *v.* to try the chance—*Itifāq, khatra mukhtārā yā andāsh, qimār-bāz*; *v. khatre mein girnā, tūk-āznā<sup>h</sup>, kī bakht-bāz k.*—*Daivagatī, jokhm, dyutakīrā wā juā*; *v. jokhm mein pānā, koi bāt daivādhn k.*

**HÄZARD-A-BLE**, *a.* liable to hazard—*Itifāqī, jokhmī<sup>h</sup>*—*Daivādhn, sañsāyasth.*

**HÄZARD-ER**, *n.* one who hazards, a gambler—*Qismat-āznā yā jān-bāz, qimār-bāz*—*Jokhm mein pāne w. arthāt koi sañsāyasth bat k w, juārī.*

**HÄZARD-ÖUS**, *a.* exposed to hazard, dangerous—*Mahātār, khatar-nāk*—*Jokhmī, sañ-HÄZE, n.* (le *haez* ?) fog, mist—*Kohāsa<sup>h</sup>, kaharā<sup>h</sup>.* [sāyasth wā bhayāhetuk.

**HÄZ**, *a.* foggy, misty, dark—*Dhūndhlā<sup>h</sup>, kahirē se bhārā huā<sup>h</sup>, andherā<sup>h</sup>.*

**HÄZEL**, hā'zi, *n.* (S. *hasl*) a shrub which bears nuts: *a.* like hazel, light brown—*Ek jhār jis mein phal hotā hai<sup>h</sup>, a. matiyā yā mitiyā<sup>h</sup>, bhūrā sā<sup>h</sup>.*

**HÄZELI**, *a.* of the colour of hazel nut—*Bhūrā sā<sup>h</sup>, matiyā yā mitiyā<sup>h</sup>.*

**HÄZEL NUT**, *n.* the nut or fruit of the hazel—*Dhure rang ká phal jo ek jhār mein HE, pr. (S.) the man, the person*—*Wah (muzakkar)*—*Wah (pūnlūg).* [hotā huā<sup>h</sup>.

**HEAD**, *n.* (S. *haafod*) the part of an animal which contains the brain, the chief, the principal, the first place, understanding, front, fore part, top, source, topic of discourse, power, crisis; *a.* chief; *v.* to lead govern or command, to form a head, to decapitate, to fit with a head or to put a head on—*Sar, surdār, nār, auwal jagah, 'aql, rī, pesh gāh, ūpar ká hissā, sar-e-chashma yā mabdhā, bayān yā qistqā ká mazmūn, tūqat yā zor, buhrān yā 'ain waqt, a. auwal yā muqaddam, v. gardār h. yā hukm-rānī k, shūrū<sup>h</sup> h. yā wujūd-pakarnā, sir kātā<sup>h</sup>, sar yā paikān lagānā*—*Sir wā mūñ, mukhiyā, pradhān, buddhī, āgā, āgrahlag, sirā wā mathā, mūl jar wā prabhav, prakaran wā prasañg, bal, sūksmakāl subhās-subhalagna wā śeshavasthā*; *a.* *pradhān, mukhya*; *v. nāyak banā, nikālūā v i ūthnā, mūñ kāt-nā, bhāl wā mathā lagānā.*

**HEAD'ED**, *a.* having a head or top—*Sir-wālā<sup>h</sup>, choti-wālā<sup>h</sup>.*

[lagāne w.

**HEAD'ER**, *n.* one who heads—*Sardār hone w., sar banāne w.*—*Nāyak hone w., sir*

**HEAD'LESS**, *a.* having no head—*Be-sar*—*Bin sir ká, mastakahn.*



**HĒAD'SHIP**, *n.* chief place, authority—*Awwal jagah, sardāri yā iḥliḡār*—Agrasthān, mukhyatā wā pradhānatā.

**HĒAD'Y**, *a.* rash, hasty, violent—*Be-lihāz yā be-taummul, jald-bāz, tund yā tund-kho*—Aparinamadarsī wā duhsahasī, utawī, uchchaṇḍ wā sighrakopī.

**HĒAD'INESS**, *n.* rashness, precipitation—*Be-lihāzi yā be-taummuli, shītābi yā shītāb-kārī*—Duhsāhas wā aparinamadrishtī, utawī.

**HĒAD'ACHU**, *n.* pain in the head—*Ṭard-i-sar*—Mūnṛ kī pīṛī, śirovedanā.

**HĒAD'BAND**, *n.* a fillet for the head—*Qasābu, sar-band*—*Sir kī patṭī, mastakābandhani*.

**HEAD'BOU OUGH**, *n.* a constable—*Mirdhā*—Nagararakshakajan, goṣait, chapāsi, daudapēni. [takabhūshan, mukut, knūt.]

**HĒAD'DRESS**, *n.* a covering for the head—*Mawr<sup>b</sup>, sar kī poshāk*—Mastakābharan, mas-

**HEAD'GEAR**, *n.* the dress of the head—*Sar kī poshāk, sir kī ṭopī*—Mastakābharan, mūn ka kaprā.

**HĒAD'LAND**, *n.* a promontory, a cape—*Zamin kā nok-dār hissa jo daryā kī taraf nikal-jāta hai, rās*—Bhūmibhag jo samudra meṇ barhkar nikal jāta hai, bhūmimāsikā mahādīpānistkā wā antaṛip.

**HĒAD'LONG**, *a.* steep, rash, sudden; *ad* with head foremost, rashly, hastily—*Kharā<sup>b</sup>, be-lihāz yā be-ihtiyāt, nāḡih yā ḡalāḡak*, *ad. sar-niqūn, be-bhāzi yā be-ihtiyātī se, shītābi yā jald-bāzi se*—*Ṭhūhā, duh-sah usī k-shīprakūi wā aparinamadarsī, achintit ākasnik wā alakshit; ad. aundhā munibharan munibhala wā munih ke bal, duhsāhas wā aparinamadrishtī se, utawī se*

**HĒAD'MAN**, *n.* a chief, a leader—*Sardār, mīr*—Mukhiyā, pradhān jan.

**HEAD'MON-ey**, *n.* a capitation tax—*Ji-ḡa yā ḡa-ḡa*—Ek ek jui par kar, janhāi kar.

**HEAD'PIECE**, *n.* a helmet, understanding—*Khod, 'aql*—Śirastrān śirshak wā śirsharaksh, dhīśakti wā buddhi.

**HEAD'QUARTERS**, *n. pl.* the quarters of the chief commander of an army, the place from which orders are issued—*Sipah-sālār kā sadar maqām, sadlar maqām jahān se hukm jāre hote hai*—Senapatiṇiket wā senapatiśāsthan, sthān wā paṇḍw jahān se koi adhikārī ājñā kartā hai.

**HEAD'SHAKE**, *n.* a significant shake of the head—*Sir kī hilānā<sup>b</sup>*.

**HEADSMAN**, *n.* an executioner—*Jallād, qātil*—Badhakarammādhiḡarī.

**HEAD'SPRING**, *n.* fountain, origin—*Chashma, asl yā bangāl*—Sotā, jar wā mūl.

**HEAD'STALL**, *n.* part of a bridle—*Sar dawāl, pūzi-pattā, ghore kā sar-band*—Ghore kī mohrī, ghore kā mastakābandhan

**HEAD'STONE**, *n.* the capital stone, a grave stone—*Bangād kā asl patthar, qabr kā patthar*—New kā mukhya patthar, mutasāfihasthān kā patthar.

**HEAD'STRONG**, *a.* ungovernable, obstinate—*Sar-kash suw-zor munh-zor yā sar-zor, musirr yā zidd*—Ava, haṭhīlā haṭhī wā magrā.

**HEADTIRE**, *n.* attire for the head—*Sar kī poshāk*—Mastakābharan, mūn ka kaprā.

**HEAD-WORKMAN**, *n.* the chief workman—*Mīr-kārī-ḡar, mazdūron kā sardār*—Pradhān śūpī, kameion wā gharāmion kā mukhiyā.

**HEAL**, *v.* (S *hailan*) to cure, to grow well—*Changā k<sup>b</sup>, changā honā<sup>b</sup>*.

**HEALER**, *n.* one who heals—*Shafī-haḡhsh yā shifā baḡhsh shafī, siḡhat-baḡhsh*—Changā karne wā, rogāsantak.

**HEALING**, *n.* the act or power of curing; *a.* tending to cure, mild, mollifying—*Shafī-baḡhsh, siḡhat baḡhsh kī toḡat, shifā-baḡhsh, shifā muḡāḡa*; *a. shafī-baḡhsh shifā-baḡhsh yā shafī, narm, mulām*—Roga āntī chikitsa, rogāsāntikarīśakti; *a. roga-śamak rogāsāntik rogahai wā roḡagḡha, mīdū, komal wā śāntik*.

**HEALTH**, *n.* freedom from bodily pain or sickness, a sound state, purity, salvation, wish of happiness—*Tan-durust, siḡhat 'āḡyat yā khamīyat, pāk yā neki, najāt yā Khudā kā fuzl, arām yā āsūda-hālī ki du'ā*—Rog-bhāv wā niranayatā, kuśal wā susthiti, śuddhatā wā puryatā, mukti wā īśwari daya, sukḡ kī prāthana.

**HEALTHFUL**, *a.* free from sickness, serving to promote health, wholesome, salutary—*Tan-durust, siḡhat-āwar, ḡawāra ḡawāra yā muwāḡif, mufīd yā fūda-mand*—Niroḡī wā aroḡī, āroḡyakar, śarīrahitaḡarī wā paushtik, hitakārī. [se. śarīrahitaḡar se.]

**HEALTHFUL-ly**, *ad.* in health, wholesomely—*Tan-durustī meṇ, siḡhat āwar se*—Niroḡ **HEALTHFULNESS**, *n.* the state of being well, wholesomeness, salubrity—*Tan-durustī, siḡhat-āwarī, muwāḡafat yā khush-ḡawāri*—Aroḡitā, śarīrahitaḡar, hitatā wā āroḡyajanakatā [bal, āśakt.]

**HEALTHLESS**, *a.* sickly, weak, infirm—*Bimār, kam-zor, nā-tawān yā ra'if*—Rogī, nīr-

**HEALTHY**, *a.* enjoying health, conducive to health, sound, wholesome, salubrious—*Tan-durust yā sahīh-i-bālan, siḡhat āwar, sahīh-o-sātūn, khush-ḡawāra yā muwāḡif, mufīd*—Niroḡī, āroḡyajanak, bhalā-chaḡḡā, śarīrahitaḡarī wā paushtik, hitakārī wā āroḡyakar.

**HEALTHINESS**, *a.* the state of health—*Tan-durustī*—Rogābhāv, āroḡya, aroḡitā.

**HEAP**, *n.* (S) a pile, a mass, an accumulation; *v.* to pile, to accumulate—*Amḡār,*

- ganj<sup>h</sup>, tuda yá toda; v. jam' k., gánjná<sup>b</sup>*—Rási, dher dherí wá atálá, punj wá samuh; v. dher wá rási lagáná, pátná batorná wá ekatthá k. [nichayí, pindi.]
- HEAR'Y**, *a* lying in heaps—*Ambar yá ganj kī sūrat parā huá*—Dher ke ákár parā huá,
- HEAR**, *v.* (S. *hyran*) to perceive by the ear, to listen, to be told, to give audience, to attend; *p. l.* and *p. p.* **HEARD**—*Sunná<sup>h</sup>, kán-lagáná<sup>h</sup>, gosh-zan honá, istimá' k. yá mukhátib honá, liház k. yá mutawajjih l.*—Sraṇ k., kán d., samáchar-páná, sun-wái k., dhyán dená. [shandu—Śrótá.]
- HEAR'ER**, *n.* one who hears—*Sunne w<sup>h</sup>, sunwaiyá<sup>h</sup>, sunan-hár<sup>h</sup>, sámí<sup>h</sup>, shinará, nityá*—
- HEAR'ING**, *n.* the sense by which sounds are perceived, audience, a judicial trial—*Quwwat-i-sámí'a, samá'at yá istimá', hákim kī tahqíqát yá tajwíz*—Śraṇendriya, sunwái, vichár wá dharimavivechan. [wá suní hui bát.]
- HEAR'SAY**, *n.* report, rumour—*Afwáh, shukra shukrat yá samá'i-bát*—Húhá, charchá
- HEAR'KEN**, *hár'kn, v.* (S. *heorcnian*) to listen, to attend, to pay regard—*Kán-dená<sup>h</sup>, mutawajjih h., liház k.*—Sunná wá kán lagáná, dhyán d. mánná.
- HEAR'KEN-ER**, *n.* one who hearkens—*Shinará, sámí<sup>h</sup>, mutawajjih h. w., liház k. w.*—Śrótí, sunne w., sunanhar, dhyán d. w., manne w.
- HEARSE**, *n.* (Fr. *herse*?) a carriage to convey the dead; *v.* to inclose in a hearse—*Ek qam kī gári jis men murda le-jate haii; v. murda le-jane wáli gári men rakhná yá band k.*—Śavaváhan, śava le-jane kī gári; *v. śavaváhan men rakhná, śava le-jane kī gári men dharná.* [ká ohár wá uhár.]
- HEARSE-CLOTH**, *n.* a cloth to cover a hearse—*Murda le-jane kī gári ká ohár*—Śavaváhan
- HEARSE-LIKE**, *a.* suitable to a funeral—*Mátami*—Vilápi, śokasúchak.
- HEART**, *n.* (S. *horte*) the primary organ of the motion of the blood in an animal body, the vital part, the chief part, the inner part, courage, spirit, affection; *v.* to encourage, to animate—*Dil yá qá'b, ján yá zahra, asti yá awwat hissa, magz yá andaráni-hissa, duleri, himmat, muhabbat yá nafs; v. himmat yá dil dári d., tahrik d. yá k.*—Hriday wá antahkaran, marmma wá marmmathal, pradhan bhág, garbh udar wá bhitár, śúrátá, śattwa wá pauraśh, sneh bhav wá rág; *v. dhāhas d., barhāwá wá dilāsá d.* [hriday men gará huá.]
- HEART'ED**, *a.* seated or fixed in the heart—*Dil men gará huá, dil-nishín*—Hridayasthit,
- HEART'ED-NESS**, *n.* sincerity, warmth, zeal—*Rásti, tapák, josh yá shauq*—Sachautí, ut-táp, atyutkanthá wá uchchandatá.
- HEART'EN**, *hár't'n, v.* to encourage, to animate—*Himmat yá dil-dári d., tahrik yá quwat d.*—Dhāhas wá sāhas d., dilāsá wá barhāwá d. [dilāsá d. w.]
- HEART'EN-ER**, *n.* one that animates—*Tahrik d. w., himmat-bakhsh*—Dhāhas d. w.,
- HEART'LESS**, *a.* void of affection, spiritless—*Be-rahm yá sang-dil, be-dil be-himmat buz-dil yá ná-mard*—Kāthinahriday wá nriday, nirvīr klivahriday wá kāyār.
- HEART'LESS-NESS**, *n.* want of affection or spirit—*Sang-dili yá be-rahmí, be-dili buz-dili yá ná-mardí*—Nridayatá wá kāthinahridayatá, viryāhinatá wá klivatí.
- HEART'Y**, *a.* cordial, sincere, zealous—*Muqarrí yá mufraríh, rást yá sádiq, dil-soz yá sar-garm*—Paushṭik, saral nirmalachitta wá nishkapat, atyanurági wá atyanurakt.
- HEART'LY**, *ad.* from the heart, sincerely—*Bá-dil ba dil dil-o-ján-se yá dil se, sidq-i-dil se yá rástí se*—Hriday chutta wá antahkaran se, sachautí wá kapatahinatá se.
- HEART'INESS**, *n.* sincerity, zeal, eagerness—*Sidq yá rástí, sar-garmí yá dil-soz, shauq*—Sachautí wá chittanirmalatá, atyanurág wá uchchandatá, atyutkanthá wá atyābhilāshi.
- HEART'ACHE**, *n.* sorrow, pang, anguish—*Ranj yí dard-i-dil, koft yá niháyat-dard, andoh-i-khátir yá siyásat*—Hridayavyathá wá antahkaranavedaná, ativedaná wá ativyathá, yātaná. [marmmathbedi.]
- HEART'AP-PALLING**, *a.* dismaying the heart—*Dil ko khauf d. w.*—Hriday dahlāne w.,
- HEART'BLOOD**, *n.* the blood of the heart, life—*Khám-i-dil, ján*—Hriday ká rakt, prán.
- HEART'BREAK**, *n.* overpowering sorrow—*Dil-shikan, niháyat gam*—Hridayabhedí, atyant śók. [d. w., j. tor, hridayabhedí, marmmathbedí, atyant śók se tor d. w.]
- HEART'BREAK-ING**, *a.* overpowering with sorrow—*Dil-shikan, khátir-shikan, gam se tor*
- HEART'BRED**, *a.* bred in the heart—*Dil men palá huá*—Hriday men palá huá.
- HEART'BRO-KEN**, *a.* overpowered with grief—*Dil-shikast, khátir-shikast, gam-zada*—Mantūtá, jītūtá, śókártta, bhinnahriday.
- HEART'BURN**, *n.* an affection of the stomach—*Pet kī jalan<sup>h</sup>, pet kī pír<sup>h</sup>, kaleje kī jalan<sup>h</sup>, waja'ul-fuwád, dard-i-mí'da*—Anlapitta. [Jiska hriday phulá aur pirútá ho.]
- HEART'BURNED**, *a.* having the heart inflamed—*Jiská dil phulá aur dard kurtá ho*—
- HEART'BURN-ING**, *n.* pain in the stomach, discontent, enmity; *a.* causing discontent—*Dard-i-mí'da, ná-khushi yá ranjulagi, dushmani; a. ná-khushí'.* w.—Jātharavedaná wá udaravyathá, asantushṭi wá asantosh, dwesh wá droh; *a.* asantoshajanak, atush-tikar. [hriday.]
- HEART'CHILLED**, *a.* having the heart chilled—*Dil ká sard*—Śitárttahriday, tejohina-
- HEART'CON-SUM-ING**, *a.* destroying the peace—*Mun ke chain yá sukh ko dūr k. w<sup>h</sup>.*

- HEART'DEAR, *a.* sincerely beloved—*Aziz-tarín, jún-barábar*—Atipriya, bará pyará, hridayapriya. [mēn gará huá.]
- HEART'DEEP, *a.* rooted in the heart—*Dil mēn naqsh yá gará huá, dil-nishín*—Hriday
- HEART'EASE, *n.* quiet, tranquillity—*Dil ká áram, asáish yá ásiidagi*—Hridayaswasthya wá hridayasukh, hridayasánti wá man ká sukh. [sántikar.]
- HEART'EAS-ING, *a.* giving quiet—*Dil-áram, ráhat-bakhsh*—Hridayasukhajanak, manah-
- HEART'EAT-ING, *a.* preying on the heart—*Dil-resk, dil-khaur*—Hridayakhádak, marm-mabhakshak. [w.]
- HEART'EX-PAND-ING, *a.* opening the feelings—*Dil-kushá*—Hridayavikkási, man kholne
- HEART'FELT, *a.* felt at heart, deeply felt—*Dili yá dil-nishín, bhári bará yá gambhir*—Chittabhav, hridayaját. [yapirá, hridayavedaná.]
- HEART'GRIEF, *n.* affliction of the heart—*Dili gam, dard-i-dil, andoh-i-khátir*—Hrida-
- HEART'HAR-DENED, *a.* obdurate, impenitent—*Na-tars, gair-mutaassif ná-mustaqfir yá be-tauba*—Nishthur wá páshánahriday, páshchattipámin.
- HEART'OF-FEND-ING, *a.* wounding the heart—*Dil-shikan*—Manťor.
- HEART'QUILL-ING, *a.* conquering the affection—*Man-jitne w<sup>h</sup>*.
- HEART'REND-ING, *a.* overpowering with anguish—*Dil-ázar, dil-resk, dil-shikan*—Manťor, marmabhedi, marmabhedi, hridayabhedi.
- HEART'ROB-BING, *a.* stealing the affections—*Dil-rubá*—Manohar.
- HEART'S'EASE, *n.* a plant—*Ek poudhár, ek chhoá per<sup>h</sup>*. [marí, man dukhí, áturachitta.]
- HEART'SICK, *a.* pained in mind or heart—*Afsard-dil, ranjida-khátir, dil-tang*—Man-
- HEART'SORE, *n.* that which pains the heart; *a.* violent with pain of heart—*Dard-i-dil, qalb-i-dard; a. ranjida-khátir*—Hridayapirá, man ki vyathá; *a.* áturachitta, manmará,
- HEART'SOR-ROW-ING, *a.* sorrowing at heart—*Afsard-dil*—Áturachitta [kshatahriday.]
- HEART'STRINGS, *n. pl.* the tendons or nerves supposed to brace and sustain the heart—*Rag-i-dil*—Hritpindaparigat-siráhi, hriday ki sirá. [dhansi wá gará huá, bhayátur.]
- HEART'STRUCK, *a.* driven to the heart, dismayed—*Dil-nishín, kharf-zada*—Chitta mēn
- HEART'SWELL-ING, *a.* ranking in the heart—*Dil mēn khatákne w.*—Chitta mēn khatákne w., hridayakampakiri, chittakshobhakáin
- HEART'WHOLE, *a.* with the vitals yet unimpaired, not in love or with affections untouched—*Ná-shukast-dil, be-'ishq*—Akshatahriday wá avikalachitta, ananurágawán wá kámásakt. [se bhari huá—Kámutar wá šokatar, piem wá šok se bhari huá]
- HEART'WOUND-ED, *a.* filled with love or grief—*'Ishq-zada yá gam zada, 'ishq yá gam*
- HEART'WOUND-ING, *a.* filling with grief—*Dil shikan, dil-resk, dil-ázar, gam se bhurne w.*—Hridayabhedi, šok se bhari d. w., manťor.
- HEARTH, *n.* (S. *hearth*) a place for a fire—*Chúlthá<sup>h</sup>*.
- HEARTH'MON-ey, HEARTH'PEN-ny, *n.* a tax on hearths—*Chúltho<sup>n</sup> par kar<sup>h</sup>*.
- HEAT, *n.* (S. *harta*) the sensation produced by a hot substance, caloric, hot air, flush, excitement, agitation, passion, ardour, a course at a race, a single effort; *v.* to make hot, to warm—*Garmi, harárat, garmá yá garm hará, chhove par ki surkhí, josh, iztiráb, azizish yá garm, dil-sozi yá sur-garmi, durg<sup>h</sup>, ek-hi koshush, v. garmi k, garmáná*—Ushnatá, ushni wá ushmá, táti-bayár wá gishma, kapolawág, uttáp, vyagrata, mad krodh wá ngratá, uchchhandat i wá prachandatá, charyya wá daurán, ek-hi piayato; *v.* tápt wá ushn k, tapáni dhikáni wá táwná.
- HEAT'ER, *n.* one that heats—*Garmáne w., garmáne-wáli yá garm-karne-wáli chíz*—Tapáne wá dhikane w., tapáne-wáli vastu
- HEAT'LESS, *a.* cold, without warmth—*Sard, thandhá<sup>h</sup>*—Šital, jūr wá jūrá
- HEATH, *n.* (S. *hæth*) a shrub, a place overgrown with heath, a wild tract—*Jhár<sup>h</sup>, jhár<sup>h</sup>, jhár se bhari hui jagah<sup>h</sup>*
- HEATH'ER, *n.* a shrub, heath—*Jhár<sup>h</sup>, jhári yá jhár se bhari hui jagah<sup>h</sup>*.
- HEATH'Y, *a.* full of heath—*Jhár-dár*—Jhármay. [har<sup>h</sup>.]
- HEATH'COCK, *n.* a bird that frequents heaths—*Ek chiriyá jo jharon mēn jáyá karti*
- HEATH'FOU, *n.* a bird—*Ek bháut ki chiriyá<sup>h</sup>*.
- HEA'THEN, hē'thn, *n.* (S. *hæthen*) one ignorant of the true God, a pagan, a gentile, the gentile nations; *a.* pagan, gentile—*Mushrik, but-parast, káfir, but-parast qum; a. mushrik, but-parast*—Asaddharmaseví, pratimápújak, múrttipújak, múrttipújak jati; *a.* pratimápújakasambandhi, múrttipújakasambandhi.
- HEA'THEN-ISH, *a.* belonging to the heathens—*But-parasto<sup>n</sup> ke muta'alliq*—Múrtti-pújakasambandhi, pratimápújakasambandhi.
- HEA'THEN-ISH-LY, *ad.* in the manner of heathens—*But-parasto<sup>n</sup> ke taur par, but-parasti se*—Múrttipújako<sup>n</sup> ki riti se, pratimásevakon ki riti se.
- HEA'THEN-ISH-NESS, *i.* state of the heathens—*But-parasto<sup>n</sup> ki hálát, but-parasti*—Múrttipújako<sup>n</sup> ki dasá, pratimápúja. [pújá, pratimápújá.]
- HEA'THEN-ISM, *n.* paganism, gentilism—*But-parasti, but-parastish yá shirk*—Múrtti-
- HEA'THEN-IZE, *v.* to render heathenish—*Mushrik yá but-parast k.*—Asaddharmaseví-k., múrttipújak k.

- HEAVE**, *v.* (S. *hebban*) to lift, to raise, to throw, to cause to swell, to swell or rise, to pant; *p. t.* HEAVED or HÖVE, *p.p.* HEAVED or HÖVEN — *Utháná<sup>h</sup>, ubháná yá un-árná<sup>h</sup>, phenkúá yá dáhuá<sup>h</sup>, phuláná<sup>h</sup>, phúná yá uthná<sup>h</sup>, húnphná<sup>h</sup>*
- HEAVE**, *n.* a rising, a swell, an effort — *Uthán<sup>h</sup>, phulan<sup>h</sup>, koshish* — *Uñchán ubhár wá utháw, phuláwá, cheshítá wá prayás.*
- HEAV'EN**, *n.* one who heaves — *Utháne w<sup>h</sup>, ubhárne w<sup>h</sup>, wárne w<sup>h</sup>.*
- HEAV'ING**, *n.* a panting, a rising, a swell — *Háiphá<sup>h</sup>, uñhán uñchán yá ubhár<sup>h</sup>, phulan yá phuláwat<sup>h</sup>.* [charháwá<sup>h</sup>.]
- HEAV'OFFERING**, *n.* an offering among the Jews — *Yahúdiyón ke bích meñ ek balí yá*
- HEAV'EN**, *hév'n, n.* (S. *heofon*) the expanse of the sky, the regions above, the habitation of God and the blessed, the Supreme Power — *Falak yá ásmán 'álam i-bálá, bihišt yá jannat, Alláh* — *Gagan, nabh vyom wá antariksh, swarg panyalok vaikunth wá bakunth, Parameswar wá Paramátmá.*
- HEAV'EN-LY**, *a.* resembling heaven, celestial, supremely excellent; *ad.* in the manner of heaven, by the influence of heaven — *Bihishtí yá jannatí, fálakí yá ásmání, ná-háyat kháb* : *ad. bihišti taur se, Alláh ke táqut yá qudrat se* — *Swargiya vaikunthí wá bakunthí, antariksh wá nabhahastha, param uttam*; *ad. swargiya riti se, íswarí śakti se*
- HEAV'EN-LE-NESS**, *n.* supreme excellence — *Niháyat khábí* — *Uttamatá, paramottamatá.*
- HEAV'EN-WARD**, *ad.* towards heaven — *Bihisht ki taraf, ásmán ki taraf* — *Swarg ki or, antariksh wá gagan ki or.* [swargotpanna.]
- HEAV'EN-BORN**, *a.* descended from heaven — *Jannat-záda, bihišt-záda* — *Swargaját,*
- HEAV'EN-BRED**, *a.* produced in heaven — *Bihisht meñ paidá huá* — *Swargotpanna.*
- HEAV'EN-BUILT**, *a.* built by divine agency — *Iláhi táqat se baná huá, Khulá ki qudrat se baná huá* — *Íswarí śakti wá pibhátw se baná huá.*
- HEAV'EN-DIRECTED**, *a.* raised toward heaven, taught or directed by heaven — *Ásmán ki taraf uñá huá, rashid* — *Gagan wá ákás kí or utháyá huá, paramátmáprent wá íswaropadishit huá* [datta.]
- HEAV'EN-GIFTED**, *a.* bestowed by heaven — *Khulá-dád* — *Íswar ká diyá huá, íswara-*
- HEAV'EN-LY MIND-ED**, *a.* having the affections placed on heaven and spiritual things — *Bihisht aur dín chizon ki taraf rágiñ* — *Paramáthabuddhi, paramáthasakt.*
- HEAV'EN-LY MIND-ED-NESS**, *n.* the state of having the affections placed on spiritual things — *Bihisht aur dín chizon ki taraf rághat* — *Paramáthasaktí, paramáthabuddhi.*
- HEAV'EN-WARRING**, *a.* warring against heaven — *Alláh se lajne a* — *Íswar se lajne w.*
- HEAV'Y**, *a.* (S. *heav*) weighty, ponderous, sorrowful, dejected, afflictive, burdensome, sluggish; *ad.* with great weight — *Wazn, girán, gangin yá malúh, afsurdagi, rang-rasán, sukht, sust yá kúhil* : *ad. baye wazn se, giráni se, quráni se* — *Bháñ, bháwán, sokírta wá sokínwat, udás, dukkhakar wá pipíkar, dubsah wá kashítakar, dhúná wá mand*; *ad. baye bhár se*
- HEAV'Y**, *ad.* with great weight — *Baye wazn se, giráni se* — *Baye bhár se.*
- HEAV'Y-NESS**, *n.* weight, depression — *Wazn báy giráni yá saqálat, afsurdagi susti yá gava girá* — *Bháñ, udási.*
- HEB'DO-MAD**, *n.* (Gr. *hebdomas*) a week — *Hafta, sál-duh<sup>h</sup>* — *Saptáh, saptadin.*
- HEB'DOM'ADAL**, **HEB'DOM'AD-ARY**, *a.* weekly — *Har hafta, hafta-hafta* — *Sáptáhik.*
- HEB'DO-MÁ'CAL**, *a.* weekly — *Har hafta, hafta-hafta* — *Sáptáhik.*
- HEB'E-TATE**, *v.* (L. *habes*) to dull, to blunt — *Kund-zikn k., kund k.* — *Jar wá múrth k., bhonthá bhonthá wá bhotá k.* [wá bhonthrái.]
- HEB'E-TUDE**, *n.* dullness, bluntness — *Kund :ihni, Kundí yá kaudani* — *Múrhatá, juratá*
- HEBREW**, *hēbrū, n.* (H. *Ebr*) an Israelite, a Jew, the Hebrew language; *a.* relating to the people or language of the Jews — *Ibráni, Yahúdi, 'Ibráni zabán yá Yahúdi zabán*; *a. 'Ibráni, 'Ibri, Yahúdi, 'Ibráni zabán ke mutá'atig* — *Ibráni, Yihudiya wá Yahúdi, Yihudiya-bháshí wá Yahúdi bháshá*; *a. Yahúdi lokavishayak, Yahúdi bháshasambandhí, Yihudiya-bháshá-vishayak.*
- HEB'REW-ESS**, *n.* an Israelitish woman — *Yahúdi aurat* — *Yahúdi wá Yihudi strí.*
- HEB'RE-ISM**, *n.* a Hebrew idiom — *Yahúdi zabán ká muhavara* — *Yahúdiyón kí vágrití wá vágdhárá, Yihudiya-bháshámsatrí vágyapár.*
- HEB'RE-IST**, **HEB'RE-ICAN**, *n.* one skilled in Hebrew — *'Ibráni-dán, Yahúdi zabán meñ máhír shakhs* — *Yahúdi wá Yihudi bháshí meñ nipun jan, Yihudiya-bháshávyutpanna* [bail kí qurbáni — *Sau bail ká balí, śatagomēdh.*]
- HEC'A-TOMB**, *hēc'a tōm, n.* (Gr. *hekaton, bos*) a sacrifice of a hundred oxen — *Sau*
- HEC'TIC**, **HEC'TIC-AL**, *a.* (Gr. *hexis*) habitual, constitutional, morbidly hot — *Má'múli, zati yá quidaishí, madqúq* — *Vyavahárik wá vyavahárik, swábhávik, jwarí wá jwarit.*
- HEC'TIC**, *n.* a hectic fever — *Tap-i digg* — *Dhātusthajwar, kshayaajwar.*
- HEC'TIC-ALLY**, *ad.* constitutionally — *Sarishit yá sirishit se* — *Swabháv se.*
- HEC'TOR**, *n.* (Gr.) a bully; *v.* to bully — *Shekhí-báz, akar-fán, kulla-zan, láf-zan*; *v.*

*dhíráná<sup>h</sup>, dhāmkaná<sup>h</sup>, kulla zaní láf-zaní yá qur'ish k.*—Pharphariyá, phānkra, hurmushak.

**HĒC'TOR-LY**, *a.* blustering, insolent—*Kalla-zan akar-fún yá láf-zan, gusták<sup>h</sup> yá shok<sup>h</sup>*—Mukhar dhūmadhāmí wá kalahakári, pragalb<sup>h</sup> wá uddhat.

**HĒDGE**, *n.* (*S. hedge*) a fence made of thorns or shrubs; *v.* to inclose with a hedge, to surround, to hide, to skulk—*Kānte yá jhāron kī tattī bār yá gherá<sup>h</sup>*; *v.* *kānton yá jhāron kī tattī se gherná<sup>h</sup>, rāudhná yá gherná<sup>h</sup>, chhīpná<sup>h</sup>, tukná yá dabakná<sup>h</sup>.*

**HĒDGE'ER**, *n.* one who works at hedges—*Kānton yá jhāron. kī tattī bāndhne w<sup>h</sup>, bār bāndhne w<sup>h</sup>.*

**HĒDGE'BORN**, *a.* of mean birth, obscure—*Kāmíná yá lam-nasab, gum-nám*—Hīnavarn.

**HĒDGE'POG**, *n.* an animal set with prickles—*Khār pusht, darrá<sup>h</sup>, dul-dul, sáhi<sup>h</sup>*—Sallakí.

**HĒDGE'NOTE**, *n.* a term for low writing—*Yah lafz pīch narishka ke leyce ba-taur haqárat ke mustamal hotá hai*—Yah šabd adham lekh ke nimitta ghrinásúchan karne men kam áta hai.

**HĒDGE'PĪG**, *n.* a young hedgehog—*Sáhi ká bachcha<sup>h</sup>*—Sallakí arthāt sáhi ká sávak.

**HĒDGE'RĒW**, *n.* a row of trees or bushes—*Darakhthon yá jhāron kī qatar*—Peyon wá jhāryon kī pānti, vrikshpañkti.

**HĒDGE'SPĀN-RĒW**, *n.* a bird—*Ek chiríná jo jhāron kī tattiyon mein jayá karti hai<sup>h</sup>.*

**HĒDGE'ING-BILL**, *n.* a hook for cutting hedges—*Jhāron kī tattiyon yá bār ke kátné ká dáwé yá haishná<sup>h</sup>.*

**HĒED**, *v.* (*S. heed*) to mind, to regard, to attend; *n.* care, caution, notice—*Khayál k., liház k., dil d. qawr k. yá iltifat k.*, *n.* *khabar-dári, hosh-yári, liház yá khayál*—Dhyán-rakhná dhyán d. wá dhyán k., mánná, kahí mánni wí man jaganá; *n.* *sáva-dhání, chaukasá wá chaukasí, manoyog* [Sachet wa snehet, sávalhán, manoyogi.

**HĒED'FULL**, *a.* watchful, cautious, attentive—*Khabar dar, hosh yár, mutawajjuh*.

**HĒED'FULL-Y**, *ad.* attentively, carefully—*Tawajjuh se, ditiyát khabar dári yá hosh-yári se*—Manoyog se wá man lagákat, sávalhání chaukasí wá chaukasí se.

**HĒED'FUL-NESS**, *n.* caution, vigilance, attention—*Hosh-yári, be-dá<sup>h</sup> yá khabar-dári, tawajjuh*—Sávalhání, chaukasí wá chaukasí manoyog wá man lagáw.

**HĒED'LESS**, *a.* negligent, inattentive, careless—*Gup<sup>h</sup>, be-ditiyát, be-khabar be-parwá yá be-jkrí*—Pramadí dhlá asoch wá uchet, amanoyogi, asávalhán.

**HĒED'LESS-LY**, *ad.* carelessly, inattentively—*Gupht yá be-khabarí se, be-iltifati yá 'adam-tawajjuh se*—Asávalhán se, aman yog se wá hní man lagáye.

**HĒED'LESS-NESS**, *n.* carelessness, negligence—*Be-khabarí be-parwái yá be-jkrí, gūlat yá be-iltifati*—Asávalhán, amanoyog wá pramatiatí.

**HEEL**, *n.* (*S. heel*) the hind part of the foot; *v.* to dance, to add a heel—*Ei<sup>h</sup>*; *v.* *nāchná yá nāchná<sup>h</sup>, eī jorjá yá eī lagáná<sup>h</sup>.*

**HEEL'PIEC**, *v.* to put a piece of leather on a shoe-heel; *n.* a piece fixed upon the heel—*Jute kī eī ke upar chamre ká ek tukrá lagáná<sup>h</sup>*; *n.* *tukrá jo eī ke upar jor diyá jatí hai<sup>h</sup>.*

**HEFT**, *n.* (*heave*) heaving, effort—*Hauphi<sup>h</sup>, koshish yá jumbish*—Haphhaphāhat, ud-

**HEFT'EN**, *a.* heaved, expressing agitation—*Tiháyá gayá<sup>h</sup>, ghubráyá<sup>h</sup>.*

**HE GĪ RA**, **HĒ'Ī-RĀ**, *n.* (*Ar*) the Mohammedan epoch or era reckoned from the day of Muhammad's flight from Mecca July 16, A. D. 622—*San-i-hijri*—Yáwamkasak, Musalmání šák.

**HEIF'ER**, *n.* (*S. heathere*) a young cow—*Bachhiyá<sup>h</sup>, kator<sup>h</sup>, ogar<sup>h</sup>.*

**HEIGHT**, *h'íh, ínt.* expressing languor or uneasiness—*Ah<sup>h</sup>, oh<sup>h</sup>, are are<sup>h</sup>, oh<sup>h</sup>.*

**HEIGHT**, *hit, n.* (*S. heath*) elevation, altitude, summit, high place, utmost degree—*Balandí raf'at irtifá<sup>h</sup> yá balandí, ayy, sar, uchí jagah pithar yá tilá<sup>h</sup>, hadd-darja yá utihá*—Uchchātá, uchhātí, choti sikhar wá śring, uchchasthán ũkriá ũekar ũekrā dhlhá dhlhá wá parvat, paramayadhi.

**HEIGHT'EN**, *h'ín, v.* to raise high, to improve—*Úchhá k<sup>h</sup>, taraqqí d. yá bil-tar k.*—Umat k. wá utlhná, utkrisht k. sudhárni wá ban má.

**HEIGHT'EN-ING**, *n.* improvement, aggravation—*Taraqqí yá durustí, siyádatí*—Sudhráw wá banáw, vridhí. [up, atidusht.

**HEINOUS**, *a.* (*Fr. haine*) atrocious—*Kabira, shadid, sakht, zabán, shayr*—Ghor, dá-

**HEINOUS-LY**, *ad.* atrociously, wickedly—*Ba-shiddat yá sakhtí se, sharárat yá zabán se*—Durup rūp se wá atyāchārapūrvak, atidushtatá se.

**HEINOUS-NESS**, *n.* atrociousness, wickedness—*Shiddat sakhtí yá zabóni, niháyat sharárat yá bad-zatí*—Ghoratá dārunatá wá atyāchār, atidushtatá wá patak.

**HEIR**, *ār, n.* (*L. hæres*) one who inherits or succeeds to the property of another; *v.* to inherit—*Wá is*; *v.* *wáris honá, irs yá mirás lená*—Uttarādhiakári, rikthabhāgi, anshāhri; *v.* *uttarādhiakári h., uttarādhiakar se pāni.*

**HEIR'DOM**, *n.* the state or possession of an heir—*Wirásat, mirás*—Uttarādhiakaritá.

**HEIR'ESS**, *n.* a female who inherits—*Wárisa, zan-i-haqq-dār*—Uttarādhiakāripi, dāyādí.

**HEIR'LESS**, *a.* without an heir—*Lá-wáris, be-wáris*—Adāyik, dāyādahín.

HĒIR'SHIP, *n.* the state of an heir—*Mirās, wirāsāt*—Uttarādhikāritā.

HĒIR'LOOM, *n.* any furniture or moveable which descends by inheritance—*Maurūsī māl-i-marqūla*—Jo paitrik asthāwaradhan vañśakram se miltā hai.

HĒLD, *p.t.* and *p.p.* of *hold*—*Hold kā māzi-mutlaq aur māzi-ma'tūf 'alai-hi yā f'l-i-ma'tūf*—Hold kā sāmānyabhūt aur pūrnakryā wā pūrvakālikakriyā.

HĒ-L'A-CAL, *a.* (Gr. *helios*) emerging from the light of the sun or entering it—*Āftāb kī roshnī se nikalne w. yā us meñ pā'ihue w.*—Sūrya ke prakās se nikalne w. wā us meñ pā'ihue w.

HĒ-L'A-CAL LY, *ad.* as if emerging from the light of the sun—*Goyā āftāb kī roshnī se nikaltā huā*—Jānoñ sūrya ke prakās se nikaltā huā.

HĒ-LI-O-TROPĒ, *n.* (Gr. *helios, trepo*) a plant which turns towards the sun, the sun-flower, a mineral—*Ek qism kā paudhā jiska rukh āftāb kī taraf phirā raktā hai, gul-i-āftāb, kāni yā mā'dani shai*—Ek chhotā per jo sūrya ki or phir jātā hai, sūryakamal, ākariyadravya. [ghunauwa rekhā, maroṇi wā bhañwāw.

HĒ-L'IX, *n.* (Gr.) a spiral line, a winding—*Pech-dār khatt, pech*—Alakākār rekhā wā

HĒ-L'ICAL, *a.* spiral, winding—*Pech dār, pechilā yā pech-dar-pech*—Ghunauwā, bhañwā.

HĒLL, *n.* (S.) the place of the devil and wicked souls—*Dozakh, jahannam, saqar, jahām, dāru-l-bawār*—Narak, narak. pātāl. rasātāl. nāgalok, adholok

HĒLL'ISH, *a.* relating to hell, infernal—*Dozakhī, jahannamī*—Narakīya wā narakī, narakī wā pā'itliya. [pisūchavat wā dushtatā se.

HĒLL'ISH-LY, *ad.* infernally, wickedly—*Dozakhī taur se, shūrārāt se*—Narakī rīti se,

HĒLL'ISH-NES, *n.* extreme wickedness—*Nihāyat shūrārāt, shaitāniyat*—Atidushtatā,

HĒLL'WARD, *ad.* towards hell—*Dozakh kī taraf*—Narak kī or. [pāpishatwā.

HĒLL'Y, *a.* having the qualities of hell—*Dozakhī, jahannamī*—Narakī, narakī.

HĒLL'BLACK, *a.* black as hell—*Dozakh ke mānind kālā, jahannam sā kālā*—Narak sa-rikhā kālā, narak ke sadūs kālā. [mā huā.

HĒLL'BORN, *a.* born in hell—*Dozakh meñ paidā huā*—Narakotpanna, narak meñ jan-

HĒLL'BUFD, *a.* produced in hell—*Jahannam meñ paidā huā*—Narak meñ utpanna

huā [gayā.

HĒLL'BREWED, *a.* prepared in hell—*Dozakh meñ tayār kiya gayā*—Narak meñ banayā

HĒLL'BUFDTH, *n.* an infernal composition—*Bure kām ke hīye pakayā huā khāna*.

HĒLL'CAT, *n.* a witch, a hag—*Dāim<sup>n</sup>, churail yā churail<sup>n</sup>*

HĒLL'DOOMED, *a.* consigned to hell—*Dozakh meñ dātā gayā, dozakhī*—Narakagāmi,

narakī, narak meñ dātā huā.

HĒLL'HAG, *n.* a hag of hell—*Dozakh kī dāim yā churail*—Narak kī dāim wā churail.

HĒLL'HATED, *a.* abhorred like hell—*Dozakh ke mānind makrūh, jahannam ke mā-*

*nind nafrat kiya gayā*—Narak ke sadūs ghriñā kiya gayā.

HĒLL'HAUNTED, *a.* haunted by the devil—*Bhūtahā<sup>n</sup>*

HĒLL'HOOND, *n.* a dog of hell, an agent of hell—*Sag-i-jahannam, dozakh kā gumāshta*

—Narak kā kutbā, narak kī kāryāldh.

HĒLL'KITE, *n.* a kite of infernal breed—*Jahannamī chil*—Narakī chil.

HĒLL'LE-BÖRE, *n.* (Gr. *helleboros*) a plant—*Paudhā yā ek chhotā per<sup>n</sup>, kutkī<sup>n</sup>*.

HĒLL'LE-BORISM, *n.* a preparation of hellebore—*Kutkī kī dawā*—Kutkī kī aushadh.

HĒLL'LE-NIC, *a.* (Gr. *Hellen*) Grecian—*Yūnānī*—Yavanīya, yavanadeśiya

HĒLL'LE-NISM, *n.* a Greek idiom—*Yūnānī muhāwara, Yūnānī zabān kā muhāwara*—

Grikkabhāshānusārī vāgyāpār, Grikkabhāshā kī vāgrīti.

HĒLL'LE-NIST, *n.* one skilled in the Greek language, a Jew who spoke the Greek lan-

guage—*Yūnānī zabān meñ mubīr yā 'ālim shakhs, Yahūdī jo Yūnānī zabān bolta*

*thā*—Grikkabhāshā meñ mupū jan, Yahūdī wā Yihūdīya jo Grikkabhāshā bolta thā.

HĒLL'LE-NISTIC, HĒLL'LE-NISTICAL, *a.* pertaining to the Hellenists—*Un logon yā Yahū-*

*diyon ke muta'alliq jo Yūnānī zabān bolte the*—Un logon Yahūdīyon wā Yihūdīyon

kā sambandhī jo Grikkabhāshā bolte the [mutābiq—Grikkabhāshā ke anusr.

HĒLL'LE-NISTICAL-LY, *ad.* according to the Hellenistic dialect—*Yūnānī muhāwara ke*

HĒLL'LE-NIZE, *v.* to use the Greek language—*Yūnānī zabān kā istīmāl k.*—Grikkabhā-

shā kā vyavahār k. [vār<sup>n</sup>; v. chalanā<sup>n</sup>.

HĒLM, *n.* (S. *helma*) the instrument by which a ship is steered: *v.* to steer—*Pat-*

HĒLM'SMAN, *n.* one who steers a vessel—*Sukkān-gir, sukkānī*—Māñhī, patwār pakarne

w. [shanī, mastak ke nimitta lohe kā ṭop.

HĒLM, *n.* (S.) armour for the head—*Khod, magfar yā migfar*—Śirastra, mastakarak-

HĒLMED, *a.* furnished with a helm—*Khod-dār*—Śirastravisisht, mastakarakshanivisisht,

mastak meñ lohe kā ṭop diye hue. [mastakarakshanī.

HĒL'MET, *n.* armour for the head, a head piece—*Khod, magfar yā migfar*—Śirastra,

HĒL'MET-ED, *a.* wearing a helmet—*Khod-dār, magfar yā migfar diye hue*—Miñr meñ

lohe kā ṭop diye hue, mastakarakshanivisisht, śirastravisisht. [dās.

HĒL'OT, *n.* (Gr. *helos*) a Spartan slave—*Spārtā shahr kā qulām*—Sprātā nagar kā

**HĒLP**, *v.* (S. *helpan*) to assist, to support, to aid, to relieve, to remedy, to prevent, to avoid; *n.* assistance, aid, support, succour—*Madad k.*, *pushti k.*, *imdad d. yā k.*, *kam yā takhfif k.*, *chāra-eāzi yā tadbīr k.*, *bāz-rakhnā yā raf k.*, *parhez k.*; *n. madad*, *imdad*, *pushti*, *himāyat dast-gāri madad-gāri isti'ānat yā taqwīyat*—*šahāyatā k.*, *sañbhālnā*, *upakār k.*, *ghatānā wā halkā k.*, *upāy k.*, *dūr k.* wā *roknā*, *bachānā wā barāw rakhnā*; *n. saḥāyatā*, *upakār*, *sahārā*, *āsray wā upāy*.

**HĒLP'EN**, *n.* one who helps, an assistant—*Madad-gār yā mumidd*, *mu'āwin yā pushti-bān*—*Upakārī wā upakāṭak*, *sahayak wā saḥakārī*.

**HĒLP'FUL**, *a.* giving help, useful, salutary—*Madad-gār*, *mufid*, *sihht-āwar yā fāida-mand*—*Sahayak*, *upakārī wā upayogi*, *hitakārī wā śarīfahitakārī*.

**HĒLP'FUL-NESS**, *n.* assistance, usefulness—*Madad*, *sūd-mandī yā fāida-mandī*—*Sahāyatā*, *upayogitā*.

**HĒLP'LESS**, *a.* wanting help or support—*Be-chāra*, *lā chār*, *be-murabbī*, *be-yāwar*, *be-maḡ-dūr*, *be-bāl-o-par*, *lā'ilāj*—*Nirupāy*, *nirāśray*, *a-ahāy*, *niravalamb*, *vivas*, *abas*.

**HĒLP'LESS-LY**, *ad.* without help or support—*Be-chāragi se*, *be-maḡdūri se*, *lā-chāragi se*—*Binā upāy*, *binā āśray*, *nirāśrayatwa se*.

**HĒLP'LESS-NESS**, *n.* want of ability or succour—*Lā-chāragi*, *be-chāragi*, *be-maḡdūri*—*Nirāśrayatwa*, *upāyahinatā*, *nirupāyatwa*.

**HĒLP'MATE**, *n.* a companion, an assistant—*Sāthī<sup>h</sup>*, *madad-gār*—*Saṅgi*, *sahāyak*.

**HĒL'TER-SKĒL-TER**, *ad.* (L. *hilariter*, *celeriter* ?) in hurry and confusion—*Harba-ri aur ghabrāhat meñ<sup>h</sup>*.

**HĒLYE**, *n.* (S. *helf*) the handle of an axe—*Kullāri kā beñ<sup>h</sup>*.

**HĒM**, *n.* (S.) the edge of a garment doubled and sewed, a border; *v.* to form a hem, to border, to inclose—*Sanjāf yā maḡi*, *gor kanāra yā kūrā*; *v. sanjāf yā maḡi laḡānā*, *kānāra-mārnā*, *gher-tenā<sup>h</sup>*—*Ānchal wī goṭ*, *kor wā kagar*; *v. turpanā luṭ-biyānā wā ānchal laḡānā*, *kor wā goṭ laḡānā*, *ghernā wā chheñknā*.

**HĒM**, *n.* (D. *hemmen*) a sort of voluntary cough; *v.* to utter a hem; *int.* hem!—*Aṅne se khānsānā yā khakhārnā<sup>h</sup>*; *v. binā khānsi ke khakhārnā yā khānsānā<sup>h</sup>*; *int. hen*.

**HĒM'I-CY-CLE**, *n.* (Gr. *hemisus*, *kuklos*) a half circle—*Nisf-dāira*, *nīm-dāira*—*Arddhavratta*, *arddhachakra*. [—*Arddhagol*, *arddhamaṇḍal*.

**HĒM'I-SPHĒRK**, *n.* (Gr. *hemisus*, *sphaīra*) half a sphere or globe—*Nisf-kura*, *nīm-kura*.

**HĒM'I-SPHĒR'IC**, **HĒM'I-SPHĒR'I-CAL**, *a.* containing half a sphere, half round—*Nim-kura*, *nisfu-l-kura*—*Arddhamanḍali*, *arddhagolīkār*. [*nisra*—*Arddha-lok*, *ślokarḍh*.

**HĒM'I-STICH**, *n.* (Gr. *hemisus*, *stichos*) half a verse, a verse not completed—*Misra'*, *hēm'i-stich-al*, *a.* pertaining to a hemistich—*Misra' yā misra' ke mutā'alliq*—*Arddha-ślokasambandhi*, *ślokarḍdhavishayak*. [vish rahtā hai.

**HĒM'LOCK**, *n.* (S. *hemleac*) a plant—*Shukrūn*—*Tikshn aushadhi viśesh jismēñ*.

**HĒM'OR-RHAGE**, **HĒM'OR RHA-GY**, *n.* (Gr. *haima*, *rhegnuo*) a flux of blood—*Jin yān-i-khān*, *ru'āf*, *naksir*, *sailu-d-dam*—*Raktasrāv*, *rudhrasrāv*, *raktaprahāh*.

**HĒM'OR-RHŌIDS**, *n. pl.* (Gr. *haima*, *rheo*) the piles, emerods—*Bacāsir*—*Arśarog*, *arś*. [yak.

**HĒM'OR-RHŌID-AL**, *a.* relating to hemorrhoids—*Bacāsir ke mutā'alliq*—*Arśarogavishā-*

**HĒMP**, *n.* (S. *hænep*) a fibrous plant—*Patwā yā patuā<sup>h</sup>*, *pāt<sup>h</sup>*.

**HĒMP'EN**, *a.* made of hemp—*Patwā patuā yā pāt kā<sup>h</sup>*.

**HĒM'I-Y**, *a.* resembling hemp—*Patne sā<sup>h</sup>*, *pāt sarikhā<sup>h</sup>*.

**HĒN**, *n.* (S.) the female of birds, the female of the domestic fowl—*Māda*, *murgī yā mākiyān*—*Pakshipī*, *kukkutī*. [vishamay aushadhi.

**HĒN'BANE**, *n.* a poisonous plant—*Zahr-dār nabāt*—*Ek paundhā jismēñ vish hotā hai*.

**HĒN'HEART-ED** *a.* cowardly, dastardly—*Buz-dil*, *nā-mard*—*Darpoknā*, *kādār wā kāyar*.

**HĒN'PECKED**, *a.* governed by a wife—*Zan-murīd*, *zorū kā mutī*—*Strivās*, *strijit*, *stri ke ādhin wā ādhin*. [sthān.

**HĒN'ROOST**, *n.* a place where poultry roost—*Murg-khāna*—*Kukkutālay*, *kukkutanivāsa*.

**HĒNCE**, *ad.* (S. *heona*)—*from this place, from this time, from this cause*—*Yahāñ se yā is jagah se<sup>h</sup>*, *ab se<sup>h</sup>*, *is-tiye<sup>h</sup>*.

**HĒNCE-FORTH**, *ad.* from this time forward—*Ab se<sup>h</sup>*, *āge<sup>h</sup>*, *bād iske*.

**HĒNCE-FŌR'WARD**, *ad.* from this time forward—*Ab se<sup>h</sup>*, *āge<sup>h</sup>*, *bād iske*.

**HĒN-DE-CA SŶL/LA-BLE**, *n.* (Gr. *hendeka*, *sullabē*) a metrical line of eleven syllables—*Ek misra*—*Ek misra laḡ ke gyārak juz rahte haiñ*—*Ek pad jismēñ igārāh śab-dakhand rahte haiñ*.

**HE-PĀT'IC**, **HE-PĀT'I-CAL**, *a.* (Gr. *hepar*) belonging to the liver—*Jigari*, *kabdi ya'nī jigar ke mutā'alliq*—*Yakritsambandhi*.

**HĒP'TA-GŌN**, *n.* (Gr. *hepta*, *gonia*) a figure with seven angles and sides—*Haft-pahlū*, *haft-gosha*, *musabba*—*Saptakon*, *saptabhuj*.

**HĒP'TAGŌ-NAL**, *a.* having seven angles—*Haft-pahlū*, *haft-gosha*—*Saptabhuj*, *saptakon*.

**HĒP'TAM'ER-EDE**, *n.* (Gr. *hepta*, *meris*) that which divides into seven parts—*Jo shai sāt hisson meñ taqsim kartī hai*—*Jo sāt bhāg meñ bāntai*.

**HĒP'TAR-CHY, n.** (Gr. *hepta, archē*) a sevenfold Government—*Ek hi waqt sāt bādshāhōn ki bāham mil-ke ek mulk per hukūmat*—Ek-hi kāl meñ sāt rājōn kā milkar rāj.

**HĒP'TAR-IC, a.** denoting sevenfold rule—*Ek hi waqt meñ sāt bādshāhōn ki bāham mil-ke ek-mulk par hukūmat zāhir k. w.*—Ek hi kāl meñ sāt rājōn kā milkar rāj prakāś k. w.

**HĒP'TAR-CHIST, n.** one of seven rulers—*Un sāt bādshāhōn meñ se ek bādshāh jo bāham mil-ke ek hi waqt meñ ek hi mulk par hukūmat karte haiñ*—Un sāt rājōn meñ se ek rājā jo milkar ek hi kāl meñ ek hi des meñ rāj karte haiñ.

**HĒR, pr.** (S. *hyre*) belonging to a female, the objective case of *she*—*Iskā yā uskō<sup>b</sup>, isko yā usko<sup>b</sup>, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliñg ke nimitta āta hai]  
[šabd stiliñg ke nimitta āta hai]

**HĒR, the possessive case of she**—*I-skō<sup>b</sup>, [yah lafz ism-i muannas ke liye āta hai]*—[Yah HĒR-SĒLF, pr. the emphatic and reciprocal form of *she* and *her*—*Wah āp<sup>b</sup>, āp hē<sup>b</sup>, [yah lafz ism-i muannas ke liye āta hai]*—[Yah šabd stiliñg ke nimitta āta hai].

**HĒR'ALD, n.** (Ger. *herold*) an officer whose business is to carry messages between princes and to regulate all matters of public ceremonies, a proclaimer, a forerunner; v. to introduce as by herald—*Elehi wā 'amm rasmon ka muhtamim, munādi, pesh-rau, v. ba-taur elehi ke wasile se dākhil k. yā mulāqāt karanā*—Rājādūt wā rājghatak, dhiñdhoriyā, agrasar agesar wā agtagam; v. mūñōñ rājādūt ke dwāiā praves k. wā bhēñt karīñ.

**HĒR'ALD-IC, a.** relating to heraldry—*Fann-i ansāb-nawāsi aur tagma-dīñi ke muta'alliq, elehi-gari ke muta'alliq, 'amm rasmon ke ihtimam ke muta'alliq*—Kulīnapadachinavishayak, kulīnapadachinavishayak, kulīnapadachinavishayak, vāñśāvahsuehak, rāj dutavidyāvishayak, rājādūtapaṭlavishayak, rājghatakakaryasambandhi, rājghatakakapadavishayak.

**HĒR'ALD-RY, n.** the art or office of a herald, blazonry—*Elehi-gari yā 'amm rasmon ke ihtimamchi kā 'uhda, fann-i ansāb-nawāsi aur tagma-dāñ*—Rājādūtavidyā, rājādūtapaṭlavishayak, kulīnapadachinavishayak, kulīnapadachinavishayak, vāñśāvahsuehak, rāj dutavidyāvishayak, rājādūtapaṭlavishayak, rājghatakakaryasambandhi, rājghatakakapadavishayak.

**HĒR'ALD-SHIP, n.** the office of a herald—*Elehi-gari, 'amm rasmon ke muhtamim kā 'uhda*—Rājādūtapaṭlavishayak, rājghatakakapadavishayak.

**HERB, ěrb, n.** (L. *herba*) a plant with a soft or succulent stalk, a vegetable—*Nabāt, rustam*—Aushadhi wā oshadhi, buti-jarī sāk buti wā lata.

**HER-BĀ'CHOUS, a.** belonging to herbs—*Nabātāt, nabāti*—Aushadhivishayak wā oshadhivishayak, śākatrīmadivishayak.

**HER-BĀ'GE, n.** herbs collectively, grass—*Nabātāt, sab ā*—Śākādi aushadhi oshadhi wā HER-BĀ'GED, a. covered with grass—*thās se bhara hua<sup>b</sup>*.

**HER-BĀI, a.** pertaining to herbs, v. a book on plants, a collection of preserved plants—*Nabātātī, nabāti, n. nabātāt ki kitāb, śākhī-jarī buti kā 'ayma'*—Aushadhivishayak, oshadhivishayak, śākatrīmadivishayak; v. aushadhipustak tripādivishayak-agranth wā tripādivivaraṇavrik-hapustak, śākatrīmadisamuh wā śākhīka-ushadhi-samuh.

**HER-BĀ-LIST, HĒR'BA-RIST, n.** one skilled in herbs—*Nabātāt kā hāt jāñne w., nabātāt ki khāssiyat jāñne w., nabātāt-dāñ*—Śākatrīmadivishayasāstrājñā, oshadhitrīmadīnāna gunādittattwājñā.

**HER'BA-RIZE, v.** to gather herbs—*Nabātāt jam' k.*—Aushadhi wā jarī-butī ekatra k.

**HER'BA-RY, n.** a garden of herbs—*Nabātāt kā bāg*—Aushadhivatika, oshadhivatika, jarī-butī ki vītīkī.

**HER'BE-LET, n.** a small herb—*Ek chhoti nabāt, ek chhoti jarī*—Ek chhotī butī wā HER'BĒLESS, a. destitute of herbs—*Be nabātāt*—Aushadhihin, oshadhihin, latāhīn, binā jarī butī kā.

**HER-BO-UF-ZĀ'TION, n.** the appearance of plants in mineral substances—*Kām chizōñ HER'B-Y, a.* having the nature of herbs—*Nabāt-śā, nabāt ki khāssiyat kā*—Aushadhigunaviśisht, oshadhigunaviśisht, śākatrīmadigunaviśisht.

**HER-BIV'O-ROUS, a.** feeding on herbs—*Nabāt-khor, charand yā charanda*—Tripābhak.

**HER'BW'OM-AN, n.** a woman who sells herbs—*Sag-wālī<sup>b</sup> kufjīn yā kunjārīn<sup>b</sup>, koerīn<sup>b</sup>, kāchhīn<sup>b</sup>*.

**HER-CU'LEAN, a.** like *Hercules*, very strong, large, massy—*Harkyūlīs ke māmūd, bahut mazbūt, barā<sup>b</sup>, kalāñ yā 'azm*—Harkyūlīj ke sadriś, barī balawāñ, vrihat, bhārī wā sthūlarūp.

**HERD, n.** (S. *heord*) a number of beasts together, a drove, a company, a keeper of cattle; v. to run in herds, to associate, to put into a herd—*Ġi lla, gol, guroh, gal-la-bāñ; v. gol meñ milnā, milnā<sup>b</sup>, gol meñ milānā*—Nār, leñurā wā jhūñd, samuh wā mandālī, charwāh wā rakhwāl; v. nār wā jhūñd meñ milnā, sañg honā wā sāth meñ milnā, nār wā jhūñd meñ milānā.

**HERD'MAN, HĒRDS'MAN, n.** one who tends herds—*Galla-bāñ, charwāh<sup>b</sup>, rakhwāl<sup>b</sup>*—



**HERE**, *ad.* (*her*) in this place or state—*Yahán<sup>b</sup>, is 'álam meñ yá is zindagi meñ—*Ilah, is lok meñ.

**HERE'A-BŮT, HERE'A-BŮTS**, *ad.* about this place—*Kakti-idhar<sup>b</sup>, kahiñ-yahán<sup>b</sup>.*

**HERE-ĀTER**, *ad.* in time to come, in future; *n.* a future state—*Min-ba'd yá iske ba'd, āyanda yá āinda yá 'āqibat meñ; n. 'āqibat, 'uqbā—*Iske piche, parakāl meñ, paralok meñ; *n.* paralok, parakāl.

**HERE-ĀT'**, *ad.* at this—*Is par<sup>b</sup>.*

**HERE-BT'**, *ad.* by this—*Is se<sup>b</sup>.*

**HERE-IN'**, *ad.* in this—*Is meñ<sup>b</sup>.*

**HERE-IN'TO**, *ad.* into this—*Iske andar—*Iske bhitur.

**HERE-ŌF'**, *ad.* of this, from this—*Iskā<sup>b</sup>, is se<sup>b</sup>.*

**HERE-ŌN'**, *ad.* upon this—*Is par<sup>b</sup>, tis par<sup>b</sup>.*

**HERE-ŌUT'**, *ad.* out of this place—*Iske bahar<sup>b</sup>, is jagah ke bahar<sup>b</sup>.*

**HERE TO FŌRE'**, *ad.* formerly, anciently—*Pesh-tar yá qubl is waqt ke, sūbiq meñ—*Āge wā pūrvakāl meñ, pūrv gatakāl meñ wā gaye dinon meñ.

**HERE UN-TŌ'**, *ad.* to this—*Yahán tak<sup>b</sup>.*

**HERE-UP-ŌN'**, *ad.* upon this—*Is par<sup>b</sup>.*

**HERE-WITH'**, *ad.* with this—*Iske sath<sup>b</sup>.*

**HER-ĒD'I-TA-RY**, *a.* (*L. heres*) descending by inheritance—*Maurási, ābāi—*Paitrik, pitriprāpt, pitrikamāyāt, dāyālabdh, bapauti kī

**HER-ĒD'I-TA-BLE**, *a.* that may be inherited—*Maurási hone ke qābil, maurās-shudani—*Pitriprāpya, uttarādhikāropabhogya, pitriputrapatamparābhogya.

**HER-E-DIT'A-MENT**, *n.* hereditary estate—*Irs, māl-i-maurās—*Paitrik rikth, gotrarikth, bapauti. [rikthādhikār se, dāyādhikār se.

**HER-ĒD'I-TA-RI-LY**, *ad.* by inheritance—*Irs se mirās se—*Bapauti se, uttarādhikār se.

**HER'I-TA-BLE**, *a.* capable of being inherited—*Maurási hone ke qābil, maurās-shudani—*Pitriputrapatamparābhogya, pitriprāpya, uttarādhikāropabhogya.

**HER'I-TAGE**, *n.* an inheritance, an estate—*Irs mirās yā varṣa, gūr-manqūla jāedād—*Bapauti paitrikādhikār wā paitrikādhān, sthāvarādhān wā ājāngamādhān.

**HER'E MITE**. See **HERMIT**.

**HER'E-SY**, *n.* (*Gr. haireo*) a fundamental error in religion, an unsound opinion—*Ilhād bid'at rafz shirk yā gum-rahi-i dīn, nā pulkta rae—*Vidharmma paradharm-māvalamban āyathagaman wā matāntarapraves, kachchā mat

**HER'E-Š-ĀR-CH**, *n.* a leader in heresy—*Mulhidon kā sar-dār, ilhād kā sar-dār, kāfiron kā sar-dār—*Vidharmmanāyāk, dharmmatyāgaparivartak.

**HER'E-Š-ĀR-CHY**, *n.* principal heresy—*Āccāl ya barā ilhād—*Pradhānavidharm-masevā, pradhānamatāntarapraves

**HER'E-TIC**, *n.* one who entertains erroneous opinions in religion—*Mulhid, kāfir, bid-'atī, rafzī, gum-rāh—*Vidharmmaivalambī, vidharmmanasevī, matāntarāvalambī, nāstik.

**HER-ĒT'I-CAL**, *a.* containing heresy—*Ilhādī, kāfirī—*Vaidharmmik, vipathagimī, dharm-mavinuddh. [riti se, dharmmavinuddh riti se.

**HER-ĒT'I-CAL-LY**, *ad.* in an heretical manner—*Ilhādī yā kāfirī taur se—*Vaidharmmik

**HER'I-OT**, *n.* (*S. here, grotto*) a fine paid to the lord of a manor at the decease of a landlord or vassal—*Khirāj ya jarimāna jo kisi āsām ke mar jāne par zamīn-dār ko diyā jātā hai—*Kar wā dand jo kisi prajā ke mar jāne par bhūswāmī ko diyā jātā hai.

**HER'I-O-TA-BLE**, *a.* subject to the fine of heriot—*Āsām ke mar jāne par zamīn-dār ko khirāj yā jarimāna dene ko mugbār—*Kisi prajā ke marjāne par bhūswāmī ko kar wā dand dene ke vasīwā ulhīn.

**HER'I-TABLE**. See under **HEREDITARY**.

**HER-MĀPH-RO-D TE**, *n.* (*Gr. Hermes, Aphrodītē*) an animal or plant uniting the distinctions of the two sexes—*Jān-war yā nabat jis meñ nur aur māda in donon jinson kī aslī khāssiyateñ rahtī haiñ, khunsā, hijrā<sup>b</sup>—*Jantu wā aushadhi jis meñ purush aur strī in donon ke mukhya dharmma rahne haiñ, kliv.

**HER-MĀPH-RO-DĒ'I-TY**, *n.* the union of the two sexes in one individual—*Nar aur māda in donon jinson kī aslī khāssiyaton kī ek hī meñ āmezish, hijrā-pan<sup>b</sup>—*Purush aur strī in donon līngon ke mukhya dharmmon kī ek hī meñ yog, klivatva.

**HER-MĀPH-RO-DĪT'IC, HER-MĀPH-RO-DĪT'I-CAL**, *a.* partaking of both sexes—*Nar aur māda in donon jinson kī khāssiyat rakhne w.—*Purush aur strī in donon līngon ke dharmma rakhne w., klivā.

**HER-MĀPH-RO-DĪT'I-CAL-LY**, *ad.* after the manner of a hermaphrodite—*Us jān-war yā nabat ke taur par jis meñ nar aur māda in donon jinson kī khāssiyateñ rahtī haiñ—*Us jantu wā aushadhi kī riti se jis meñ purush aur strī in donon līngon ke dharmma rahne haiñ.

**HER-MĒT'IC, HER-MĒT'I-CAL**, *a.* (*Gr. Hermes*) chemical, perfectly close—*Kīmīyāi, ba-khūbī band—*Rasāyanīya, driḥhabaddh wā chārōn-or-se bhalī bhūḥti-se mūndā-huā.

**HER-MĒT'I-CAL-LY**, *ad.* chemically, closely—*Kīmīyā se yā kīmīyāi taur se, chārōn turāf*

*se ba-khūbi band*—Rasāyan *se wā rasāyaniya rīti se*, chārōn or *se bhali bhānti mūndā huā*.

HĒR-ME-NEŪ<sup>TI</sup>-IC, HĒR-ME-NEŪ<sup>TI</sup>-CAL, *a.* (Gr. *Hermes*) interpreting—*Samjhāne w<sup>h</sup>*.

HĒRMIT, *n.* (Gr. *eremos*) one who secludes himself from society, a recluse—*Takiya-nishīn yā gosha-gīr, gosha-nishīn khalwat-nishīn yā khalwat-guzīn*—Lokatyāgi wā vānaprasth, sānsāratyāgi wā sannyāsi. [sāla.]

HĒRMITAGE, *n.* the habitation of a hermit—*Hujra, sauma'a*—Munivās, āsram, pāṇa-

HĒRMIT-RY, *n.* a cell annexed to an abbey—*Kisi khānqāh ke muttasil hujra yā sauma'a*—*Kisi math se lagā huā āsram*. [vairāgin.]

HĒRMIT-ESS, *n.* a female hermit—*'Aurat jo gosha-nishīn hoti hai*—Sannyāsin, tapaswini,

HĒRMIT-CAL, *a.* suitable to a hermit—*Gosha-nishīn ke lūiq, khalwat-nishīn ke muwāfiq*.

HĒRN. See HERON. [—Lokatyāgi wā sānsāratyāgi ke yogya.]

HĒR-NIA, *n.* (L.) a rupture—*Futaq yā fatq, bād-khāya*—Antravriddhig, antra-

vridhhi. [pahlawān yā gāzi-mard—Śūr, vir.]

HĒRO, *n.* (Gr. *heros*) a man eminent for bravery, a great warrior—*Bahādūr, shujā'*

HE-RŌ<sup>T</sup>-CAL, *a.* relating to a hero, like a hero—*Bahādūrāna, gāzi-mard ke māmīnd*—

Śūrasambandhī, śūr ke sadriā. [ki rīti se.]

HE-RŌ<sup>T</sup>-CAL-LY, *ad.* in the manner of a hero—*Bahādūr yā gāzi-mard ke taur se*—Śūr

HE-RŌ<sup>T</sup>-IC, *a.* pertaining to a hero, reciting the acts of heroes, brave, magnanimous; *n.* a heroic verse—*Bahādūrāna yā bahādūr ke mutā'alliq, jawān-mardōn kī shujā'at kā bayān k. w., diler, gāziyāna*; *n. bahr-i-muntaqārīb*—Virasambandhī, viracharita-kathak arthāt śūroṇ kī śūrātā kā varṇan k. w., sāhasik wā viryayawān, mahātmā; *n.* viracharitravishayak kāvyā charaṇ wā ślok. [ke yogya, śūravat.]

HE-RŌ<sup>T</sup>-I-Y, *ad.* suitably to a hero—*Jawān-mardāna, dilerāna*—Śūr kī yogyatā se, vir

HĒRŌ<sup>T</sup>-INE, *n.* a female hero—*Bahādurnī, bahādūr 'aurat*—Viryyavati, śūrā arthāt śūr stri. [vānī, rustamī—Viratā, śūrātā, sāhas.]

HĒRŌ<sup>T</sup>-ISM, *n.* qualities or character of a hero—*Dilerī, bahāduri, shujā'at, jurat, pahlā-*

HĒRŌ<sup>T</sup>-SHIP, *n.* the character of a hero—*Bahāduri, dilerī*—Śūratā, viratā.

HE-RŌ<sup>T</sup>-I-CŌM<sup>IC</sup>, HE-RŌ<sup>T</sup>-I-CŌM<sup>IC</sup>-CAL, *a.* consisting of the heroic and the ludicrous—*Bah-*

hādūrāna *aur khandā-angez chīzōn kī banā huā*—Śūrasambandhī aur hāsyajanak

HĒRŌ<sup>T</sup>-ON, *n.* (Fr.) a large bird—*Baglā<sup>b</sup>*—Vak. [batōn kī banā huā.]

HĒRŌ<sup>T</sup>-RY, *n.* a place where herons breed—*Wah jagah jahān bagle ane dete hai<sup>n</sup>*

HĒRŌ<sup>T</sup>-SHAW, HĒRN<sup>SHAW</sup>, *n.* a heron—*Baglā<sup>b</sup>*—Vak.

HĒRPEŠ, *n.* (Gr.) a cutaneous disease—*Dāb<sup>b</sup>, khāj<sup>b</sup>, khasrā<sup>b</sup>*.

HĒRRING, *n.* (S. *herring*) a fish—*Ek chhoti machhli<sup>b</sup>*.

HĒRSE. See HEARSE.

HĒS<sup>T</sup>-TATE, *v.* (L. *hesum*) to be doubtful, to delay, to pause—*Shakk rakhnā, der k., pas-o-pesh k. hais-bais men h. yā ruk-jānā*—Sandeh wā saṅka k., vilamb k., āgāpichhā k. wā thāhar jānā. [pichhā wā dubdhī.]

HĒS<sup>T</sup>-TAN-CY, *n.* uncertainty, suspens-o—*Shakk, pas-o-pesh yā hais-bais*—Sandeh, āgā-

HĒS<sup>T</sup>-TANT, *a.* pausing, wanting fluency—*Rukne w<sup>h</sup>, luknat<sup>i</sup>*—Āgā-pichhā k. w., haklāhā.

HĒS<sup>T</sup>-TATION, *n.* doubt, a stammering—*Shakk yā pas-o-pesh, luknat*—Āgā-pichhā wā sandeh, haklāhat wā larbārāhat. [amal—Videśī kā rāj.]

HĒTER-ĀR-CHY, *n.* (Gr. *heteros, archē*) the government of an alien—*Ajnabī kā*

HĒTER-O-CLITE, *n.* (Gr. *heteros, klitos*) an irregular word; *a.* irregular—*Be-qā'ida*

*rafz, jo rafz 'anon qā'ide ke mutābiq nahīn hotā, a. be-qā'ida, khilāf-i-dastūr*—Sādhā-

raṇavidhiviparitasabd; *a. sūlhanāṇavidhiviparīt.*

HĒTER-O-CLIT<sup>T</sup>-CAL, HĒTER-ŌC<sup>LI</sup>-TOUS, *a.* irregular, anomalous—*Be-qā'ida, khilāf-i-dastūr*—Sādhāṇavidhiviparīt, vidhinipātīt.

HĒTER-O-DŌX, *a.* (Gr. *heteros, doxa*) differing from the established opinion, not orthodox, heretical, erroneous—*Ilhādī, jhūthā<sup>b</sup>, kōfirī bid'ati mushrik yā rafzī, gum-*

*rāh yā galat*—Sāmataviparīt, dharmaviruddh, satpāthaviparīt, āsuddh.

HĒTER-O-DŌX-Y, *n.* erroneous doctrine, heresy—*Ilhād, rafz bid'at shirk yā dīnī gum-*

*rāhī*—Asatmat, vidharimma paradharmināvalamban wā matāntarapraves.

HĒTER-O-GĒNE, HĒTER-O-GĒNE-AL, HĒTER-O-GĒNE-OUS, *a.* (Gr. *heteros, genos*) of a different kind or nature, dissimilar—*Gair-jins, mukhtalif yā nā-muwāfiq*—Vijātiya wā bhinnajātiya, vividh prithagvidh wā asadriā.

HĒTER-O-GĒNE<sup>T</sup>-TY, HĒTER-O-GĒNE-OUS-NESS, *n.* opposition or difference of nature—*Qism yā jins kā ikhtilāf, gair-jinsiyat*—Vijātiyatā, jātibhed, gunabhinnatā.

HĒTER-ŌS<sup>CI</sup>-AN, *a.* (Gr. *heteros, skia*) having the shadow falling only one way—*Jiskā sāya sirf ek hī taraf partā hai*—Jiski parchhāin kewal ek hī or partī hai.

HEW, *v.* (S. *heaven*) to cut as with an axe, to hack, to chop, to make smooth, to form; *p. p.* HEWN or HEWED—*Kulhārī se kātnā<sup>b</sup>, tukre-tukre k<sup>b</sup>, chūr-chūr k. yā khuthar dūbnā<sup>b</sup>, chiknānā yā chiknā k.,<sup>b</sup> garhnā yā banānā<sup>b</sup>*. [kātnē w., barhāi.]

HEWER, *n.* one who hews—*Šang-tarāsh yā hezam-kash*—Patthar garhno w. wā patthar

HĒX'A-GŌN, *n.* (Gr. *hex, gonía*) a figure with six sides and angles—*Shash pahlū,*

- shash-gosha*, *shakli-musaddas*—Sharbhuj, shatkon, shat konā murti. [sharbhuj.  
HEX-ĀG'O-NAL, a. having six sides and angles—*Shash-pahlū, musaddas-numā*—Shatkon,  
HEX-ĀG'O-NY, n. a figure with six angles—*Shakli-musaddas, shash-pahlū*—Sharbhuj.  
HEX-ĀM'E-TER, n. (Gr. *hex, metron*) a verse of six metrical feet; a. having six feet—  
*Musaddas*; a. *musaddas-numā*—Shatpadi-lok, shatpadavisishṭaślok; a. shatpadavi-  
sisht, shatpadi. [huā, *musaddas-numā*—Shatpadi, shatpadavisishṭ.  
HEX-A-MĒ'TRĪC, *HEX-A-MĒ'TRĪ-CAL*, a. consisting of hexameters—*Musaddas kā banū*  
HEX-ĀN'GU-LAR, a. (Gr. *hex, L. angulus*) having six angles or corners—*Shash-gosha*,  
—Shatkon. [kā jān-war—Shatpadi jantu, chha pānw kā jantu.  
HEX'A-PŌD, n. (Gr. *hex, pous*) an animal with six feet—*Shash-pāya jān-war, chha pair*  
HEX'A-STICH, n. (Gr. *hex, stichos*) a poem of six lines—*Chha misrā' kā gasida*  
*yā gazal*—Chha pad kā ślok, shatpadiślok. [ohho<sup>b</sup>.  
HEY, int. (*high?*) an expression of joy or mutual exhortation—*Jay-jay<sup>b</sup>, ahā<sup>b</sup>*,  
HEY'DĀY, int. an expression of frolic exultation or wonder; n. a frolic, wildness—  
*Wāh-wāh, shabāsh, kyā klūbh*; n. *khe<sup>b</sup>, chanchulāhaṭ<sup>b</sup>*—Khehlād wā visnay bodhak  
avyay, bhāhī, hā, āhā, aho, ahaha.  
HI-ĀTUS, n. (L) a gap, a chasm—*Shigāf yā shikāf, darz*—Darūr, chhed wā chhidra.  
HĪ-BĒR'NATE, v. (L. *hiberno*) to winter—*Jārā-kātnā<sup>b</sup>*.  
HĪ-BĒR'NAL, a. belonging to the winter—*Sarmāi, zamstānī, jāron kā h<sup>b</sup>*—Haimant,  
śitakāśasambandhī.  
HĪ-BĒR-NĀ'TION, n. act of passing the winter—*Jāre kā kātnā<sup>b</sup>, jārā kātnā<sup>b</sup>*.  
HĪ-BĒR'NI-AN, n. (L. *Hibernia*) a native of Ireland; a. relating to Ireland—*Āyarland*  
*kā mutawattin*; a. *Āyarland kē mutā'ulliq*—Āyarland kā deśi-jan; a. Āyarland deśā-  
sambandhī, Āyarlanddeśavisahayak.  
HIC'COUGH, hik'kof, HICK'UP, n. (D. *hicken*) a spasmodic affection of the stomach;  
v. to utter a hiccough—*Hickki<sup>b</sup>, hikkā<sup>b</sup>*; v. *hickki-lenā<sup>b</sup> hickkiyānā<sup>b</sup>*.  
HI-DĀL'GO, n. (Sp.) a Spanish nobleman—*Spen kē mulk kā sharif*—Spen deś kā kulīn.  
HIDE, v. (S. *hydan*) to conceal, to cover, to protect. p. t. HĪD, p. p. HĪD or HĪD'DEN—  
*Luknā luknā chhipnā yā chhipānā<sup>b</sup>, dhāpnā dhāpnā yā mādnā<sup>b</sup>, bachānā<sup>b</sup>*.  
HĪD'ER, n. one who hides—*Luknē w<sup>b</sup>, chhipnē w<sup>b</sup>, luknē w<sup>b</sup>, chhipnē w<sup>b</sup>, dhāpnē*  
HĪD'ING, n. concealment—*Poshidagi, rā-poshi*—Chhipiw. gopan [w<sup>b</sup>, *bachānē w<sup>b</sup>*.  
HĪD'AND-SEEK, n. a game—*Akhmudaurā<sup>b</sup>, ankhmudaurā<sup>b</sup>, chor-mudaurā<sup>b</sup>*.  
HĪD'ING-PLĀCE, n. a place of concealment—*Chhipnē ki jagah<sup>b</sup>, luknē ki jagah<sup>b</sup>*.  
HĪDE, n. (S. *hyde*) the skin of an animal, a certain quantity of land—*Bail ghore*  
*wagaira kī khāl, zamīn kā ek pūrcha*—Chaurā chām chamīā wā paśūcharma,  
bhūmī kā ek viśesh parimān.  
HĪDE'BŌUND, a. having the skin close—*Jiskā chamrā us se satā ho<sup>b</sup>*.  
HĪD'E-OUS, a. (Fr. *hideux*) horrible, frightful, dreadful, shocking—*Mukhīb, haibat-nāk,*  
*khauf-nāk, nafrat-ang-ez zishṭ yā makrūh*—Bhayānak, daraunī, karāl wā ghor, ghriṇ-  
ārha wā bibhatsakar.  
HĪD'E-OUS-LY, ad. horribly, dreadfully—*Haibat-nākī se, khauf-nākī se*—Bhayānak rūp se,  
karāl rūp se. [drata wā ghosatwa.  
HĪD'E-OUS NESS, n. horribleness, dreadfulness—*Haibat nālī, khauf-nākī*—Karālātā, rau-  
HĪE, v. (S. *higan*) to hasten—*Jald jānā, shītātī k*—Śighra jānā, utawāl se jānā.  
HĪ'E-RĀR'CH, n. (Gr. *hieros, archē*) the chief of a sacred order—*Pir, mutabarrak logon*  
*kā sar-dār*—Purohitagapapati, achāryavagādhipati.  
HĪ-E-RĀR'CH'AL, HĪ-E-RĀR'CH'I-CAL, a. belonging to sacred or ecclesiastical government  
—*Mutabarrak hukūmat kē mutā'ulliq, dīnī intizām se munāsib*—Purohitādhipatyasam-  
bandhī, purohitādhikārasambandhī.  
HĪ'E-RĀR'CH-Y, n. order or rank of celestial beings, ecclesiastical government—*Firishṭe*  
*yā firishṭon kā darjā, dīnī intizām yā mutabarrak hukūmat*—Swargadūtasamūh  
wā swargadūtapad, purohitādhipatiya wā pāramāthik rājya  
HĪ'ER-O-GLY'PH, HĪ'ER-O-GLY'PH'IC, n. (Gr. *hieros, glypho*) a symbolical character,  
the art of writing in picture—*Naqshī yā 'alāmātī harf, harfōn yā lufzōn kī jagah*  
*meñ tasvīr likhne kā fanān*—Śabdasūchakagūhachihn wā gūrhākshar, śabdasūchaka-  
chitra likhne kī vidyā.  
HĪ'ER-O-GLY'PH'IC, HĪ'ER-O-GLY'PH'I-CAL, a. emblematical, expressing by pictures—*Naqshī*  
*yā 'alāmātī, tasvīron se zāhīr k w.*—Gūrhākshariya wā śabdasūchakagūrhachihna-  
sambandhī, chitron kē dwārā prakāśak. [Gūrhachihn kē dwārā, gūrhākshar se  
HĪ'ER-O-GLY'PH'I-CAL-I-Y, ad. emblematically—*'Alāmātī yā naqshī taur se, 'alāmātī*  
HĪ'ER-O-GRĀM, n. (Gr. *hieros, gramma*) a kind of sacred writing—*Ek qism kā muqad-*  
*das navishta*—Ek prakār kā pavitralekḥ.  
HĪ'ER-O-GRAM-MĀ'TIC, a. denoting a kind of sacred writing—*Ek qism kā muqaddas*  
*navishta zāhīr k w.*—Ek prakār kā pavitra lekḥ prakāś k w. [tralekhak.  
HĪ'ER-O-GRĀM'MA-TIST, n. a sacred writer—*Muqaddas navisṭanda*—Punyalekhak, pavi-  
HĪ'ER-O-GRĀPH'IC, HĪ'ER-O-GRĀPH'I-CAL, a. (Gr. *hieros, grapho*) pertaining to sacred

writing—*Muqaddas nawishta ke muta'alliq, pāk nawishte se mansūb*—Pavitralekha-sambaudhi, pavitrarachanāvishayak.

**HIERO-PHANT**, *n.* (Gr. *hieros, phaino*) a priest, one who teaches religion—*Murshid yā imām, pīr*—Purohit wā mahapurohit, āchāryya wā mahāguru.

**HIGGLE**, *v.* (*huggle*) to chaffer, to peddle—*Len-den meñ jhuggnā yā jhanjhat k<sup>h</sup>, pheri kar-ke bechnā<sup>b</sup>*.

**HIGGLER**, *n.* one who higgles—*Len-den meñ jhanjhat k. w.<sup>h</sup>, pheri w<sup>h</sup>*.

**HIGH**, *hi*, *a.* (S. *heah*) elevated, exalted, difficult, proud, lofty, noble, violent, full, exorbitant; *ad.* aloft, alow, greatly powerfully; *n.* an elevated place—*Buland yā baland, murtafa<sup>b</sup>, mushkil, mutakabbir, 'ālī, amir yā zi'izat, tund yā sukht, pūrā<sup>b</sup>, girān, ad. buland yā bālī, buland āwāz se, ziyāda, zor se : n. buland jagah*—*Ūchā, unnat, kāthm, ghamañdī vā abhimāni, urddhwa, kulīn, praachand wā prabal, purṇ, mahañg ; ad. ūpar wā ūchā, chillākār wā ūche-bol-se, bahut, prābalaya se ; n. ūchī jagah* [karke].

**HIGHLY**, *ad.* aloft, in a great degree—*Bālā, nihāyat yā ziyāda*—*Ūpar, nipat wā bahut*.

**HIGHNESS**, *n.* elevation, loftiness, dignity, excellence, a title of princes—*Bulandī, irtifā<sup>b</sup>, manzalat yā martaba, khībī, bidshāhōn kī khutab jaise qibla-i-ālam hazrat yā janab-i-ālī-naqira*—*Ūchehātā, ūchāī wā ūddhatwa, utkrishtapad, utkrishṭatā, rājāon kī padavi jaise bhagawān maharāj maharāj ityādī*.

**HIGHLAND**, *n.* a mountainous region—*Kohistan, pahārī mulk*—*Pahārī deś*.

**HIGHLANDER**, *n.* an inhabitant of mountains—*Pahārī<sup>b</sup>, pahariyā<sup>b</sup>, parbatiyā<sup>b</sup>*.

**HIGHLANDISH**, *a.* denoting mountainous land—*Pahārī mulk kā*—*Pahārī deś kā*.

**HIGHWAY**, *n.* a public road—*Shāl-rāh, shārī-āmm*—*Baṭī sarak, rājāmārg, dhariā*.

**HIGHWAY-MAN**, *n.* a robber on the highway—*Rāh-zan, qazāq, qazāy*—*Batpār, batmār, thag*. [ka. mahāsay, mahābhipray.

**HIGHMED**, *n.* having lofty designs—*Buland hausila yā buland hausila*—*Ūche man*.

**HIGHARCHED**, *a.* having lofty arches—*Ūchī mīhrāb kā*—*Ūche torān kā, uechatorān*.

**HIGHBLISS**, *a.* supremely happy—*Nihāyat khush yā āsūdā-kāl*—*Parāmasukhī*.

**HIGHBLOWN**, *a.* much inflated—*Bahut phūlā<sup>b</sup>*. [Mahākūlay, satkūlajāt, kulīn.

**HIGHBORN**, *a.* of noble extraction—*Amir-zāda, 'ālī-nasab, 'ālī-khāndān, buzurg-zāda*—*Ūchībūlt, a.* of lofty structure—*Ūchā banā-huā<sup>b</sup>*.

**HIGHCLIMBING**, *a.* difficult to ascend—*Charhne men mushkil*—*Charhne meñ kāthm*.

**HIGHCOLOURED**, *a.* having a deep colour—*Shokh*—*Gahā, atnahūt*.

**HIGHDAY**, *a.* fine, befitting a holiday—*Khūb, tewhār ke lāiq*—*Ūtam, utsavadinayogya wā parwa ke yogya*.

**HIGHDESIGNING**, *a.* having great schemes—*Bare mansūbe bāndhne w., buland hausila, buland-hausila*—*Bare upāy rachne v., mahā ay, mahābhipray*.

**HIGHEMBOWED**, *a.* having lofty arches—*Ūchī mīhrāb kā*—*Ūche torān kā, uechatorān*.

**HIGHENCHEDERED**, *a.* torined aloft—*Ūpar banī huā<sup>b</sup>, hawā meñ banā huā*—*Sūnya wā āk īs meñ banā huā*.

**HIGHFED**, *a.* fed luxuriously, pampered—*Khūb khīyā vilāyā huā, nāz-parwarda*—*Bhālī bhāntī se khilī-pidkai palā huā, supusht wā hushṭa-nushṭ*.

**HIGHFLAMING**, *a.* throwing flame high—*Bare ūchhāt tak dhahtakāt huā<sup>b</sup>*.

**HIGHFLICKER**, *n.* one extravagant in opinion—*Bekhūda gumān shakhs, buland-khayāl*—*Asambhāvitakalpanākārī*. [gair-wajibi—*Unnat, abhimāni, aparimit*.

**HIGHFLOWN**, *a.* elevated, proud, extravagant—*Murtafa<sup>b</sup> yā murtafī, maqrūr, fuzul yā*

**HIGHFLOSHED**, *a.* elevated, elated—*Ūchā<sup>b</sup>, phōlā huā<sup>b</sup>*.

**HIGHFLSING**, *a.* extravagant in opinion—*Buland-khayāl, bekhūda gumān, buland-parwāz*—*Aparimit, atikāntamaryād, asambhāvitakalpanākārī*.

**HIGHGAZING**, *a.* looking upwards—*Ūpar kī or tak lagāye huā<sup>b</sup>, ūpar kī or dekhtā huā<sup>b</sup>*.

**HIGHGOING**, *a.* moving rapidly—*Tez ran, jald jātā huā*—*Sighragamī, sīghra chaltā huā*.

**HIGHGROWN**, *a.* having the crop grown—*Jiski fasl barhī ho*—*Jiskā dhanya wā kshe-traphal bāhā ho*. [dher haje hue<sup>b</sup>—*Atsāneht, mahārāsībhit*.

**HIGHHAIRED**, *a.* covered with high piles—*Ūche dheron se dhārā huā<sup>b</sup>, bare bare*

**HIGHHEARTED**, *a.* full of courage—*Dūr, jawān-mard, jān-dār, jān-bāz*—*Sūr, dhīṭhā, sāsā*.

**HIGHHEELED**, *a.* having high heels—*Buland-pāshna, ūchī erī-w<sup>h</sup>, jiskī erī ūchī hoñ<sup>b</sup>*.

**HIGHHUNG**, *a.* hung aloft, elevated—*Ūchā lūkāyā huā<sup>b</sup>, ūpar ūhāyā-gayā<sup>b</sup>*—*Ūrd-dhwabaddh*. [mahāsattwa, vyagra

**HIGHMETTLED**, *a.* having high spirit—*'Ālī-dimāg, sar-garm, tez, jān-dār, jān-bāz*—*Satej*.

**HIGHMINDED**, *a.* proud, magnanimous—*Mutakabbir, buland-himmat 'ālī-himmat 'ālī-dimāg yā 'ālī-mizāj*—*Ghamañdī wā garvīt, mahāmanask mahāt mī wā udācharit*.

**HIGHPLACED**, *a.* elevated in situation or rank—*'Ālī-jah, 'ālī-maqām yā 'ālī-qadr*—*Ūchechapadasth, ūche pad kā*.

**HIGHRAISED**, *a.* raised aloft, elevated—*Ūchā ūhāyā gayā<sup>b</sup>, ūpar ūhāyā gayā<sup>b</sup>*.

**HIGHREACHING**, *a.* reaching upwards, aspiring—*Ūpar pahunchtā huā<sup>b</sup>, buland-nazar*

yá 'áli-himmat—Úpar játa huá, aiswaryyaprepsu wá utkrishtapadaprepsu.

HIGH'REARFD, a. of lofty structure—*Ūnchi banāwat ka<sup>h</sup>, ūichā banā-huā<sup>h</sup>.*

HIGH'RED, α. of a deep red colour—*Nihāyat surkh*—*Atirakt*, *ghaurakt*. [*atisthiramati*.

HIGH'RE-SÖLVED, *a.* very resolute — *Bahut mustaqill yâ sâbit-qadam* — Atidri hanîschay,

HIGH'ROOFED, *a.* having a lofty roof—*Únchu pátan ká<sup>h</sup>*. [dit kiya huá.

HIGH'SEASONED, *a.* enriched with spices — *Masale dar, khush-maza* — *Masalon se suswa-*

HIGH'SEAT-ED, *a.* fixed above — *Upar baitháya yá gará huá* <sup>h</sup>  
 Hīn'sēat'ed up — *a.* always looking upwards. *Sad'á' inag*

HIGH'SIGHT ED, *a.* always looking upwards—*Sadā upar dekhtā huā*<sup>b</sup>  
 Hīng'wān wān ēd ē—hold dream incident. *Su-gan-yi' dōlōr tōr*

HIGH'SPIR-IT-ED, *a.* bold, daring, insolent—*Sar-garm* *ye. diler, tez ya jawan mard,*  
*cresták ná be líhár*—*Sáhesi wá maháttwa, satá wá oubhay, dluth wá axinay.*

*gustakhi ya be-bihaz*—Sāhasi wa mahasattwa, sātoj wa nirbhay, dūlthi wa avinay.  
HIGH-STOM-ACHED, *a. proud* obstinate—(*ghamandī*) *batthilā nā hatthī*<sup>b</sup>. [*ghamandī*<sup>b</sup>.

HIGH'SWELL-ING, *a.* swelling greatly, inflated - *Bahut phúttá huá<sup>n</sup>, phúlá-huá yá*

HIGH'SWŌLN, *a.* swoln to the utmost — *Bahut hí phúlá huá<sup>h</sup>*

HIGH'TĀST-ED, *a.* having a strong relish—*Talkh, chaparā<sup>h</sup>*—*Katu, títá, karwá.*

HIGH'TŌW-ERED, *a* having lofty towers—*Buland mīnar kā, ūnche burj kā—Ūnche ūnche*

HIGH'VĪCED, *a.* enormously wicked — *Nihāyat kharāb yā bad* — Atipāpatmā. [kothon kī

HIGH'WROUGHT, *a.* milled to a high degree, accurately finished—*Bahut sulgáyá yá*

*jalá huá<sup>h</sup>, ba-khúbi garhá yá banáyi hwa*—Samuttejít wá uddípt, sunírmít wá

parishkrit. | Bhupai juwai wa jawar.  
 High/wā aru a the utmost flow of the tide—*Bhāri mārā na jawarā lamā madd—*

HIGH WÁ-TER, *n.* the utmost flow of the tide—*Bhārī jawar ya jawar<sup>h</sup>, kamāl madd-*  
 III-Ī-ĀB'ILTY *n.* (I. *hilaris*) mirth gaiety—*Ghulab<sup>h</sup> khushī yā khusrāmī—*IIIās wā

III-LAR I-TY, *n.* (L. *hilaris*) mirth, gaiety = *Chahalā*, *khushi ya khurrami* = Ullas wa  
chahalnahal, harsh ānand wā ānand. [aur kāyār purush].

**HĪLDING**, *n.* (S. *hildan* ?) a mean cowardly person — *Kamīna buz dīl shakhs* — Adham

HILL, *n.* (S.) an elevation of ground less than a mountain, an eminence—*Pahiri yáa*

*chhotá pahār<sup>h</sup>, tilā<sup>h</sup>.*

HILLEB, *a. having hills*—*Pahār dār, tīle dār*—Pahárimav, chhote chhote paháron ká.

HĪL'ING, *n.* an accumulation—*Maǰma'*, *ǧtama'*—Dheri wá dher, samúh

HILL/OCK, *n* a little hill — *Chhoti pahari*<sup>h</sup> — Kshudhāparvat  
 HILL-top, *n* a hill-top — *Chhoti pahari*<sup>h</sup> — Kshudhāparvat

HILL'Y, *a.* full of hills—*Pakárigon ná chhote chhote paháron se bhará huá*<sup>b</sup>, *kohí, koh-sán*  
*Sauwast, a-sawastan, mau-tí-s*

—Saparat, parvatamay, parvatīva  
 HĪT = (S) a bundle—*Qadza, dasta*—Méth [sahyt]

HILT, *n.* (S) a handle—*Qabza, dasta*—Muth. [sahit.  
HILTEN *a* having a hilt—*Qabza-dar, dasta-dar*—Mushtiyúshht, múthaviúshht, mutha-

HĪM, the objective case of *he* = /h̥aː<sup>h</sup>, iʃə<sup>h</sup> (with *muz̥iik* or *hai*) = /Yah pumhug hai/

HIM-SĒLF', *pr.* the emphatic and reciprocal form of *hi* and *him*:-  $\dot{A}p^h, \dot{a}p\text{-}h^h, \dot{a}p\text{-}h\text{-}\dot{a}p^h$

apac-tam<sup>h</sup>, apac lo<sup>h</sup> (yah mu'akkar hai)--(Yah punlu'ng hai)

**HIPPO-GRIFF**, *n.* (Gr. *hippos*, *grups*) a winged horse — *Par-dār ghorā* — Kavikalpita-pakshawānaswa, pakshawan ghorā. [kā ghorā, vidu, grāl.]

**HIPPO-POTAMUS**, *n.* (Gr. *hippos*, *potamos*) the river-horse — *Daryāi ghorā* — Nādī

**HIRE**, *v.* (S. *hrytan*) to engage for pay, to let, to bribe; *n.* reward, wages — *Kirāye par lenā yā rakhnā yā naukar-rakhnā, kirāye par denā, rishwat denā*; *n.* *kirāya yā ugrat, mazdārī yā miñnat-āna* — *Thike wā bhāye par lenā wā rakhnā, bhāre wā thike par denā, ghūs denā*; *n.* *pāritoshik wā bhāra, vetan wā bhriti*. [bināpāritoshuk.]

**HIRELESS**, *a.* without hire, unrewarded — *Be kirāya, be-ajr yā be-ujrat* — Binā-vetan, **HIRELING**, *n.* one who serves for wages, a mercenary; *a.* serving for hire, mercenary — *Ajara-dār yā mazdār, ajr yā rozina-dār*, *a.* *ujara-dār yā mazdār, ajr yā rozina-dār* — *Thikahā, bhritak wā vaitanik*; *a.* *thikahā, bhritak wā vaitanik*.

**HIRER**, *n.* one who hires — *Bhārūt<sup>h</sup>, thike par rukhne-wālā<sup>h</sup>, bhāye par lenē-wālā<sup>h</sup>, kirāya-dār*. [ārā<sup>h</sup>.]

**HIR-SUTE**, *a.* (L. *hirsutus*) rough, shaggy — *Kharkharā yā rūkhā<sup>h</sup>, jhabrā yā rōh* — **HIR-SUTENESS**, *n.* hairiness, roughness — *Jhabrā-pa<sup>h</sup>, kharkharāhat yā rukhāwat*.

**HIS**, the possessive case of *he* — *Uskā<sup>h</sup>, iskā<sup>h</sup>, apnā<sup>h</sup>* (Yah muzukkar hai) — (Yah puñ-līng hai).

**HISPID**, *a.* (L. *hispidus*) rough — *Kharkharā<sup>h</sup>, rūkhā<sup>h</sup>*.

**HISS**, *v.* (S. *hysian*) to make a sound by driving the breath between the tongue and the teeth, to express contempt or disapprobation by hissing; *n.* the sound made by driving the breath between the tongue and the teeth, an expression of contempt — *Sānp sā phuphkār<sup>h</sup>, phuphkār se haqārat hīqārat yā nafrat zāhir k.*; *n.* *sānp kī sī phuphkār<sup>h</sup>, haqārat yā hīqārat kī āwāz* — *Sarpād sarpasabd wā sitkār k.*, *karkāsābd wā sī-sābd ke dwārā ghūnā wā apriti sūchanā k.*; *n.* *sarpād wā sarpasabd, karkāsābd wā sīsābd*.

**HISsing**, *n.* the sound of a hiss — *Sānp kī sī phuphkār<sup>h</sup>, sansarāhat<sup>h</sup>*.

**HIST**, *int.* an exclamation commanding silence — *Chup<sup>h</sup>, chup-raho<sup>h</sup>*.

**HISTORICAL**, *n.* (Gr. *historia*) a narrative of past events, knowledge of facts and events, relation, description — *Tawārīkh yā tārikh, hikāyat, dastān, bayān* — *Itihās, purāvit-ta wī upakhyāin, vrittānt, vānan wā vīvanan*

**HISTORIAN**, *n.* a writer of history — *Muawarikh, sāhib-i-tārikh, tawārīkh-dān, tārikh-navis, rawī* — *Aitihāsik, itihāsachak, purāvit-tāchak, charitralekha*.

**HISTORICAL**, *n.* relating to history — *Tārikhī, tārikh yā tawārīkh se man-sūb* — *Itihāsasambandhī, aitihāsik, vrittāchanāsambandhī*.

**HISTORICALITY**, *ad.* in the manner of history — *Tārikhan, tārikh ke rū se* — *Itihāsakram se, itihās kī rīti se*. [wā vānan k., itihās meñ likhnā.]

**HISTORIFY**, *v.* to relate, to record in history — *Bayān k., tārikh meñ likhnā*

**HISTORIOGRAPHY**, *n.* a writer of history — *Muawarikh, tārikh-navis* — *Itihāsachak, aitihāsik, purāvit-tāchak*

**HISTORIOTICAL**, *n.* (L. *histrio*) relating to the theatre — *Naql-khāne ke mutāallig, bhāñron aur sawāngon se nisbat-dār* — *Nātyasālāsambandhī, nāṭakīya, nāṭyasambandhī, raṅgasambandhī*

**HISTORIOTICALITY**, *ad.* theatrically — *Bhāñron aur sawāngon ke taur se, naql-bāzī ke taur se* — *Nāṭakīy rīti se, nāṭyasālāsambandhī rīti se*.

**HISTORIOTISM**, *n.* theatrical representation — *Naqqūlī, naql-bāzī* — *Sawāng, bhāñron kā kautuk*.

**HIT**, *v.* (L. *ictum* ?) to strike, to clash, to reach, to suit; *p. t.* and *p. p.* *HIT* — *Mārnā lagānā yā lagnā<sup>h</sup>, ṭakrānā yā khatkhātānā<sup>h</sup>, pahunchnā yā chhūnā<sup>h</sup>, milnā yā thik-honā<sup>h</sup>*. [śubhagatī wā śubhaghatānā.]

**HIT**, *a.* a stroke, a lucky chance — *Zarb, khūb ittīfāq* — *Āghāt mār wā choṭ, sudāiv*

**HITCH**, *v.* (S. *higan*) to move by jerks, to be caught; *n.* an impediment, a catch — *Hichke yā hachke marte chalnā<sup>h</sup>, ataknā yā phāns-jānā<sup>h</sup>*; *n.* *rukāv rok yā rukawat<sup>h</sup>, phandā palar ankī yā ānkī<sup>h</sup>*.

**HITHER**, *ad.* (S. *hider*) to this place; *a.* nearer, towards this side — *Idhar<sup>h</sup>, yahān-tak<sup>h</sup>*; *a.* *aur nazdik yā nazdik-tar, is taraf* — *a.* *Aur nikāt, is or*. [bahut nikāt.]

**HITHERMOST**, *a.* nearest on this side — *Is taraf ke nazdik-tarīn, bahut-idhar<sup>h</sup>* — *Is or*

**HITHERTO**, *ad.* to this time, yet, till now — *Ab-tak<sup>h</sup>, abhī<sup>h</sup>, ablag abtoī āj-tak yā āj-lug<sup>h</sup>*.

**HITHERWARD**, **HITHERWARDS**, *ad.* this way — *Idhar<sup>h</sup>, is taraf* — *Is or*.

**HIVE**, *n.* (S. *hyfe*) a place for bees, the bees in a hive; *v.* to collect into a hive — *Zambūr-khāna, zambūr-khāne ke zambūr*; *v.* *zambūr-khāne meñ jam<sup>h</sup> k. yā jam<sup>h</sup> h.*

— *Chhattā madhumakshikādhār wā madhukarūlay, chhatte kī madhumakshikā*; *v.* *chhatte meñ batornā wā baturnā, madhumakshikādhār meñ ekatra k wā ekatra h.*

**HIVER**, *n.* one who puts bees into a hive — *Zambūr-khāne meñ zambūron ko jam<sup>h</sup> k. w.* — *Chhatte meñ madhumakshiyon ko batorne w., madhumakshikādhār meñ madhumakshikāon ko ekatra rakhne w.*

**HÖ, HÖA**, *int.* commanding attention — *Ājī<sup>h</sup>, ho<sup>h</sup>, are<sup>h</sup>, ho<sup>h</sup>*.

HÖAR, *a.* (S. *har*) white, white with frost, gray with age, mouldy; *n.* antiquity—*Safed sufed yá sufaid, pále se safed, sufed-bál yá safed-bál-dár, phaphundi-yáhá<sup>h</sup>; n. qadamat*—Dhaval dhaulá wá swet, pále se dhaulá, dhavalakés wá pakwakési, bhukfíyáhá; *n.* purátanatwa wá práchinatwa.

HÖARED, *a.* mouldy, musty—*Phaphundi-yáhá<sup>h</sup>, úbsá yá sará<sup>h</sup>.*

HÖAR'Y, *a.* white, gray with age—*Safed sufed yá sufaid, safed-bál yá sufed-bál-dár*—Dhaval dhaulá wá swet, dhavalakés wá pakwakési.

HÖAR'NESS, *n.* the state of being hoary—*Sufedi, pukhta-múí, shaib, sufed-bál-dári, kab-rái<sup>h</sup>*—Dhavalatá wá gauratá, kesápakwatá wá kesáuklé tá

HÖAR'FRÖST, *n.* dew frozen—*Pálá<sup>h</sup>.*

HÖAR'HÖUND, *n.* a plant—*Ek qism kí nabát*—*Ek paudhá, aushadhivíshesh.*

HÖARD, *n.* (S. *hord*) a store laid up, a treasure; *v.* to lay up a store—*Ganj máya zal'há-ra yá jam', khizána yá khazána; v. jam' k.*—Púnjí punj sanchay wá sangrah, nidhi nidhan wá kosh; *v.* batóna wá sanchay k. [kári.]

HÖARD'ER, *n.* one who hoards—*Jam' k. w., batorne w. yá batóna<sup>h</sup>*—Sañchayí, sañchaya.

HÖARSE, *a.* (S. *has*) having the voice rough, having a rough sound—*Ghargharátí áwáz ká yá baithí áwáz ká, gulú-girifta yá sakht áwáz ká*—Rukshaswar, baithé-gale-ká wá swarabhagna.

HÖARSE'LY, *ad.* with a rough voice—*Ghargharátí áwáz se, baithí áwáz se, giriftagi-i-áwáz se*—Rukshaswar se, bhagnaswar se, baithé gale se, swararukshatá se.

HÖARSE'NESS, *n.* roughness of voice—*Giriftagi-i-áwáz, giriftagi-i-gulú, áwáz kí sakhtí*—Swararukshatá, swarabhagnatá.

HÖAX, *n.* (S. *huce*) an imposition, a deception; *v.* to impose upon, to deceive—*Dhokhá<sup>h</sup>, chhal<sup>h</sup>; v. dhokhá dená<sup>h</sup>, thagná yá chhalná<sup>h</sup>.* [pisáchi.]

HÖB, *n.* a clown, a fairy—*Dihqání yá ahmaq, parí*—Gáwdí wá gañwár, vidyádhari wá

HÖB'NAIL, *n.* a nail with a thick head, a clown—*Gulmekh, dihqání yá ahmaq*—Kil jiskí matthá bhári aur motá hotá hai, gáwdí wá gañwár.

HÖB'NAILED, *a.* set with hobnails—*Gulmekh se jará huá*—Kil se jará huá.

HÖB'BISM, *n.* the opinions of *Hobbes*—*Hábs ke 'aqáid*—Hábs ká mat.

HÖB'BIST, *n.* a follower of *Hobbes*—*Hábs ká pairau*—Hábsapanthí, Hábsmatávalambí, Hábs ke mat ká anuyáyi.

HÖB'BLE, *v.* (S. *hoppán*) to walk lamely, to limp; *n.* uneven awkward gait, a difficulty, perplexity—*Luñgrána<sup>h</sup>, mataktá chalná yá lañgrátá chalná<sup>h</sup>; n. mataktá, jhan-jhat<sup>h</sup>, thakthak yá janjál<sup>h</sup>.*

HÖB'BY, *n.* (G. *hoype*) a strong active horse, a child's horse, a favourite pursuit—*Ek mazbút tez-ran ghorá, lakri ká ghorá jispar larke charhte hai<sup>h</sup>, koi chíz jiskí pair-ravi log bare shauq se karte hai<sup>h</sup>*—Prabal aur síhraganúí ghorá, káth ká ghorá jispar bálak charhte hai<sup>h</sup>, priyavastu.

HÖB'BLER, *n.* a kind of horse-soldier—*Ek qism ká sawár*—*Ek prakár ká aswárohí yoddhá.*

HÖB'BY-HORSE, *n.* a wooden horse on which children ride, a favourite object or pursuit—*Lakri ká ghorá jispar larke charhte hai<sup>h</sup>, pyári shai yá koi chíz jiskí pair-ravi log bare shauq se karte hai<sup>h</sup>*—Bálakon ká kath-ghorá, priyavastu.

HÖB'BY, *n.* (Fr. *hobereau*) a kind of hawk—*Ek qism ká báz*—Syenabhed, utkrośabhed.

HÖB'GÖB-LIN, *n.* (*Robin goodfellow*?) a fairy, a frightful apparition—*Parí yá bhútní, haul-nák sūrat*—Vidyádhari wá pisáchi, pret vetál pisách wá bhayáñkar-ákár.

HÖB'NÖB, *ad.* (S. *habban, nabban*?) a familiar call in drinking—*Apas meñ sharáb pine ke wáste bulána<sup>h</sup> liye yah lafz mustá mal hotá hai*—Madrá pán karne ke nimitta

HÖB'ÖY. See *HÖB'BOY*. [buláne ke liye yah shabd kám átá hai.]

HÖCK. See *HÖUGH*.

HÖ-CUS-PÖ-CUS, *n.* (*Ochus Bochnus*) a juggler, a cheat; *v.* to cheat—*Nañ thag yá náatak-chátak-k. w<sup>h</sup>, toná-láni<sup>h</sup> jhár-phúñk<sup>h</sup> dhokhá yá náatak-chátak<sup>h</sup>; v. thagná dhokhá-dená yá náatak-chátak k.*

HÖD, *n.* (Ger. *hütte*) a kind of trough for carrying mortar—*Kathrá<sup>h</sup>.*

HÖDGE/PÖDGE. See *HÖTCH-PÖTCH*. [síy.]

HÖ-DI-ER'NAL, *a.* (L. *hodie*) of to-day.—*Áj ká<sup>h</sup>, im-roz ká*—Adyatan, varttamánadiva.

HÖE, *n.* (Ger. *haue*) an instrument for cutting weeds and loosening the earth; *v.* to cut with a hoe—*Kudári<sup>h</sup>, kudáli<sup>h</sup>, phaurá<sup>h</sup>; v. gorná<sup>h</sup>, kudári se kútná yá khodná<sup>h</sup>.*

HÖG, *n.* (W. *hweh*) a swine—*Súar<sup>h</sup>, khinzír, khúk*—Súkar. [ravat, apavitra.]

HÖG'GISH, *a.* having the qualities of a hog—*Súar-sá<sup>h</sup>, galiz, najis*—Súkarasagun, súka-HÖG'GISH-LY, *ad.* in the manner of a hog—*Súar ke taur par*—Súar kí bhántí se.

HÖG'CÖTE, *n.* a house for hogs—*Súar ká ghar<sup>h</sup>, khinzír-khána, khúk-khána, súar-khána*—Súkarálay.

HÖG'HÖRD, *n.* a keeper of hogs—*Súaron ká rakhsál<sup>h</sup>*—Súkarapálak wá súkarapdí.

HÖG'SHÖAR-ING, *n.* much ado about nothing—*Biná sir ká jhanjhal<sup>h</sup>.*

HÖG'STY, *n.* an inclosure for hogs—*Súar kí ghar<sup>h</sup>, khinzír-khána, khúk-khána, bad-salá, súar-khána, bakhor<sup>h</sup>*—Súkarálay, súkarasthán.

**HOG** wāsh, n. druff given to swine—*Sithi khotā yā chhānt jo suaron kō diyā jāta hai*<sup>h</sup>.  
**HOGS' HEAD**, n. (D. *ockshood*) a measure of 64 gallons, a large cask—*Raqiq shai kā ek māp jo takhmīnan pāñch man ke qarib hogā, ek barā pipā*—Dravadravya kā ek parimān jo atkal se pāñch man ke lagbhag hogā, kāthī kā ek barā bāsan jo dhol ke ākār hotā hai.

**HOIDEN**, hō'idn, n. (W. *hoden*) a rude awkward girl; a. rustic, inelegant, rude; v. to romp indecently—*Phūkar anāpin larkī*<sup>h</sup>; a. *gañvār*<sup>h</sup>, *phūkar*<sup>h</sup>, *anār*<sup>h</sup>; v. *gañvārā aur phūkar khel chēlnā*<sup>h</sup>. [charhānā yā ūchā-k<sup>h</sup>, ūpar khīchnā<sup>h</sup>.

**HOISE**, hō'ist, v. (Ger. *hissen*) to raise up on high, to lift, to draw up—*Ūpar ūhānā*<sup>h</sup>.

**HÖISE**, n. the act of raising up, a lift—*Ūhānā*<sup>h</sup>, *ūhān yā charhāw*<sup>h</sup>.

**HÖIT**, v. (Ic. *hauta*) to leap, to caper—*Kūlnā*<sup>h</sup>, *uchhālānā*<sup>h</sup>.

**HÖIT-TY**, int. expressing surprise—*Is lafz se tā ajjub zāhūr kiyā jāta hai*—Yah sabd vismayaprakāśak hai.

**HÖLD**, v. (S. *healdan*) to grasp, to keep, to retain, to maintain, to consider, to receive, to contain, to possess, to stop, to refrain, to endure; p. t. and p. p. **HELD**—*Thānhnā yā pakarnā*<sup>h</sup>, *rakhnā*<sup>h</sup>, *atkā-rakhnā*<sup>h</sup>, *karnā bachānā lagā-rakhnā yā saibhālānā*<sup>h</sup>, *jānnā yā sochnā*<sup>h</sup>, *pānā*<sup>h</sup>, *pi-jānā*<sup>h</sup>, *lenā yā hāth-karnā*<sup>h</sup>, *roknā*<sup>h</sup>, *ārnā yā rah-jānā*<sup>h</sup>, *nibāhanā fiknā thaharnā nibhānā yā chalnā*<sup>h</sup>.

**HÖLD**, n. grasp, support, catch, power, custody, a prison, a fort—*Girift, āsrā yā chēk*<sup>h</sup>, *pakar yā ānkār*<sup>h</sup>, *muqdir yā ikhtiyār*, *qaid yā hawālāt*, *qaid-khāna*, *galā*<sup>h</sup>—*Dhriti wā dharan*, *ālamb wā ādhār*, *āksī grahan wā dhūran*, *vās wā adhikār*, *rakshan wā bandhan*, *kāragār*, *gañh*. [Dhārak, grāhak, grāhī, āksī.

**HÖLD'ER**, n. one that holds—*Qābiz*, *pakarne wā*, *āhkrī*<sup>h</sup>, *jis se koi chiz pakrī jāy*.

**HÖLD'ING**, n. tenure, farm, influence—*Ālāqa*, *ijāra*, *ikhtiyār*—*Pattā*, *thike ki bhūmi*.

**HÖLD'BACK**, n. hindrance, restraint—*Rukāwat yā rukāw*<sup>h</sup>, *rok*<sup>h</sup>. [vās wā adhikār.

**HÖLD'ER-FÖRTH**, n. a haranguer, a preacher—*Sukhan-pardāz*, *wā'iz*—*Vāgī wā bah-janasamāj* men *ālānkāramayavākya*vaktā, *dharminmakathak*.

**HÖLD'FAST**, n. that which holds, a catch, a hook—*Āikrī*<sup>h</sup>, *āñksī*<sup>h</sup>, *kāntā yā kilā*<sup>h</sup>.

**HÖLE**, n. (S. *hol*) a cavity, a perforation, a cell; v. to form a hole, to go into a hole—*Garhā yā kandarā*<sup>h</sup>, *chhed*<sup>h</sup>, *kunj bil yā mānd*<sup>h</sup>; v. *garhā chhed yā bil banānā*<sup>h</sup>, *garhe chhed yā bil men jānā*<sup>h</sup>.

**HÖL'LOW**, a. excavated, not solid, deep, low, not faithful; n. a cavity, a den, a pit, a channel; v. to make hollow—*Mujawuaf*, *khālī*, *bhārī*<sup>h</sup>, *dhīmī*<sup>h</sup>, *be-wafā yā riyā-kār*, n. *gār*, *mānd*<sup>h</sup>, *chāl*, *jauf*; v. *khāl k.*, *kakornā*<sup>h</sup>—*Khokhrā khuhriā phophrā phokar wā pulkhā*, *chhūchhā wā polā*, *gambhīr*, *mānd*, *jhūthā wā chhālī*; v. *galiwar kandarā wā gubā*, *vivar wā bil*, *garhā gartta wā darā*, *piāpālī*; v. *chhūchhā k.*, *koñrānā*, *khokhrā phophrā wā polī k.* [kūtātā wā kapat ae.

**HÖL'LOW-LY**, ad. unfaithfully, insincerely—*Be-wafāi se*, *riyā yā dūrangī se*—*Chhāl se*.

**HÖL'LOW-NESS**, n. state of being hollow, deceit—*Gambhīrā khulū yā jauf*, *riyā dorangī yā dūrangī*—*Mandatī sūnyatā wā khol*, *chhāl wā kapat*.

**HÖL'LOW-EYED**, a. having the eyes sunk—*Baithī āñkhoñ kā*<sup>h</sup>, *dhāñsi āñkhoñ wā*.

**HÖL'LOW-HEART-ED**, a. insincere, dishonest—*Be wafā*, *riyā-kār yā be-mān*—*Kutīl wā*.

**HÖL'LDAY**. See under **HOLY**. [kapatī, chhālī wā adhārmik.

**HÖL'LA'**, **HÖL'LO'**, **HÖL'LOA'**, **HÖL'LO'**, int. (S. *hlowan*) a word used in calling; n. a shout; v. to call out loudly—*Arē*<sup>h</sup>, *aji*<sup>h</sup>, *ho*<sup>h</sup>, *kyā ho*<sup>h</sup>; n. *jayjaykār yā pukār*<sup>h</sup>; v. *pukārnā*<sup>h</sup>, *chillā-kar bulānā*<sup>h</sup>.

**HÖL'LOW**, v. to shout, to hoot—*Pukārnā*<sup>h</sup>, *hū-hū k. yā lalkārnā*<sup>h</sup>.

**HÖL'LAND**, n. fine linen originally made in Holland—*San ká achchhā kaprā jo pahile pahil Hūland men bantā thā*<sup>h</sup>.

**HÖL'LY**, n. (S. *hologn*) a tree—*Ek qism ká darakhṭ jo hamesha sabz rahtā hai*, *sadā-harā-peṭ*<sup>h</sup>—*Ek prakār kā peṭ jo sadā barā rahtā hai*. [mahāvrikshabhed.

**HOLM**, hōm, n. the evergreen oak—*Shāh-balūt jo hamesha sabz rahtā hai*—*Chirasthāyī*.

**HÖL'LY-HÖCK**, n. (S. *holhoc*) a plant—*Ek qism kī nabāt*, *paudhā*<sup>h</sup>—*Oshadhibhed*.

**HOLM**, hōm, n. (S.) a river island, low flat land on the banks of a river—*Nadī ká jāpā*<sup>h</sup>, *nadī ke kināre par kī nichī musattah zamin*—*Char wā nadī-kā-char*, *nadī ke tīr par kī nichī aur sam bhūmī*.

**HÖL'O-CAUST**, n. (Gr. *holos*, *kaustos*) a whole burnt sacrifice—*Bal jise jalā dewē*<sup>h</sup>, *qurbānī jise jalā dete hai*—*Hom*, *hut*, *lutahom*, *āhut*.

**HÖL'O-GRAPH**, n. (Gr. *holos*, *grapho*) a deed written by the grantor's own hand—*Ek dastāwez jise bakhshanda yā hiba-k. w. khud apne hāth se likhtā hai*—*Ek pramānapatra jisko dānakartā apne hāth se likhtā hai*.

**HÖL'STER**, n. (S. *heolster*) a case for a horseman's pistol—*Qubūr-i-bandūqcha*—*Gulikā-kisheshapari hastanāpī rakhne ke liye jo charmmādhār ghore ke sāj men lagā rahtā hai*. [yā chhotā pahār<sup>h</sup>.

**HÖLT**, n. (S. *holt*) a wood, a grove, a hill—*Jangal yā ban*<sup>h</sup>, *kunj yā kunj-ban*<sup>h</sup>, *pahārī*.

**HÖLY**, a. (S. *halig*) good, religious, pure, hallowed, consecrated, sacred—*Nek*, *din-dār*.



- tāhīr musallī yā pārsā, pāk yā mutahharak, mutahhar, niyāz kiya gayā yā kisi nek kār ke liye mukhās kiya gayā, muqaddas*—Vinnal punya wā sādhu, dhārmik wā dharm-masīl, śuchi, saikālpit, dharmmārthasamarpit, pavitra. [masīlatā se, pavitrātā se.
- HŌ'LI-LY**, *ad.* piously, with sanctity—*Pārsāi se, taqaddus se*—Punyaśīlātā wā dharm-  
**HŌ'LI-NESS**, *n.* sanctity, piety, sacredness, a title of the pope—*Pāki yā tahārat, pārsāi, taqaddus yā taqāwat, jānāb-i-muqaddas yā havrat*—Śuchitā, dharmmasīlatā wā punyatā, pavitrātā, Pop nāmak mahādharmmādhyaksh ki upādhi.
- HŌ'I-DĀM**, *n.* an ancient oath—*Qadim qasam*—Prāchin śapath.
- HŌ'I-DĀY, HŌ'I-Y-DĀY**, *n.* a festival day, a day of rest or joy; a. befitting a holiday, gay, cheerful—*Tewhār<sup>h</sup>, āvām yā khushi kā roz; a. khushi ke roz yā tewhār ke laiq, khush, khurram yā masūr*—Punyaḍin wā parvāh, viśrāmadivas wā utsavaḍin; a. punyaḍin viśrāmadivas wā utsavaḍin ke yoga, ānandī, praphullachittā.
- HŌ'LY-GHŌST**, *n.* the Third Person of the Trinity—*Ruhu-l-quds, ruhu-l-lāh*—Isāī trayaikatwā kā tritīy puruṣh.
- HŌ'LY-ŌNE**, *n.* an appellation of the Supreme Being, an appellation of Jesus Christ, one consecrated to the service of God—*Khudā, Haṣrat Isā, jo Khudā ki khidmat ke liye mukhās kar diya jāta hai*—Paramātmā, Isā, jo jan Paramēśwar ki sevā ke nimittā niyukt kar diya jāta hai. [ke pahile kā sapthāh.
- HŌ'LY-WEEK**, *n.* the week before Easter—*Isar tewhār ke pahile kā hafta*—Isar tewhār
- HŌM'AGE**, *n.* (L. homo) service, fealty, duty, respect; v. to profess fealty—*Farmān-bar-dār yā khidmat, tābi-dārī yā itā'at, forz yā wājib-kām, taslim; v. itā'at yā taslim k.*—Sewā, prabhubhakti, swadharmma kartavya wā upasanā, pūjā satkāṛ wā sammān; v. pūjanā, sammān satkāṛ wā upasanā k.
- HŌM'AGE-A-BLE**, *a.* subject to homage—*Tābi-dār*—Sewak. [Sewak, pūjak, sammānakārī.
- HŌM'AGE**, *n.* one who pays homage—*Farmān-bar-dār, tābi-dār, itā'at yā taslim k. w.*—
- HŌME**, *n.* (S. hani) one's own house habitation or country; a. domestic, native, close; *ad.* to one's own habitation, closely, to the point—*Makān, maskan, watan yā apnā mulk; a. khāngī, watani, sahit; ad. apne makān ko, sakhtī se yā nazdik, nok-dārī yā nokile-pan se*—Swagah swagrih wā ghar, swadeś; a. gharailā wā gharāū, swadeśī, kaṭhīn wā tikshīnā; *ad.* apne ghar ko wā swagrih ko, nikāṭ, tikshapatā se.
- HŌME'LESS**, *a.* without a home—*Be-makān*—Nirālay, bin-ghar.
- HŌME'LY**, *a.* plain, not elegant, coarse—*Sāda, nā-zeb yā nā-zebā, nā-tarūshidā*—Sād-bāraparūp, asundar, bhaddā anchhilā motā angūṣh wā aparishkrīt.
- HŌME'LI-NESS**, *n.* plainness, coarseness—*Sādagi, nā-tarūshidagi yā bad-sūratī*—Asaundaryya wā madhyamarūpatā, aparishkār.
- HŌME'WARD, HŌME'WARDS**, *ad.* towards home—*Makān ki taraf*—Ghar ki or.
- HŌME'BORN**, *a.* native, domestic, not foreign—*Watani, khāngī yā khānagi, gair-mulk kā nahīn*—Swadeśī wā swadeśaj, swagrihaj wā gharāū, videśī nahīn.
- HŌME'BRED**, *a.* native, plain, domestic—*Watani yā zāti, sāda, khāngī yā khāngī*—Swadeśī swābhāvīk wā swadeśaj, sādharanarūp wā aparishkrīt, swagrihaj wā gharāū.
- HŌME'FELT**, *a.* felt within, inward, private—*Malūm kiya gayā, darūni yā andarūni, پوشیدā*—Antarbhūt, antarasth, antaratam wā chhipā.
- HŌME'KEEP-ING**, *a.* staying at home—*Ghar meṁ baitḥ rahne w<sup>h</sup>*.
- HŌME'MADE**, *a.* made at home—*Ghar kā banā huā<sup>h</sup>, apne des kā banā huā<sup>h</sup>*—Grihanirmmit, swadeśanirmmit. [gūṇakārī bāthchit.
- HŌME'SPEAK-ING**, *n.* plain and forcible speech—*Sādi aur muassir guft-gū*—Sārāl aur
- HŌME'SPOŪ**, *a.* spun or wrought at home—*Ghar kā banā huā<sup>h</sup>*.
- HŌME'STALL, HŌME'STEAD**, *n.* the place of a house, native seat—*Makān ki jagah, asli*
- HŌMER**. See OMER. [makān—Vāsasthān, ādyavāsasthān.
- HŌM'I-CIDE**, *n.* (L. homo, cado) the killing of a man, a manslayer—*Qatl-shībḥ khūn yā mardum-kushī, mardum-kush*—Nrihatyā manushyabadh wā manushyaghāt, nri-hantā wā manushyaghātak. [dhavishayak, manushyaghātavishayak, manushyaghātī.
- HŌM'I-GI-DAL**, *a.* pertaining to homicide—*Khūnī, qatl-shībḥ ke mutā'adīq*—Manushyaba-
- HŌM'I-LY**, *n.* (Gr. homilos) a discourse—*Wā'z, muwā'at*—Pūjāsālā meṁ dharmma-vishayakavākya. [Samsargasāl wā saṅgapriy, milāpī wā ālāpī.
- HŌM-I-LĒ'I-CAL**, *a.* social, conversable—*Āshnā-mi'āj yā majlis-dost, mardum-āmez*—
- HŌM'I-LIST**, *n.* a preacher—*Wā'iz*—Dharmmakathak, dharmmapravaktā.
- HŌ-MO-GE'NE-AL, HŌ-MO-GE'NE-ous**, *a.* (Gr. homos, genos) having the same nature—*Ham-jins, ek-jins, ham-khilqat*—Samānajatīy, samadharmma, sajāti.
- HŌ-MO-GE'NE-AL-NESS, HŌ-MO-GE'NE'I-TY, HŌ-MO-GE'NE-ous-NESS**, *n.* sameness of nature—*Ham-jinsiyat*—Samānajatitā, sajātītā, jātisamātā.
- HŌ-MO-GE'NY**, *n.* joint nature—*Mushtarak khāssiyat, ham-jinsiyat*—Sānvibhaktadharmma, sāmānyadharmma, sajātītā. [andās—Paraspar samaparinān.
- HŌ-MŌI'O-GOUS**, *a.* (Gr. homos, logos) proportional to each other—*Āpas meṁ bā-*
- HŌ-MŌN'Y-MY**, *n.* (Gr. homos, onoma) equivocation, ambiguity—*Ibhām yā tazabzūb, do-mā'ne yā muzabbab mā'ne*—Vākchhal wā vākyaavakratā, dwyarthatā.

HO-MŌN'-MOUS, *a.* equivocal, ambiguous—*Muzabab, mubham—Aspaht wá sandig-dhārth, dwyarth.*

HŌNE, *n.* (S. *haenam*) a whetstone—*Sán<sup>b</sup>—Sán, sán.*

HON'EST, ōn'est, *a.* (L. *konestus*) upright, just, true, sincere, creditable—*Rást-mu'a-mala, rást-báz, rást, diyánat-dár mutadaiyan bá-wafá yá sádiq, mu'tabar—Khará, nisyáchar wá dhārmik, sachhá, nishkapat, sammānya.*

HŌN'EST-LY, *ad.* uprightly, justly—*Rást-mu'ámalagi se, rást-bázi yá rástí se—Kharái se, nyáy se wá dharmas irvak.*

HŌN'ES-TY, *n.* justice, truth, rankness—*Rísti, sidq imán-dári yá diyánat-dári, sáf-dili—Kharái wá nysyítá, sachái wá satyasílatá, kapatahinatí wá vimalátmatá.*

HŌN'EY, *n.* (S. *huniy*) a sweet juice collected by bees, sweetness, lusciousness; *v.* to talk fondly, to sweeten—*Shahd, shirini, mithás<sup>b</sup>; v. pyár se bát-chit k<sup>b</sup>, mithá k<sup>b</sup>.—Madhu, mithái, madhuratá.*

HŌN'EY-LESS, *a.* being without honey—*Be-shahd—Binmadhu, madhurahit.*

HŌN'IED, *a.* covered with honey, sweet—*Shahd-áláda yá pur-shahd, shirín—Madhu-may, mithá wá madhur.*

HŌN'EY-BAG, *n.* the stomach of the bee—*Shahd ki makkhi ke pet ke andar shahd rakh-ne ki thaili—Madhumakshiká ke pet ke bhitār madhu rakhne ki thaili.*

HŌN'EY-COMB, *n.* cells of wax for honey—*Shahd 'hāna, chhattá<sup>b</sup>, ghariyá<sup>b</sup>, shahd rakhne ke liye mom ke bane hue chhote-chhote ghar—Madhukosh.*

HŌN'EY-COMBED, *a.* having little cells—*Súrākh-dār, shahd-khāne-sá súrākh-dār—Madhukoshakār, madhukosh ke sadris sūkshmarandhravishish.*

HŌN'EY-DEW, *n.* sweet dew—*Mithá ras<sup>b</sup>, ras<sup>b</sup>. [madhu.*

HŌN'EY-HAR-VEST, *n.* honey collected—*Majmū'a shahd—Sanchitamadhu, batorí huá*

HŌN'EY-MOON, HŌN'EY-MŌNTH, *n.* the first month after marriage—*Khuski ká mahiná, byāh ke ba'd ká pahilá mahiná—Anandunís, vivih se pare ká prathamamás. [bhāshi.*

HŌN'EY-MŌUTHER, *a.* using honied words—*Munh ká mithá<sup>b</sup>, shirín-zabán—Madhura,*

HŌN'EY-STALK, *n.* clover flower—*Ti-patiyá ghás ká phúl<sup>b</sup>.*

HŌN'EY-SUC-KLE, *n.* woodbine—*Ek gism ki nabāt—Latávisesh. [mithá.*

HŌN'EY-SWEET, *a.* sweet as honey—*Shahd si shirín yá maze-dár—Madhu ke sadris*

HŌN'EY-TONGUED, *a.* using soft speech—*Shirín-zabán—Madhurvādi, madhurbhāshi.*

HŌN'OUR, ōn'ur, *n.* (L. *honor*) dignity, rank, reputation, fame, magnanimity, reverence, respect, a title; *v.* to reverence, to dignity, to glorify—*Shān shukoh lyi shikoh, darya páya yá martaba, waqr uyār 'izzat yá nek-nāmí, nám-wari yá nám-dári, 'ālī-him-matí yá dil-o-dimāg, ta'zim, adab yá qadr, ek lagab jaise hazrat; v. takrim'gi ta'zim k., mu'azzaz yá sar-faráz k., hamd k. yá nám-war k.—Pradhánatí utkarsh wá shresh-thatwa, pradhánapad utkrishatapad wá kulínapad, kirtti wá sukh'yatí, yās wá vikh-yāti, mahāśayyatwa mahātmatá wá matimahattwa, sammān wá pūjā, sambhram dādar wá maryādā, ek upādhi jaise mahāśay wá śrīman; v. sammān k. wá pūjanā, mán k. wá utkrish pad ko pahunchānā, vikhyāt wá yāsaswí k.*

HŌN'OR-A-RY, *a.* conferring honour—*'Izzat bakhsh, fākhira, 'izzati—Sammānakar, kirt-tikar, sammānanātrāḍ, kirttimātrakar.*

HŌN'OUR-A-BLE, *a.* having honour, conferring honour, illustrious, noble, magnanimous—*'Izzat-dār sāhib-i-hurmat yá muraqqar, 'izzat-bakhsh yá hurmat-bakhsh, nám-war yá mu'azzaz, sharif yá musharraf, 'ālī-himmat—Pūjya ādaraniy wá maryādāwān, kirt-tikar wá sammānakar, pratāpi wá yāsaswí, kulín, mahātma mahāśay wá mahāmatí.*

HŌN'OUR-A-BLE-NESS, *n.* the state or quality of being honourable—*Mumtāzi, nám-wari, 'izzat-bakhshí, 'azamat—Pūjyatá wá ādaraniyatá, sammānakaratwa, mahātmatá.*

HŌN'OUR-A-BLY, *ad.* with honour, generously—*Bá-hurmat yá 'izzat se, shari'fāna—Mar-yyādāpūrvak wá sammānapūrvak, udārachittatwa se wá mahātmatá se.*

HŌN'OUR-ER, *n.* one who honours—*Ta'zim-o-takrim k. w., 'izzat dene w., sar-faráz k. w.—Sammān wá sammān k. w., ādar k. w., utkrish pad ko pahunchāne w. [hin.*

HŌN'OUR-LESS, *a.* without honour—*Be-hurmat, be-'izzat—Maryādāhín, mánahín, yasa-*

HŌOD, *n.* (S. *hod*) a covering for the head; *v.* to dress in a hood, to cover—*Orhni<sup>b</sup>, pichhauri<sup>b</sup>, top<sup>b</sup>, topi<sup>b</sup>; v. orhni orhni yá top dená<sup>b</sup>, mīndná dhānpná yá dhānpná<sup>b</sup>.*

HŌOD-WINK, *v.* to blind, to cover, to deceive—*Ánkh mīndná<sup>b</sup>, chhipaná yá dhānpná<sup>b</sup>, chhálná thagná yá ánkhon men dhúl dálná<sup>b</sup>.*

HŌOF, *n.* (S. *hof*) the horny part of a beast's foot; *v.* to walk as cattle—*Sum; v. ma-wāshi yá dawáb ke taur chalná—Khur; v. paśuvat chalná.*

HŌOFED, *a.* furnished with hoofs—*Sum-dār—Khurayukt, khuri.*

HŌOK, *n.* (S. *hoc*) any thing bent so as to catch hold; *v.* to catch, to bend—*Ánkri<sup>b</sup>, ankrí<sup>b</sup>, anksí<sup>b</sup>, lagí<sup>b</sup>, kantiyá<sup>b</sup>, banet<sup>b</sup>, kántá<sup>b</sup>, kōnrhá<sup>b</sup>, kōnrhí<sup>b</sup>; v. kantiye se pa-karná<sup>b</sup>, jhukná yá terhá honá<sup>b</sup>.*

HŌOKED, *a.* bent, curved, aquiline—*Jhuká<sup>b</sup>, ankrí-sá yá bānká<sup>b</sup>, terhá<sup>b</sup>.*

HŌOK'NOSED, *a.* having an aquiline nose—*Terhí náik ká<sup>b</sup>, tote ki-sí náik ká<sup>b</sup>.*

HŌOP, *n.* (S. *hop*) any thing circular, a band of wood or metal; *v.* to bind or fasten

with hoops, to encircle—*Chakkār yā jo kuchh mundārī-sā gol ho<sup>n</sup>, kāth yā dhāt kā mehrārā yā gherā<sup>n</sup>*; v. *kāth yā dhāt ke mehrārē yā ghore se bāndhnā<sup>n</sup>, gherā<sup>n</sup>*.

HOO'ER, n. one who hoops, a cooper—*Kāth yā dhāt kā gherā lagāne w<sup>n</sup>, pipā-sās—Lohavalayabandhā wā kāshtavalayabandhā, kāshtabhandakār.*

HOO'P, v. (G. *woopyan*) to shout, to drive with shouts; n. a shout—*Lalkārā wā hū-hū k<sup>n</sup>, hū-hū kar-ke nikāl denā<sup>n</sup>; n. hū-hū<sup>n</sup>, talkār<sup>n</sup>*—Chitkār k., chitkārāsāhd karke nikāl denā; n. chitkār.

HOO'ING-OUGH, n. a convulsive cough—*Dābā<sup>n</sup>, dabbā<sup>n</sup>, habbā dabbā<sup>n</sup>.*

HOO'T, v. (W. *hwt*) to shout in contempt, to cry as an owl; n. a shout of contempt—*Dhikkārā yā dut-kārā<sup>n</sup>, hū-hū k<sup>n</sup>*; n. *dhikkār yā dut-kār<sup>n</sup>.*

HOO'ING, n. a shouting, clamour—*Shor, gul*—Chitkār, dhūm wā kolāhal.

HOP, v. (S. *hoppan*) to dance, to skip, to leap on one leg; n. a dance, a jump, a leap on one leg—*Nāchnā yā nāchnā<sup>n</sup>, kūdnā<sup>n</sup>, ek tāng se kūdnā yā kudāknā<sup>n</sup>; n. nāch yā nāch<sup>n</sup>, kudak yā kūd<sup>n</sup>, ek tāng se kudak yā kūd<sup>n</sup>.*

HOP'ER, n. one who hops, a box or frame into which corn is put to be ground—*Kudakkār yā ek tāng se kūdnē w<sup>n</sup>, daurī yā dhāmū jismeñ anāj pisne ke liye dharā jāta hai<sup>n</sup>*—*[tor yā jamāwā<sup>n</sup>.*

HOP'ING, n. a dance, a meeting for dancing—*Nāch yā nāch<sup>n</sup>, nāch ke liye jamāwā da-*

HOP, n. (D.) a plant used in brewing; v. to impregnate with hops—*Ek qism kā per jo shārāb banāne meñ kām āta hai; v. Hāp nām per milānā<sup>n</sup>*—Ek latā jo madirā banāne meñ upayogi hoti hai.

HOP'BIND, n. the stem of the hop—*Hāp nām per kū dānth yā dālī<sup>n</sup>.*

HOP'FICK-ER, n. one who gathers hops—*Hāp nām per kō batorne w<sup>n</sup>.*

HOP'YARD, n. ground on which hops are planted—*Zamīn juhāñ Hāp nām per lagāyā jāta hai*—Bhūmī jispar Hāp kū per lagiyā jāta hai.

HÖPE, n. (S. *hopa*) desire joined with expectation; v. to live in expectation—*Ummed, tawāqqū<sup>n</sup>, āsrā<sup>n</sup>, ās<sup>n</sup>*; v. *ummed rakhnā, ummed-wār honā*—*Āsā, pratyāsā, āsānsā, ākāñshā, bharosā; v. āsā rakhnī wā k., bharosā k.*

HÖPE'FUL, a. full of hope, promising—*Ummed-wār yā mutawāqqū<sup>n</sup>, ummed-bāhsh*—*Āsāwāñ āsābaddh wā pratyāsī, āsājan āsākārī wā honhār.* [āsānsāpūrvak.

HÖPE'FUL LY, ad. in a hopeful manner—*Hon-hār taur se, ummed-wārī se*—*Āsāpūrvak,*

HÖPE'FUL-NESS, n. promise of good—*Bhalai ki ummed, ummed-bāhshī*—*Āsāvattwa.* [āsāhīñ, āsārahit wā hatāsā.

HÖPE'LESS, a. wanting hope, despairing—*Nā-ummed, be-tawāqqū<sup>n</sup> yā māyūs*—*Nirās wā*

HÖPE'LESS LY, ad. without hope—*Nā-ummed, be-ummed*—*Binā āsā, bin-ās.*

HÖPE'LESS-NESS, n. state of being hopeless—*Nā-ummedī, māyūsi yā yās*—*Nairāsiya,*

*nirāsātā, āsāhīnatā.* [āsā rakhne w.

HÖP'ER, n. one who hopes—*Ummed wār, ummed k. w., ummed rakhne w.*—*Āsā k. w.*

HÖP'ING-LY, ad. with hope—*Ummed se*—*Āsā se.* [—*Maulūrttik, ghatikāvishayak.*

HÖRAL, a. (Gr. *hora*) relating to an hour—*Sā'atī, sā'at-mansūb, ghante ke mutā'alliq*

HÖRA-RY, a. relating to an hour, noting the hour, continuing for an hour—*Sā'atī yā ghante ke mutā'alliq, sā'at-numā yā ghante zāhir k. w., ek ghante tak rahne w.*—*Mau-*

*hūrttik wā ghatikāvishayak, ghatikādyotak. gharī bhar rahne w.*

HÖRDE, n. (S. *heord*) a clan, a multitude—*Firqa, gair-sākin-o-wahshī logon kā guroh*

—*Dal, asthiravāsiyon kā gau jathā wā samūh.*

HO-RIZON, n. (Gr. *horos*) the line which bounds the view, an imaginary line equally distant from the zenith and the nadir which divides the globe into two hemispheres.

—*Āsmāñ kā gherā, ufūq yā ufq*—*Drishtimariyyādā wā dīngmandal, kshitiy wā ākāśa-*

*kakshā.* [barābar—*Digantasam wā kshitiyasamasūtra, sam wā sapāt.*

HÖR-I-ZON'TAL, a. parallel to the horizon, level—*Ufq yā ufūq ke barābar, ham-wārī se*—*Samā-*

*narip se, ākūśākakshā kī samatā ke anusār.*

HÖRN, n. (S.) a hard pointed substance growing on the heads of some animals, a wind instrument of music, a drinking cup; v. to bestow horns upon—*Sing<sup>n</sup>, qarnāe,*

*pyāla yā piyāla; v. sing denā yā lagānā<sup>n</sup>*—*Sring, turhī wā singī, pānapātra.*

HÖRN'ED, a. furnished with horns, like a horn—*Shakh-dār yā sing-dār, sing ke mānind*

—*Sringī, sringkār.*

HÖRN'ED-NESS, n. appearance of a horn—*Sing kī sūrat*—*Sringkārātwa.*

HÖRN'ER, n. one who works or deals in horn—*Shākh-gar, sing kā kār-gar*—*Sing kā kām k. w., sringavyavasyī.* [sing ke sadrī, kūh kucch sringkār.

HÖRN'ISH, a. somewhat resembling horn—*Kisī qadr sing ke mānind*—*Kuchh kuchh*

HÖRN'LESS, a. having no horns—*Be-sing, be-shākh, mundā<sup>n</sup>, mundlā<sup>n</sup>, mūñā<sup>n</sup>, mūr-*

*lā<sup>n</sup>*—*Sringahīñ, sring.* [gun.

HÖRN'Y, a. made of horn, like horn—*Sing kā banā huā<sup>n</sup>, sing-sā<sup>n</sup>*—*Sringamay, sringa-*

HÖRN'BOOK, n. the first book for children—*Larkon ke pahle sikhe ke liye kitāb, larkon*

*kī pahli kitāb*—*Bālakon kī ārambhapustak, larkon kā prathamapāthagrānth.*

- HÖRN'FOÖT**, *a. having hoofs, hoofed* — *Sum-dár, khur-dár* — Khuri, khurayukt.
- HÖRN'PIPE**, *n. a dance, a wind instrument* — *Ek qism ká nách, ek qism kí qarnáe* — Nri-  
yavisesh wá ek prakár ká nách, turhi wá singá.
- HÖRN'SHÄV-INGS**, *n. pl. scrapings of deer horns* — *Hiran ke sing ká chholan<sup>h</sup>*.
- HÖRN'SPOÖN**, *n. a spoon made of horn* — *Sing ká baná huá chamcha* — Sing kí bani hui  
karchhi. [ká kopavísisht garh.]
- HÖRN'WORK**, *n. a kind of angular fortification* — *Ek qism ká goshe-dár gal'a* — Ek prakár
- HÖR'NET**, *n. (S. hyrnet) a kind of wasp* — Zumbúr, bar<sup>h</sup>, birni<sup>h</sup> — Varulabhed.
- HÖR'O-LOGE**, *n. (Gr. hora, logos) an instrument that indicates the hour* — *Sá'at-numá,*  
*ghari<sup>h</sup> — Kálaghatiká, ghati<sup>h</sup>*.
- HÖR'O-LÓ GI-O-GRAPHIC**, *a. (Gr. hora, logos, grapho) pertaining to dialling* — *Dhúp-*  
*ghari banáne ke 'ilm se mansúb* — Dhupghari banáne ki vidyá ká vishayak.
- HÖ-RÖME-TRY**, *n. (Gr. hora, metron) the art of measuring hours* — *Sá'at yá waqt ke*  
*andáza karne ká hunar* — Kálamápanavidyá.
- HÖR'O-SCOPE**, *n. (Gr. hora, skopeo) aspect of the planets at the hour of birth* — *Táli-*  
*náma, záchha, janam-pattar yá janam-patri<sup>h</sup> — Janmapatra, janmapatriká, janma-*  
*nakshatrapatra, lagnakundali.*
- HÖR'ROR**, *n. (L. horreo) terror mixed with hatred, a shuddering, gloom* — *Nafrat se*  
*mill hui dahshat, haul haibat yá khauf se kíripná, táriki yá khauf-nák-súrat* —  
Ghripáyuktabhay, bhayakamp, ghor wá andhakár. [huá<sup>h</sup>, báhar ko dikhátá huá<sup>h</sup>.]
- HÖR'RENT**, *a. bristled, pointing outwards* — *Roán khará kiye hue yá phurahi láyá*
- HÖR'RIBLE**, *a. dreadful, terrible, shocking* — *Muhib, haibat-nák, zishti yá makrúh* — Bha-  
yának, dárup vikát wá karál, atikutsit bíbhatsakar wá trásajanak.
- HÖR'RIBLE-NESS**, *n. dreadfulness, hideousness* — *Haibat-náki, wahshat-angezi 'ibrat-an-*  
*gezi haul-náki yá zabúni* — Ghoratá wá dárupatá, karálatá vikátatá wá kutsitatwa.
- HÖR'RIBLY**, *ad. dreadfully, hideously* — *Khauf-náki se, wahshat-angezi 'ibrat-angezi*  
*haul-náki yá zabúni se* — Ghoratá wá dárupatá se, karálatá wá kutsitatwa se.
- HÖR'RID**, *a. hideous, dreadful, shocking* — *'Ibrat angez wahshat-angez zabún yá haul-nák,*  
*khauf-nák, makrúh yá zishti* — Atikutsit wá ghor, dárup wá bhayának, bíbhatsakar  
trásajanak.
- HÖR'RID-LY**, *ad. dreadfully, shockingly* — *Haul-náki yá khauf-náki se, 'ibrat-angezi wah-*  
*shat-angezi zishti yá karáhiyat se* — Ghoratá wá dárupatá se, karálatá wá atikutsita-  
twa se. [shiddat — Dárupatá wá ghoratá, bhayánakatwa wá kutsitatwa.]
- HÖR'RID-NESS**, *n. hideousness, enormity* — *Haul-náki yá zishti, zabúni wahshat-angezi yá*
- HÖR'RIFIC**, *a. causing horror* — *Muhib, haibat-nák, wahshat angez, 'ibrat-angez, zishti* —  
Bhayának, bhayanákar, karál, kutsit.
- HÖRSE**, *n. (S. hors) a quadruped, cavalry; v. to mount on a horse* — *Ghorá<sup>h</sup>, sawár ;*  
*v. ghoré par chaphána<sup>h</sup> — Áswa hay turag váji wá saindhav wá turañg, áswik áswa*  
*wá ghurcharhe ; v. áswarúh k.* [pith<sup>h</sup> — Áswaprisht<sup>h</sup>, ghoré par charhá.]
- HÖRSE'DACK**, *n. the state of being on a horse* — *Ghoré par sawár, ghoré-sawár, ghoré ki*
- HÖRSE'BÉAN**, *n. a small bean given to horses* — *Lobiya borá yá sen jo ghoron ko dete*  
*hai<sup>h</sup>.* [sáas — Ek larká jo ghoron ki rakhwálí kartá hai, áswapálak.]
- HÖRSE'BOY**, *n. a boy who dresses horses* — *Ek larká jo ghoron ki khabar-giri kartá hai,*
- HÖRSE'BREÁK-ER**, *one who tames horses* — *Chábuk-sawár, sawár-kár — Áswasikshak, á-*  
*wasikshájiwí, ghoron ko sádlne w.*
- HÖRSE'CHEST-NUT**, *n. a tree and its nut* — *Ek per aur uská phal<sup>h</sup>.*
- HÖRSE'CÖUR-SEN**, *n. one who runs horses* — *Ghore daupáne w<sup>h</sup>.*
- HÖRSE'DRENCH**, *n. physic for a horse* — *Ghore ke wáste dawá — Ghore ke liye aushadh.*
- HÖRSE'FLÉSH**, *n. the flesh of horses* — *Ghoron ká másh<sup>h</sup>, ghoré ká gosht — Áswamáns.*
- HÖRSE'GUÁRDS**, *n. pl. cavalry of the king's guard* — *Bádhsháh ke kháss sawár, bádhsháh ki*  
*hifázat ke liye sawár — Itájá kí rakshá ke liye ghurcharhe, rájásárirarakshak áswarú-*
- HÖRSE'HAIR**, *n. the hair of horses* — *Ghoron ke bál<sup>h</sup>, ghoré ke bál<sup>h</sup>.* [phasánya.]
- HÖRSE'KEÉP-ER**, *n. one who takes care of horses* — *Sáas, ghoron ká khabar-gir — Áswarak-*  
*shak, áswapálak, ghoron ká rakhwál.* [thathákar hási.]
- HÖRSE'LÁUGH**, *n. a loud rude laugh* — *Qahqahá — Attahás, khilkhili wá khilkhilshat,*
- HÖRSE'LEECH**, *n. a large leech, a farrier* — *Ek qism kí bari jonk, ghoron ká haktm yá*  
*tabó — Bhainsahiya jonk, sálotari áswaváidya wá áswachikitsak.*
- HÖRSE'LIT-TER**, *n. a carriage hung upon poles borne between two horses* — *Ek gázi jo*  
*do ghoron ke bich mein dandon par latki hui játi hai<sup>h</sup>.* [sake<sup>h</sup>.]
- HÖRSE'LÖAD**, *n. as much as a horse can carry* — *Ek ghoré ká boj<sup>h</sup>, jétná ek ghorá le-já-*
- HÖRSE'MAN**, *n. a rider, one skilled in riding* — *Sawár, shah-sawár sawár-kár yá khud-*  
*aspá — Ghurcharhá áswarúh wá áswáron, hayavidyávisésad.* [navidyá.]
- HÖRSE'MAN-SHIP**, *n. the art of riding* — *Shah-sawári, sawár-kári — Ghurcharhi, áswároha-*
- HÖRSE'MEAT**, *n. provender for horses* — *Ghoron ke liye chára yá chára<sup>h</sup>.* [chalti hai<sup>h</sup>.]
- HÖRSE'MILL**, *n. a mill turned by a horse* — *Ghurchakki<sup>h</sup>, chakki jo ghoré ke ghumáne se*
- HÖRSE'MÚS-CL**, *n. a large muscle* — *Ek bázá patihá<sup>h</sup>.*

HÖRSE'PLAY, *n.* coarse rough play — *Khar-masti, khirs-bāst* — Gahwārū khel.

HÖRSE'POND, *n.* a pond for horses — *Ghoron ke liye tálāb, ghoron ke dhone aur pānti pī-lāne ke liye tálāb* — *Āswatarāg, āswavāpi*.

HÖRSE'RACE, *n.* a match of horses in running — *Ghur-daur<sup>h</sup>*.

HÖRSE'RAD-ISH, *n.* a root of a pungent taste — *Sahajānā sahjanā yā sahajānā<sup>h</sup>*.

HÖRSE'SHOE, *n.* a shoe for horses — *Nū'l-i-asp, ghore kā na'ī* — *Āswakhuratrāp, āswakhu-ratra, āswakhurabandhan*. [hartā.

HÖRSE'STEAL-ER, *n.* a thief who steals horses — *Āsp-duzd, g'ur-chor<sup>h</sup>* — *Āswahārak, vīji*. *Hōuse'wāy, n.* a road for horses — *Ghoron ke liye sarak<sup>h</sup>* — *Āswamārg, āswapath*.

HÖRSE'WHIP, *n.* a whip to strike a horse with; *v.* to strike or lash with a horsewhip — *Ghore ke mārne ke liye korā<sup>h</sup>; v. kore se mārna<sup>h</sup>, korigānā<sup>h</sup>*. [kya.

HOR-TA'TION, *n.* (L. *hortor*) advice — *Salāh, nasihat* — *Upadeś, mantrāp, upadesavā*.

HÖR-TA-TIVE, *n.* exhortation; a encouraging — *Tam-bih, nasihat*; a. *taqwiyat-dih, tar-gib-dih, nasihat-dih* — *Upadeś, prabodh*; a. *prabodhak, tejaskar*.

HÖR-TA-TO-RY, a. encouraging, animating — *Himmat-dih, turgib-dih* — *Prabodhak wā dhārhas dene w., tejaskar uttejak wā uksāne w.*

HÖR-TEN'SIAL, *a.* (L. *hortus*) fit for a garden — *Bāg ke lāiq* — *Udyān ke yogya*.

HÖR-TU-LAN, *a.* belonging to a garden — *Bāg ke mutā'alliq, gulistāni* — *Udyānasam-bandhī*. [gul-kāri — *Udyānavidyā, udyānakaranavidyā*.

HÖR-TI-CULT-URE, *n.* art of cultivating gardens — *Bāg-bāni, chaman-bandī, māli-gari*.

HÖR-TI-CULT'U-RAL, *a.* relating to horticulture — *Bāg-bāni ke mutā'alliq, chaman-bandī se mansūb* — *Udyānavidyāsambandhī, udyānakaranavidyāvivishayak*.

HÖR-TI-CULT'U-RIST, *n.* one skilled in the culture of gardens — *Chaman-bandī kā hunw-jānne w., jo shakhs mālt-garī yā bāg-bāni meñ māhir ho* — *Udyānavidyājñā, udyānakara-navidyājñā*. [Śushkaushadhisaṅgrah, sukhlaye hue chhotē peron kā saṅgrah.

HÖR-TUS-STC-CUS, *n.* (L.) a collection of dried plants — *Sukhlāi hui nabātāt kā majma'* —

HÖR-TYARD, *n.* a garden of fruit-trees, an orchard — *Samaristān, mezon kā bāg* — *Phala-vrikshodyān, phalavrikshon kī bāri*. [— Dhanya īśwar, īśwar kā dhanyavād.

HO-SAN'NA, *n.* (Gr.) an exclamation of praise to God — *Al-hamdu-lillāhi, subhān-allāh*.

HÖSE, *n.* (S. *hos*) stockings, covering for the legs: *pl.* *HÖSEN* or *HÖSE* — *Moze jurrāb yā pāc-tābe, pāc-jāma* — *Ūrnāmāyapādatrāp wā aurnapādatrāp, jānghāparidhān wā jānghiyā*. [pādātrānavikrayī, ūrnāmāyapādātrānavikrayī.

HÖSTER, *n.* one who sells stockings — *Moze-farosh, jurrāb-bāf, jurrāb-farosh* — *Aurna-*

HÖSP-I-TA-BLE, *a.* (L. *hospes*) receiving and entertaining strangers, kind to guests — *Garib-nawāz saiyāh-dost musāfir-parwar yā musāfir-dost, mihmān-nawāz mihmān-dār yā mihmān-parwar* — *Atithisewak atithipūjak wā atitheya, priyāitihī satkāraśil wā pāhunon par dayālū*. [dosti — *Atithisewā, atithisatkār*.

HÖSP-I-TA-BLE-NESS, *n.* kindness to strangers — *Garib-nawāzi, musāfir-parwari, saiyāh-*

HÖSP-I-TA-BLY, *ad.* with kindness to strangers — *Garib-nawāzi se, musāfir-parwari se, saiyāh-dosti se* — *Atithisewā se, atithisatkār se, atithipūja se*.

HÖS-PI-TAL-TRY, *n.* the act or practice of entertaining strangers or guests — *Musāfir-parwari, garib-nawāzi, saiyāh-dosti, mihmān-parwari, mihmān-nawāzi, mihmān-dāri* — *Atithisewā, atithisatkār, atithipūjan, satkār, satkariyā, pāhunon par kripā*.

HÖS-PI-TAL, *ōs-pi-tal, n.* a building for the reception of the sick or the poor — *Shafā-khāna, shifā-khāna dāru-sh-shifā, dāru-sh-shafā, binār-khāna* — *Rogisālā, chikitsāsālā, rogopachārasālā, dharmaśālā*. [maśil jānon ke varg kā kulin.

HÖS-PI-TAL-LER, *n.* a knight of a religious order — *Din-dār firge kā ek bahādur* — *Dharm-*

HÖST, *n.* one who entertains, a landlord — *Mez-bān yā mihmān-dār, sāhib-i-khāna* — *Sat-kāri atithiyakrit wā atithisewak, uttaranāgrihaswāmī wā bhaṭhiyārā*.

HÖST'EL, HÖST'EL-RY, HÖST'RY, *n.* an inn — *Bhaṭhiyār-khāna, sarāe, musāfir-khāna* — *Uttaranāgrih, uttaranasthān, chatti*.

HÖST'ESS, *n.* a female host, a landlady — *Mez-bān 'aurat yā mihmān-dār 'aurat, bhaṭhiyā-rin yā bhaṭhiyārī<sup>h</sup>* — *Atithiyakārinī wā sakkāripī, uttaranāgrihaswāmīnī*.

HÖST'ESS-SHIP, *n.* the character of a hostess — *Bhaṭhiyārī kā kām<sup>h</sup>*.

HÖST'LER, *ōs'ler, n.* one who has the care of horses at an inn — *Bhaṭhiyār-khāne kā sāte, musāfir-khāne meñ jo log utarte hain unke ghoron kī khabar-giri k. w.* — *Uttara-nāgrih meñ jo jan utarte hain unke ghoron kā rakshak, uttaranasthān meñ āswa-pālak*.

HÖST, *n.* (L. *hostia*) the sacrifice of the mass in the Romish Church — *'Isāiyon ke ek khāns firge meñ ek fidā yā qurbān jismen log rotī aur sharāb charhātē hain aur yāh samajhte hain kī rotī dar-haqiqat hazrat 'Isā kā jism ho-jūti hai aur sharāb unkā khūn* — *Vīsekh Isāiyon meñ ek bali wā charhāwā jismen log rotī aur madirā charhātē hain aur yāh jār'e hain kī rotī Isā kā sārīr ho jāti hai aur madirā unkā rudhir*.

HÖST'LE, *n.* a consecrated wafer — *Charhātī hui rotī<sup>h</sup>, muqaddas rotī* — *Isāiyon meñ samarpit rotī*. [chamū wā anīf, samūh wā gap.

HÖST, *n.* (L. *hostis*) an army, a multitude — *Lashkar yā fauj, dal yā jhund<sup>h</sup>* — *Senā*

- HÖST'AGE**, *n.* (Fr. *étage*) one given as a pledge for the performance of conditions — *Yargamāl, kafil* — Ol, sarirabandhak.
- HÖST'ILE**, *a.* (Fr. *hostile*) belonging to an enemy, adverse, opposite — *Dushman ke muta'alliq, mu'ānā, mukhālif yā bad-andesh* — *Sātrusambandhi, vairi wā vipaksh, virudhī viruddh pratikūl wā viparīt.*
- HOS TIL'ITY**, *n.* state of an enemy — *Larāi<sup>h</sup>, dushmani mukhālafat yā 'adavat* — *Yuddh wā yuddhāwasthā, vair dwesh wā sātrutā.*
- HÖS TIL'IZE**, *v.* to make an enemy — *Dushman k.* — *Vairi wā sātru k.*
- HÖT**, *a.* (S. *hat*) having heat, fiery, furious, ardent, eager, acrid — *Garm, hār yā ātashī, sakht yā gazab-nāk, garm-mizāj yā ātash-mizāj, tez sar-garm yā mushtāj, talkh* — *Tapt, ushna wā ugra, ghor bhāri wā barā, śighrakopi, utsuk wā uchchand, kaṭu karwā wā charparā.*
- HÖT'LY**, *ad.* with heat, ardently, violently — *Harārat se, sar-garmi se, shauq-se tez-se yā ba shiddat* — *Uttāp wā ushpatā se, tikshpatā wā tivrātā se, ugratā wā uchchandatā se.*
- HÖT'NESS**, *n.* heat, violence, fury — *Harārat yā garmi, tundi yā tez, gazab yā josh-kharosh* — *Ushpatī, vyagrātā tikshpatī wā tivrātā, uchchandatā.*
- HÖT'BED**, *n.* a garden bed fermented by dung — *Gobar yā lūd dāl-kar garm ki hui bāg ki kiyāri* — *Gobar wā lid se ushna ki hui kiyāri.*
- HÖT'BRAINED**, *a.* violent, furious — *Garm-mizāj, ātash-mizāj tez tund yā gazab-nāk* — *Śi.*
- HÖT'HEAD-ED**, *a.* vehement, passionate — *Tez-mizāj tund-mizāj garm-mizāj yā tund, tund-tab' yā gussa-war* — *Uchchand, śighrakopi.*
- HÖT'HÖUSE**, *n.* a place kept hot for rearing plants and ripening fruits — *Ek makān jis laye hue darakhton ki kifāzat ke waste aur phalon ke pukhta hone ke waste hamesha garm rakhte haiñ* — *Ek sthān wā ghar jisko lage hue peron ki rakshā ke nimitta aur phalon ke pakne ke nimitta sadā ushna rakhte haiñ,*
- HÖT'MO'THED**, *a.* headstrong, ungovernable — *Muñh-zor yā sar-zor, sar-kash be-lagām yā be-tab* — *Apāl apāl wā hatbī, adanāya.*
- HÖT'SÜR**, *n.* a violent precipitate man; *a.* violent, impetuous — *Tez aur be-lihāz ādmī; a. tund, sina-zor tund-tab' yā jald-bāz* — *Uchchand aur utāwlā jan, tikshnaswabhāv jan; a. ugra wā uchchand, tikshnaswabhāv wā utāwlā.*
- HÖT'SÜRRED**, *a.* vehement, rash, heady — *Tund yā tez, be-lihāz yā be-andesha, sar-zor sina-zor yā tund tab'* — *Uchchand wā ugra, piāmatta wā avichārī, hathilā tikshnaswabhāv wā śighrakopi.* [i yā ghul-mēl<sup>h</sup>, garbar dher<sup>h</sup>.
- HÖTCH'PÖTCH**, *n.* (Fr. *hochepot*) a mixture of ingredients, a confused mass — *Khich.*
- HÖT'CÖCK'LES**, *n. pl.* (Fr. *hauts, coquilles*) a childish play — *Larkon kō ek khel<sup>h</sup>.*
- HO'TEL**, *n.* (Fr.) an inn, a lodging-house — *Sarāc, musāfir-khāna yā bhaihiyār-khāna* — *Uttaranagrih wā uttaranasthān, chatti uttaranasālā wā pravāsīyagrih.*
- HOUGH**, *hōk*, *n.* (S. *hoh*) the joint of the hinder leg of a beast; *v.* to hamstring — *Jān-war kē pic'hhi tūng kō jor jo rān se milā rahtā hui; v. rān ki naz yā pai kāt-kar lañ-grā k.* — *Paṣu ki pic'hali tūng kō jor jo jāngh se milā rahtā hai, jānghāsandhibandhan; v. jānghāsira ko kāt-kar lañ-grā k.*
- HÖUND**, *n.* (S. *hund*) a dog used in the chase; *v.* to set on the chase, to hunt — *Shikāri kuttā; v. hulkārñā<sup>h</sup>, shikār k. yā pic'hā k.* — *Mrigayā kukkur, mrigavyakukur, ākhetī kuttā; v. āket ke hie huskārñā wā lalkārñā, ragedñā khaderñā aher k. wā ākhet k.*
- HOUR**, *ōūr*, *n.* (Gr. *hora*) the twenty-fourth part of the natural day, sixty minutes, a particular time — *Din rāt ke chaubīs barābar hisson kō ek hissa yā nī ghari ghantā yā sāt. sāt minūt<sup>h</sup>, koi khūss waqt yā zamāna* — *Din rāt ke chaubīs samabhag kō ek añs arthāt ghatikā ghantā wā ghari, shashtī minūt, koi viśesh samay wā kāl.*
- HÖUR'LY**, *a.* happening or done every hour, frequent; *ad.* every hour, frequently — *Ghari ghari kā<sup>h</sup>, aksariya; ad. sāt-at-ba-sāt yā har ghari, aksar aksar-augāt yā daf-atan* — *Pratidand kā, vārañvār kā wā bahuvār kā; ad. pratidand, bahudhā bārbar vārañvār wā bahuvār.*
- HÖUR'GLASS**, *n.* a glass containing sand for measuring time — *Bālū ki ghari<sup>h</sup>.*
- HÖUR'HAND**, *n.* the hand or pointed pin which shows the hour on a clock or watch — *Ghante kō kārñā<sup>h</sup>, ghante ki sū<sup>h</sup>, ghari ke upar wah sū jis se ghari ki aikāl jāntī jāti hai<sup>h</sup>.* [chhotī lakīren khīñchī rahtī haiñ<sup>h</sup>.
- HÖUR'PLATE**, *n.* the dial of a clock or watch — *Ghari ke upar ki patrī jis par chhotī*
- HÖU'RI**, *n.* a Muhammadan nymph of paradise — *Hūr yā hūri* — *Swarvesyā, divyānganā, swargnakanyā.*
- HÖUSE**, *n.* (S. *hus*) a place of abode, a family, a race, a legislative body — *Makān khāna yā haveli, khān-dān, nāl, qānūn-sāzon kō guroh yā mujawizān-i-qānūn* — *Ghar grih geh bhawan ālay āgar wā niket, pariwar wā kuṭumb, kul wā vañs, vyavas-thāvidhāyī samāj wā vidhiasthāpakamandali.*
- HÖUSE**, *v.* to harbour, to shelter, to reside — *Panāh denā, makān meñ rakhnā yā sāya denā, rahñā<sup>h</sup>* — *Āsray denā viśasthān denā wā ghar meñ rakhnā, tīknā wā basnā.*

- HÖUSELESS, *a.* without a house or abode — *Be-ghar, be-dar, be-khān-o-mān* — Bīnghar, nirvās, grihahin. [mūh, vās wā vāsasthān.]
- HÖUSE'ING, *n.* houses collectively, habitation — *Makānāt, sukīnat yā haweli* — Grihasa-
- HÖUSE'BREAK-ER, *n.* one who breaks into a house to steal, a burglar — *Naqab-zan yā naqab-zan, seṇdhigā<sup>h</sup>* — Seṇdhmār, seṇdhchor wā sandhichaur.
- HÖUSE'BREAK-ING, *n.* the crime of breaking into a house to steal, burglary — *Naqab-zanī yā naqab-zanī, seṇdh-mārī<sup>h</sup>* — Seṇdhiyāi, chhat tornā wā bhīt phornā. [kutā<sup>h</sup>.]
- HÖUSE'DOG, *n.* a dog kept to guard a house — *Ghar ká ku tā<sup>h</sup>, ghar kī rakhvālī ká*
- HÖUSE'HOLD, *n.* a family living together — *Khāndān, gharānā<sup>h</sup>* — Grihajan, pariyan, pariwār. [i-khāna — Gharbārī, grihasth, grihaswāmī, gharwālā, grihī.]
- HÖUSE'HOLD-ER, *n.* an occupier of a house — *Khāna-dār, ahl-i-khāna, makān-dār, sahib-*
- HÖUSE'HOLD-STUFF, *n.* furniture of a house — *Ghar ká asbāb* — Ghar kī sāmāgrī, grihasāmāgrī.
- HÖUSE'KEEP-ER, *n.* one who keeps a house, a servant who has the charge of a house — *Khāna-dār yā ahl-i-khāna, ek lauṛī jo ghar kī khabar-girī kartī hai* — Grihasth grihī gharbārī gharwālā wā grihaswāmī, grihīnī gehīnī wā kutumbīnī arthāt ek strī jīspar ghar ká sab bhār rahtā hai. [karnā<sup>h</sup> — Grihavyāpār, grihasthya, grihasthātī.]
- HÖUSE'KEEP-ING, *n.* management of a house — *Khāna-dārī, gīrhīstī<sup>h</sup>, ghar-bārī<sup>h</sup>, ghar*
- HÖUSE'LEEK, *n.* a plant — *Ek nabāt* — Ek aushadhī wā latā.
- HÖUSE'MAID, *n.* a female servant employed to keep a house clean — *Dāsi jo ghar ko jhārā bukhārā kartī hai<sup>h</sup>* — Grihādāsi, grihaparishkāriṇī. [chā wā sūdhā kapot.]
- HÖUSE'PIGEON, *n.* a tame pigeon — *Paluā kabūtār, sūdhā yā rachā kabūtār* — Paluā ra-
- HÖUSE'RÄIS-ER, *n.* one who builds a house — *Ghar banāne w<sup>h</sup>*.
- HÖUSE'ROOM, *n.* a room or place in a house — *Ghar mein jagah yā thaur<sup>h</sup>*.
- HÖUSE'WIFE, *hū'if*, *n.* the mistress of a family, a female economist — *Ghar kī khā-wīndīnī, jo 'aurat kifāyat-shī'ār ho* — Grihīnī gehīnī wā purkhīn, grihavyāpārakūśalā wā grihakarmanmanipunā.
- HÖUSE'WIFE-LY, *a.* pertaining to domestic economy, economical — *Khāna-dārī se man-sūb, kifāyat-shī'ār* — Gīrhasthyavishayak wā grihakarmananirvāhavishayak, parimita-vyayī. [grihakarmanmanipunātā.]
- HÖUSE'WIFE-RY, *n.* domestic economy — *Khāna-dārī, gīrhīstī<sup>h</sup>* — Grihavyāpārakūśalātā,
- HÖUSSING, *n.* (Fr. *houss*) a saddle-cloth — *Zin-posh* — Āswasajjāvāstra.
- HÖVE, *p. t. of leave* — *Leave ka māzi-mū'āq* — Heave ká sāmānyabhūt.
- HÖVEL, *n.* (S. *huf*) a shed, a cottage, a mean habitation; *v.* to shelter in a hovel — *Chhappar<sup>h</sup>, jhoprā yā jhoṇṇrā<sup>h</sup>, kutī kaurīgā yā māṇṇā<sup>h</sup>; v. chhappar ke tale rakhnā<sup>h</sup>, jhopre mein karnā rakhnā yā tikānā<sup>h</sup>*.
- HÖVER, *v.* (W. *hoviaw*) to hang fluttering in the air, to wander about a place — *Maṇṛānā māṇṛānā thīrthīrānā yā thīraknā<sup>h</sup>, kīsi jagah mein ghūmnā phīrnā yā erā-pherī-laganā<sup>h</sup>*. [men ghūmne *v.* phirne *v.* yā erā-pherī *k. w<sup>h</sup>*.]
- HÖVER-ER, *n.* one who hovers — *Maṇṛāne w<sup>h</sup>, thīrthīrāne w<sup>h</sup>, thīrakne w<sup>h</sup>, kīsi jagah*
- HÖW, *ad.* (S. *hu*) in what manner, to what degree, in what state — *Kis tarah yā kyānkār, knjā-hadd yā kahān tak, kis hālāt mein* — Kaisē wā kis prakār se, kahān-talak kahān-lag wā kahān tūṇ, kis awasthā mein.
- HÖW-ÉV-ER, *ad.* in whatsoever manner, at all events, nevertheless — *Kaisāhī<sup>h</sup>, ba-har-sūrat yā ba-har-hāl, lekin magar tāham yā amā* — Kitnāhīkitnāhi wā kitāhī, sab rītī se wā jo-chāhai-so-ho, tisparbhī taubhī tathāpī wā kintu.
- HÖW-so-ÉV-ER, *ad.* in whatsoever manner — *Kaisāhī<sup>h</sup>, kitnāhī<sup>h</sup>, kittāhī<sup>h</sup>, kittah<sup>h</sup>*.
- HÖW'ITZ, HÖW'ITZER, *n.* (Ger. *haubitze*) a kind of mortar or cannon — *Ek qism kī top* — Golā chālāne kī ek prakār kī barī lohanārī, ek prakār ká golisan.
- HÖWL, *v.* (Ger. *heulen*) to cry as a wolf or dog, to wail, to roar; *n.* the cry of a wolf or dog, a cry of distress or horror — *Bheṛīye yā kutte wā chīllānā yā kūknā<sup>h</sup>, phikar-nā bilbilānā yā ronā<sup>h</sup>, garajnā<sup>h</sup>; n. bheṛīye yā kutte kī kūk<sup>h</sup>, bilbilāhat yā phikarnā<sup>h</sup>*.
- HÖWL'ING, *n.* the cry of a wolf or dog, a cry of distress, a loud or horrid noise — *Bheṛīye yā kutte kī kūk<sup>h</sup>, bilbilāhat yā phikarnā<sup>h</sup>, barā yā bhāri haurā<sup>h</sup>*. [naṛkā.]
- HÖW'KER, HÖOK'ER, *n.* a Dutch vessel — *Pachch logon ká jahāz* — Pachch logon kī
- HÖW'LET, *n.* (Fr. *hulotte*) an owl — *Ulū<sup>h</sup>*.
- HÖY, *n.* (Fr. *heu*) a small vessel — *Ek chhoṭī nāw<sup>h</sup>, ek chhoṭā jahāz*.
- HÖY, *int. ho!* stop! — *Ho<sup>h</sup>, chup<sup>h</sup>*. [hullar<sup>h</sup>.]
- HÜB'BÜB, *n.* noise, tumult, riot — *Hānk-pukār<sup>h</sup>, halchal yā kharbarī<sup>h</sup>, bakherā yā*
- HÜCK'LE, *n.* (Ger. *höcker*?) the hip — *Putthā<sup>h</sup>, kulā<sup>h</sup>, chūtār<sup>h</sup>*.
- HÜCKLE-BÖNE, *n.* the hip-bone — *Putthe kule yā chūtār kī hadṭī<sup>h</sup>*.
- HÜCK'STER, *n.* (Ger. *hucke*) a retailer, a pedlar; *v.* to deal in petty bargains — *Khurda-farosh, dast-farosh yā paikār; v. khurda-faroshī dast-faroshī yā paikārī k.* — Kshudrabānījyakārī, pherī-wālā wā bisatī; *v. kshudrabānījya k.*, pherī-wālē wā
- HÜCK'STER-AGE, *n.* dealing, business — *Len-den yā byohār<sup>h</sup>, kām-kāj<sup>h</sup>*. [bisatī kī kām k.]
- HÜD'DLE, *v.* (Ger. *huden*) to do in a hurry, to throw together in confusion; *n.* crowd,

- tumult, confusion—*Sarāsari k. yā sarāsari banāna, makhūt k. yā darham-barham k.; n. bhīr<sup>h</sup>, bakherā halchal yā kharbari<sup>h</sup>, kharbari yā uljherā<sup>h</sup>*—Jhatāpāṭi wā utāwli meñ karṇā, astavyast k. w. ekatthā agarbagar dal d.
- HÜP'DLER, *n.* one who huddles, a bungler—*Sarāsari banāne w. yā makhūt k. w., khām-dast yā nā-āzmūdā-kār*—Jhatāpāṭi wā utāwli meñ banāne w. wā astavyast k. w., anāṭi wā bhuchch.
- HÜE, *n.* (S. *hau*) colour, tint, dye—*Raṅg<sup>h</sup>, laun, gūn yā gūna*—Varṇ, rāg, raṅg.
- HÜED, *a.* coloured—*Raṅgā huā<sup>h</sup>.*
- HÜE, *n.* (Fr. *huer*) a shouting, an alarm—*Chillāhat<sup>h</sup>, hānt-pukār<sup>h</sup>.*
- HÜFF, *n.* (Sp. *chufa*) a swell of sudden anger or arrogance, a boaster; *v.* to swell, to bluster, to bully—*Taiśh khafagi yā khafgi, khud-farosh khud-sanā lāfzan yā khud-sitā<sup>h</sup>; v. phulānā yā phulnā<sup>h</sup>, bamaknā bhabhaknā akrā-tukri k. yā phūnpān k<sup>h</sup>, jharjharanā dhirānā yā dhankānā<sup>h</sup>*—Krodhāvēs chirchurāhat wā tāw, siṭṭu dambhi uddhat wā darpādhamāt.
- HÜFFER, *n.* a blusterer, a bully—*Khud-farosh yā khud-sitā, akarfūn lāf-zan yā kalla-zan*—Dāmbhik wā bhabhakne w., pharphariyā wā jharjharāne w.
- HÜFF-INESS, *n.* petulance, arrogance—*Chirckirāhat yā taw<sup>h</sup>, ghamand<sup>h</sup>.*
- HÜG, *v.* (S. *hegian*) to embrace closely, to hold fast; *n.* a close embrace—*Gale laṅānā yā chhāti se laṅānā<sup>h</sup>, mazhūti se pakarnā; n. god yā godi<sup>h</sup>, ānkār<sup>h</sup>, kaniyā<sup>h</sup>*—God k. wā kauriyānā, porṇe pakarnā.
- HÜGE, *a.* (D. *hoog*) very large, vast—*Kalān, 'azim*—Bahut barā, ativīśāl wā atimahān.
- HÜGE'LY, *ad.* immensely, enormously—*Be-hadd yā hadd se ziyāda, hadd se bāhar*—Atyant, aparimitarūp se. [vrihattwa, ativīśālātā wā vrihattwa.
- HÜGE'NESS, *n.* enormous bulk, greatness—*Jasāmat, kalānī*—Vrihatkāyatwa wā kāya.
- HÜG'GER MÜG-GER, *n.* secrecy, a bye-place—*Parda-poshī, gosha yā takhliya*—Rahās, guptasthān wā ekānt. [naukā, naukā kā sthūlabhāg peṭ kāya khol wā kothī.
- HÜLK, *n.* (Gr. *holkas*) a ship, the body of a ship—*Jahāz, juhāz ki kothī yā peṭ*—Bari
- HÜLL, *n.* (S. *hul*) a husk, the body of a ship; *v.* to take off the hull, to float—*Chhīl-kā<sup>h</sup>, jahāz ki kothī yā khol, v. chhīlkā chhorānā yā ukeīnā<sup>h</sup>, bahnā yā tairnā<sup>h</sup>*—Baklā twak wā puṭ, naukā kā sthūlabhāg kāya kothī wā khol.
- HÜM, *v.* (Ger. *hummen*) to utter the sound of bees, to sing low; *n.* the noise of bees, a low dull noise—*Bhinbhinānā bhinaknā gūṇnā yā manmanānā<sup>h</sup>, ghunghunānā gungunānā yā manḥ meñ gānā<sup>h</sup>; n. gūṇj bhinak bhinbhināhat yā manmanāhat<sup>h</sup>, gungunāhat yā ghunghunāhat<sup>h</sup>*. [gungunāhat yā ghunghunāhat<sup>h</sup>.
- HÜM'ING, *n.* the sound of bees, a low noise—*Bhinak bhinbhināhat yā manmanāhat<sup>h</sup>,*
- HÜM'BLE-BEE, *n.* a buzzing wild bee—*Bhaurū<sup>h</sup>.* [jar wā mūh.
- HÜM'DRUM, *a.* dull, dronish, stupid—*Kund, sust, akmaq*—Matimand, mand wā dhimā,
- HÜM'ING-BIRD, *n.* a very small bird—*Ek bahut chhotī chiriyā<sup>h</sup>.*
- HÜ'MAN, *a.* (L. *homo*) having the qualities of a man, belonging to man—*Insāni, bāsharī*—Mānavī, manushī wā manushyajāti.
- HÜ-MĀNE', *a.* kind, benevolent, tender—*Mīhr-bān, nek-kho yā nek-andesh, ḥalīm salīm narm-dil rahm-dil mulāim yā dard-mand*—Dayālu, paropakāri parahitakām wā parahitāishī, anukāmpī karuṇārdra karuṇātā wā komal.
- HÜ-MĀNE'LY, *ad.* kindly, tenderly—*Mīhr-bān se, mulāimat mulāyamat rahm-dilī yā dard-mandī se*—Dayā wā kripā se, karuṇā wā komalaswabdhāv se.
- HÜ'MAN-IST, *n.* a philologist, a grammarian—*Ilm-gauhar-sanj yā zabān-dān, sarfī yā nahvī*—Śabdasastravyutpaṇna wā śūbdik, vāyākaraṇ.
- HÜ-MĀN'ITY, *n.* the nature of man, mankind, benevolence, tenderness, philology—*Insāniyat yā ādmīyat, bānī-ādam yā jins-i-ādam, nek-andeshī nek-khwahī yā nikoi, dard-mandī mom-dilī mulāyamat yā mulāimat, ilm-i-sarf-o-naho yā zabān-dānī*—Manushyatwa mānavatwa wā manushyatā, manushyajāti, parahitechchhā wā paropakāraśailatā, bhalmansāt anukāmpī karuṇā wā karuṇārdratā, śabdaśāstra wā śābdot-pattavidyā.
- HÜ'MAN-IZE, *v.* to render humane, to soften—*Insān yā ādmī banānā yā ahl-i-murawwat k., mulāim narm-dil yā dard-mand k.*—Vinit suāl wā śisht k., sabhya wā komal k.
- HÜ'MAN-LY, *ad.* after the manner of men—*Insānōñ ke taur par, ādmī ke mānind*—Manushyavat, manushya ki riti se.
- HÜ-MAN-KIND, *n.* the race of man—*Adam-zād, bānī-ādam, jins-i-ādam*—Manushyajāti.
- HÜ'M'BLE, ūm'ble, *a.* (L. *humilis*) lowly, modest, not proud, submissive; *v.* to make humble, to crush, to subdue—*Khāk-sār muskīn past yā 'ajiz, ḥalīm farotan yā mulāim, be-takabbur, hukmī yā mutī<sup>h</sup>; v. past ḥalīm yā khāk-sār k., tor-dālnā<sup>h</sup>, zer yā mutī<sup>h</sup> k.*—Nirabhimān wā agarv, vinit wā vinayī, nirahaṅkār. namraśil vāśya wā vāśavartti; *v.* namra apakrisht wā adham k., dabā denā, daman k. wā vāś k.
- HÜM'BLE-NESS, *n.* absence of pride—*Qurbat, khāk-sārī, ḥilm, be-takabburī, inkisārī*—Namraśilatā, darpahinatā, vinay. [garbī yā 'ajizī se—Savinay, dīnatā se.
- HÜM'BLY, *ad.* without pride, modestly—*Bā-qurbat qaribānu yā farotanī-se, khāk-sārī*



HUM'BLE-MOÜTHED, *a.* mild, meek — *Muláim, khák-sár farotan yá halím* — Komalaswabháw wá súlil, síshṭ vinit wá namráíl.

HUMBÜG, *n.* imposition; *v.* to impose upon — *Chhal yá dhokhá<sup>b</sup>*; *v. dhokhá dená yá chhalná<sup>b</sup>*. {wá odá k., bhigoni.

HU-MECT', HU-MECT'ATE, *v.* (L. *humect*) to wet, to moisten — *Tar k., nam k.* — Árdra HU-MEC-TÁ'TION, *n.* the act of moistening — *Tar yá nam k.* — Bhigóná.

HU-MECTIVE, *a.* having power to moisten — *Tar yá nam karne ki qudrat yá táqat rakhe w.* — Bhigone ki śakti rakhe w., bhigone ko samarth.

HU-ME-RAL, *a.* (L. *humerus*) belonging to the shoulder — *Dosh ke mustá'alliq, kandhe se mansúb* — Skandhasambandhi, kandhe wá morhe ká sambandhi.

HU-MI-CU-BÁ'TION, *n.* (L. *humus, cubo*) the act of lying on the ground — *Zamín par letná* — Bhūmi par letná.

HU'MID, *a.* (L. *humid*) moist, damp — *Martúb, tar yá nam* — Árdra, odá wá gili.

HU-MID-TY, *n.* moisture, dampness — *Nami nam-náki yá rutúbat, taráwat yá tarí* — Árdratá, odápan wá gilápan.

HU-MIL-I-ATE, *v.* (L. *humilis*) to lower in condition, to depress, to humble — *Zalil k., khafif k., past yá 'ajiz k.* — Apakrishṭ k., tor jalná wá dabá dená, adham k. wá darpamardan k.

HU-MIL-I-Á'TION, *n.* the act of humbling, descent from greatness, abasement — *Zalil k., zillat, khiffat* — Abhibhav wá abhibhuti, mánaháni wá padachyuti, apakarsh daman wá bethi. {Darpahinatá wá vinay, dinatá dainya wá namráílatá.

HU-MIL-I-TY, *n.* lowliness, modesty — *Halími farotani yá qurbat, inkisári yá 'ajiz* — HUM-MOCK, *n.* a hillock, a mound — *Chholi pakári<sup>b</sup>, tūá yá dhshá<sup>b</sup>*.

HU-MOUR, *n.* (L. *humor*) moisture, any fluid of the animal body, temper, disposition, caprice, peevishness, facetiousness; *v.* to gratify, to indulge — *Namí yá tarí, jismáni khilt yá mádda, kho, mizáj, man-manj, zúd-ranjí yá tunuk-mizáj, khush-tab'i yá zaráfat*; *v. khush k. yá dil-darí k., marzi rukhná yá khátir rukhná yá nár-bárdári k.* — Árdratá wá gilápan, śáirík ras wá dhátu, swabháv, prakriti, tarāng lahar wá manolaulya, chirchirāhat, rasikatá wá rasitá; *v. santusht k. wá anurodh k., man rakhná.*

HU'MOR-AL, *a.* proceeding from the humours — *Jismáni akhlát yá mawád se paidá yá niklá huá* — Śáirík ras wá dhátu se utpanna wá niklá huá.

HU'MOR-IST, *n.* a whimsical person, a wag — *Talawwun-mizáj shakhs, mashkhara yá harráf* — Chalachitta jan, tháthol rasik wá bháúr.

HU'MOR-OUS, *a.* whimsical, jocular, playful — *Talawwun-mizáj, khush-tab' yá zarif, alolá<sup>b</sup>* — Chalachitta wá tarāngi, tháthol hañsor wá rasik, lol wá kautuki.

HU'MOR-OUS-LY, *ad.* whimsically, jocosely — *Talawwun-mizáj se, khush-tab'i yá mashhara-gí se* — Tarāng wá lahar se, rasikaprakár se wá tháthte ki riti se.

HU'MOR-OUS-NESS, *n.* jocularity, peevishness — *Khush-mizáj yá zaráfat, zúd-ranjí yá tunuk-mizáj* — Tháthli rasikatwa wá parihásáílatá, chirchirāhat.

HU'MOR-SOME, *a.* peevish, petulant, odd — *Tunuk-mizáj yá zúd-ranj, shokh ziddi yá be-intiyáz, 'ajib yá zarif* — Chirchirā wá vakráíl, dhít magarú wá chalachitta, adbhut wá rasik. {se — Chirchirāhat se, magarú wá vakráílatá se.

HU'MOR-SOME-LY, *ad.* peevishly, petulantly — *Tunuk-mizáj se, zúd-ranjí yá be-intiyáz*

HUMP, *n.* (L. *umbo*?) a protuberance — *Kúz, kub<sup>b</sup>, kohán* — Kúbar, garu, sthagu, kakud.

HUMP'BACK, *n.* a crooked back — *Kúz pusht* — Kubrí pith. {kubbá, vakraprishth.

HUMP'BACKED, *a.* having a crooked back — *Kúz-pusht, pusht-kham* — Kubrá, kubjá, HUNCH, *v.* (Ger. *huschen*) to strike, to push; *n.* a blow, a push — *Kuhniyáná yá marná<sup>b</sup>, dhakelná yá kuhni se dhakká dená<sup>b</sup>*; *n. ghúsá yá ghúná<sup>b</sup>, dhakká<sup>b</sup>.*

HUNCH, *n.* (Ger. *hocker*) a protuberance — *Kúz, kohán* — Kúbar, garu, sthagu, kakud.

HUNCH'BACKED, *a.* having a crooked back — *Kúz-pusht, pusht-kham* — Kubrá, kubjá, kub-bá.

HUN'DRED, *a.* (S.) ten multiplied by ten; *n.* the number of ten multiplied by ten. a division of a county — *Sau<sup>b</sup>*; *n. saikrá<sup>b</sup>, zil' yá pargana* — Śat; *n. sat wá śatak, desakhand.*

HUN'DRED-ER, *n.* a jurymen in a hundred, the bailiff of a hundred — *Zil' ká panch, zil' ká sazáwal shakhs yá názir* — Desakhand ká pauch, desakhand ká chaprasi wá danda.

HUN'DREDTH, *n.* the ordinal of a hundred — *Saiwán yá sawán<sup>b</sup>*. [náyak]

HUNG, *p. t. and p. p.* of hang — *Hang ká mázi-mutlaq aur mázi-ma'tuf-alai-hi yá fi'li-ma'tuf* — Hang ká samānyabhút aur purnakriyá wá púrvakálikakriyá.

HUN'GER, *n.* (S.) desire of food, pain felt from fasting; *v.* to feel hunger — *Bhúkh<sup>b</sup>, gursinagi yá gursana-gi*; *v. bhukhná<sup>b</sup>, dhákhá honá<sup>b</sup>, bhúkh tagná<sup>b</sup>* — Kshudhá, kharáí wá bhúkh ke mare ánton ká jalná.

HUN'GRED, HUN'GRED, *a.* famished, starved — *Mar-bhúkhá<sup>b</sup>, upásá<sup>b</sup>.*

HUN'GER-LY, *a.* wanting food or nourishment; *ad.* with keen appetite — *Bhúkhá gursina yá gursana*; *ad. bari bhúkh se<sup>b</sup>, mar-bhúkhá sá<sup>b</sup>, gursina-wár.*

HUN'GRY, *a.* feeling pain from want of food — *Bhúkhá<sup>h</sup>, mar-bhukhá<sup>h</sup>, gursina yá gursana* — Kshudhártta, kshudhit, kshudhápírit, kshudhátur.

HUN'GRY, *ad.* with keen appetite — *Bari bhúkh se<sup>h</sup>, mar-bhúkhá sá<sup>h</sup>, gursina-wár.*

HUN'GER-STARVED, *a.* starved with hunger — *Mar-bhúkhá<sup>h</sup>, bhúkhon ke mare martá huá<sup>h</sup>* — Kshudhárdit, kshudhávassana, kshudhápírit.

HUNKS, *n.* (Ic. *hunskur*) a miser — *Khabis, bakhil shakhs* — Kañjús, kripán.

HUNT, *v.* (S. *hunting*) to chase, to pursue, to search for; *n.* chase, pursuit — *Shikár k., tá'áqb k. yá darpai honá just-o-jú yá talásh k.; n. shikár, just-o-jú tá'áqb yá pai-ravi* — Mrigayá aher wá ákhet k., khaderná ragedná wá pichhá k., herná khojná wá dhúnrhná; *n.* aher ákhet wá mrigayá, pachherá dhúnrh kloy wá anudhawan.

HUNTER, *n.* one that hunts — *Saiyád, shikár-báz, shikári* — Ákhetak wá ákhetí, aheriyá wá aheri. [mrigayákrirá.

HUNT'ING, *n.* the diversion of the chase — *Shikár, shikár ká khel* — Mrigayá, ákhet.

HUNT'RESS, *n.* a female hunter — *Shikárin, shikár karne-wáli* — Ákhetakí, mrigayá-káriní, aherint. [aheri, mrigayákári.

HUNTS'MAN, *n.* one who practises hunting — *Shikári, shikár-báz, sayyád* — Ákhetak,

HUNTS'MAN-SHIP, *n.* qualifications of a hunter — *Shikár ká fann, shikári ká fann* — Ákhetavidyá, mrigayávidyá.

HUNT'ING-HORN, *n.* a bugle used in hunting — *Narsingá yá narsingá<sup>h</sup>*. [ghorá.

HUNT'ING-HORSE, *n.* a horse used in hunting — *Shikári ghorá* — Aheri ghorá, ákhetak

HUNT'ING-SEAT, *n.* a temporary residence for the purpose of hunting — *Shikári derá, shikár ke liye chand-roza derá yá makán* — Ákhet ke nimitta vásasthán, aheri derá.

HURDLE, *n.* (S. *hyrdel*) a texture of twigs, a crate; *v.* to inclose with hurdles — *Tattar thutthar tattí yá dhuákhá<sup>h</sup>, tokra yá tokri<sup>h</sup>; v. tattar thutthar yá tattí se*

HURDS, *n.* (S. *heordas*) refuse of flax — *San yá patue ká chhántan<sup>h</sup>*. [gherná<sup>h</sup>.

HURDY-GURDY, *n.* a stringed instrument — *Ek bájá jisneh tánt bál yá dori lagi* *rahtí hai<sup>h</sup>, chikará<sup>h</sup>, kingrí<sup>h</sup>, sárangí<sup>h</sup>*.

HURL, *v.* (G. *hurra*) to throw with violence, to move rapidly; *n.* act of throwing — *Zor se phenká, jald chalná; n. phenkáw, phenk<sup>h</sup>, patkán<sup>h</sup>* — Veg se phenká dál-dená wá girá-dená, síghra chalná. [chalne w. — Veg se phenkne w., kshepak, síghragami.

HURL'ER, *n.* one who hurls — *Zor se phenkne w., dút-dene w.<sup>h</sup>, girá-dene w.<sup>h</sup>, jald*

HURL'Y, *n.* tumult, confusion, bustle — *Tantá yá bakhérá<sup>h</sup>, halchal garbar yá harbari<sup>h</sup>, dhám-dhám hullar bhár-bhár yá khalbalí<sup>h</sup>*.

HURL-BUR'LY, *n.* commotion, tumult; *a.* tumultuous — *Khalbalí halchal yá harbari<sup>h</sup>, tantá bakhérá yá hullar<sup>h</sup>; a. dungait<sup>h</sup>, halchalí<sup>h</sup>, bakhériyá<sup>h</sup>*.

HUR-RAH', *int.* a shout of joy or triumph — *Jay-jay<sup>h</sup>*. [ándhí<sup>h</sup>, ándhí yá andhar<sup>h</sup>.

HURRI-CANE, *n.* (Sp. *huracan*) a violent storm, a tempest — *Jhakkar yá barí bhári*

HURRY, *v.* (Gr. *hurra*) to hasten, to drive forward. *n.* a driving forward, bustle — *Jaldí k., shítáb-tar chalná; n. darpá-darpí yá áge ko jhapat yá darp<sup>h</sup>, bharbhará-hat kalbaláhat harbarí halbalí hullar yá khalbalí<sup>h</sup>* — Harbari utawli wá twarí k., utawli se le-janá wá síghra le-janá. [kelne w., síghra le jáne w.

HURRI-ER, *n.* one who hurries — *Jaldí k. w., shítáb-tar chalná w.* — Utawli k. w., dha-

HURT, *v.* (S. *hurt*) to harm, to wound, to injure, to damage; *p. t.* and *p. p.* HURT — *Nuqsán pahuncháná, zakhni k., zarar k. yá zarar-pahuncháná, ziyán k.* — Háni k., lagná chotiyaní gháw k gháil k. gháyal k. wá ghauhá k., apakár k., kshati wá hínsá k. [khisári — Háni, gháw, ághat wá kuchlú, kshati apakár wá hínsá.

HURT, *n.* harm, wound, bruise, injury — *Nuqsán, zakhni, chot<sup>h</sup>, zarar ziyán khasára yá*

HURTER, *n.* one who hurts — *Ziyán-kár, zarar-rasán, nuqsán pahuncháne w., zakhmá k. w.* — Kshatakári, chot wá gháw k. w., apakári, hínsak.

HURT'FUL, *a.* injurious, mischievous — *Muzír yá mukhíl, ziyán-kár* — Kshatakári wá abít, hánijanak apakári anishtajanak wá ghátuk.

HURT'FUL-LY, *ad.* injuriously, perniciously — *Ziyán-kári se, mazarrat yá zarar se* — Háni-púrvak wá hánikári riti se, kshatipúrvak wá kshatijanak bháv se.

HURT'LESS, *a.* harmless, innoxious — *Gair-muzír yá be-mazarrat, gair-mukhíl* — Ahin-

sak wá akshatikar, anapakári wá aghátuk.

HURT'LESS-LY, *ad.* without harm — *Be-zarar, be-nuqsán, be-ziyán* — Biní háni, biná kshati.

HURTLE, *v.* to clash, to push with violence — *Takráná<sup>h</sup>, dhakelná yá dhakká-d<sup>h</sup>*.

HUS'BAND, *n.* (S. *hus, buan*) a man joined to a woman by marriage, an economist, a farmer; *v.* to supply with a husband, to manage frugally, to till — *Shauhar khasam kháwind yá zanj, kifáyat-shí'ár kifáyati yá juz-ras, kisht-kár yá mazári*; *v. shauhar yá khasam kar-d., kshatíyá yá kifáyat-shí'ári se chalná, kisht-kári yá qulba-ráni k.* — Pati var bhartá bhatr wá kánt, parimitavyayí, krishak wá kisan; *v. pati wá var kar-d., parimitavyay k. wá parimitavyayapúrvak chalná, kisaní wá krishi k.*

HUS'BAND-LESS, *a.* without a husband — *Be-shauhar, be-khasam* — Pathín, nirpáth, bin bhatr kí.

HUS'BAND-LY, *a.* frugal, thrifty — *Juz-ras, kifáyat-shí'ár* — Parimitavyayí, alpavyayí.

- HŪS'BAND-MAN, *n.* one who tills the ground—*Ma-ārī, kisht-kār, khetihar<sup>h</sup>, khetiyār<sup>h</sup>, kisan<sup>h</sup>, jotahā<sup>h</sup>*—Krishak, krishik, krishijivī.
- HŪS'BAND-RY, *n.* tillage, frugality—*Kisht-kārī yā zir'at, juz-rasī yā kifāyat-sh'ārī*—Kisāni krishi kisnai wā krishikarmma, parimitavyay.
- HŪSH, *int.* silence! be still! *a.* silent, still; *v.* to be or make silent, to suppress—*Chup<sup>h</sup>, chup-raho<sup>h</sup>; a. chup<sup>h</sup>, chupkā yā chup-chāp<sup>h</sup>; v. chup h. yā chup-chāp k<sup>h</sup>, dabānā yā thanhā k<sup>h</sup>.* [karne ke liye ghūs<sup>h</sup>.]
- HŪSH'MŌN-EY, *n.* a bribe to secure silence—*Muñh-marū<sup>h</sup>, muñh-bharī<sup>h</sup>, chup-chāp*
- HŪSK, *n.* (D. *huldsch*) the covering of certain fruits; *v.* to strip off the husk—*Chhilkā<sup>h</sup>, baklā<sup>h</sup>, bhūst<sup>h</sup>, chhāl<sup>h</sup>, pholar<sup>h</sup>, post; v. nikholnā<sup>h</sup>, nikhornā<sup>h</sup>, chhilkā yā baklā utārnā<sup>h</sup>, nikolnā<sup>h</sup>.*
- HŪSK'Y, *a.* abounding with husks, rough—*Chhilkē-dār post-dār yā bhūst-dār, āwā-girifta gulā-girifta yā rākhā*—Satash tushamay twainmay wā chhilkāmay, rukh karkas wā rukshaswar.
- [*rukhai<sup>h</sup>*—Tushamayātā, rukshatā wā rukshaswaratā.
- HŪSK'Y-NESS, *n.* the state of being husky—*Chhilkā-dārī, post-dārī, āwā-giriftagi*.
- HŪS SĀR', *n.* (Ger. *husar*) a kind of horse soldier—*Ek qism kā sawār, ghōr-sawār sipāhī*—*Āswārūrhāsanya, ghūchaphā yodhā.*
- HŪST'INGS, *n. pl.* (S. *hus, thing*) a council, a place of meeting for electing a member of parliament—*Majlis, qaumi maj'lis kā rukn mugarrar karne ke liye majlis-gāh*—*Sabhi, prajāpratindhisabhi kā jan niyukt karne ke nimitta sabhasthān.*
- HŪS'WIFE. See HOUSEWIFE.
- HŪS'SY, *n.* a worthless woman—*Chhichhorī<sup>h</sup>, phūhar 'aurat, chhināl<sup>h</sup>*—Dusht strī.
- HŪT, *n.* (Ger. *hutte*) a cottage, a shed—*Jhoprā yā jhoiprā<sup>h</sup>, chhappar kuriyā māñrai yā kutī<sup>h</sup>.*
- HŪTCH, *n.* (S. *hucca*) a chest, a box, a coffer; *v.* to hoard—*Sandūq, sandūqcha, kothī<sup>h</sup>; v. jam' k.*—Kothikā, peti, dabbā wā sampūt; *v. batōriā, sanēchay k.*
- HŪZ ZĀ', *huz-zā, int.* an exclamation of joy or triumph; *a.* shout of joy; *v.* to utter a shout of joy, to receive or attend with shouts of joy—*Wāh-wāh, shābāsh āfrīn-o-sad-āfrīn; n. shābāshi, khushi-āmez āwāz; v. shor-shagūh uthānā yā khushi-āmez āwāz uthānā, shābāshi khushi-āmez āwāz yā shor shagū<sup>h</sup> se lenā*—Jayjay; *n.* jayjaykār, jayakolhāl, jayanād, jayāsabd; *v.* jayjaykār wā jayāsabd k., jayjykar wā jayanād se lenā.
- HŪY'A-CINTH, *n.* (Gr. *huakinthos*) a flower, a gem—*Sambul sambul yā ābrūd, ek qism kā jauhar*—Sugandhapushpa-oshadhībhed wā sugandhikusumā, ek prakār kā manī wā ratn.
- HŪY'A-ÇINT'INE, *a.* made of hyacinth, resembling hyacinth—*Sambul sambul yā ābrūd kā bandā huā, sambul yā ābrūd ke māmūd*—Sugandhikusumamay, sugandhikusumā-sadris.
- [*rāsi, varshājanakatarārāsi.*
- HŪY'A-DEŚ, HŪ'ADS, *n. pl.* (Gr. *huades*) a constellation—*Ad-dabarān, ek burj*—*Ek tāra*
- HŪY'A-LINE, *a.* (Gr. *hualos*) glassy—*Zujjī, shishe kā, shisha sā, shisha-kumā*—Kāchamay wā kānchannay, kāchananirmit wā kānchanirmit, kāchasadriā, kānch sā.
- HŪY'BRID, *n.* (Gr. *hubris*) an animal or plant produced from a mixture of species; *a.* produced from different species—*Mujanmas jānwar yā nabāt; a. mubannas, har-jinsā*—*Saṅkarajāt jantu wā aushadhī; a. saṅkarajāt, dwijātīy.*
- HŪY'RI-DOUS, *a.* of a mixed breed, mongrel—*Mujanmas, har-jinsā yā do nastā*—*Saṅkarajāt, dwijātīy wā khachchar.* [*hue jhalke yā phaphole<sup>h</sup>.*
- HŪY-DĀT'I-DEŚ, *n. pl.* (Gr. *hudor*) little transparent bladders of water—*Pānī se bhare*
- HŪY'DRA, *n.* (Gr. *hudor*) a water-serpent, a monster with many heads—*Pānīhā yā pānī-kā sānp<sup>h</sup>, bahut sir kī sānp<sup>h</sup>*—*Jalavyāl wā jalabbujāng, kavikalpitabāhumastakavishātajalavyāl wā śeshamag.*
- HŪY-DRĀU'LICUS, *n.* (Gr. *hudor, aulos*) the science which treats of the motion and force of fluids—*'Ilm-āb-i-ravānī, āb ke zor kī 'ilm*—*Udakagatividyā, jalagatī-āstra*
- HŪY-DRĀU'LIC, HY DRĀU'LI-CAL, *a.* relating to hydraulics or to the conveyance of water through pipes—*'Ilm-i-āb-i-ravānī se mansūb, āb ke zor ke 'ilm se nisbat-dār yā naliyon kī rāh se pānī chālāne ke 'ilm se nisbat-dār*—*Jalagatividyā sambandhī, jalagatī-āstrasambandhī, nālādwarājalahalanavishayak.*
- HŪY'DRO-ÇELE, *n.* (Gr. *hudor, keld*) a watery tumor—*Āb-nuzūl, nuzulu-l-mā, and-soth<sup>h</sup>, āb-i-nuzūl*—*Koshavridhī, jaladosh, pūti kī utarnā.*
- HŪY'DRO-ÇEPH'A-LUS, *n.* (Gr. *hudor, kephalē*) dropsy in the head—*Sir par pānī kī chaphnā<sup>h</sup>, ek rog jo sir par pānī ke chahne se hotā hai<sup>h</sup>*—*Jalamastak.*
- HŪY'DRO-GEN, *n.* (Gr. *hudor, gennao*) a gas which is one of the elements of water—*Yake az'-anāsir-i-ib, ek gas kā nām hai*—*Jalakār, jalakaravāyu, jalajanakavāyu.*
- HŪY'DRŌG'RA-PHY, *n.* (Gr. *hudor, grapho*) the art of measuring and describing seas, lakes, rivers and other waters—*Bahr jhil daryā wagaira ke māpne aur bayān karne kā fann*—*Samudra jhil nādī ādi ke māpne aur vivarān karne kī vidyā, samudranadivivarān, samudranadīyāpatralikhān.*

- HY-DRŌG'RA-PHER, *n.* one versed in hydrography, one who draws maps of the sea — *Bahr jhāl daryā waḡaira ke māpne aur bayān karne kā fann jānne w., bahr aur uske 'juzirōn aur kināre ke shahrōn kā naqsha khīnchne w.* — Samudrapatralekhak wā samudralekhak, samudra aur uske tāpuōn aur tat par ke nagarōn kā chitra banāne w.
- HY-DRO-GRAP'H-CAL, *a.* relating to hydrography or the description of water — *Bahr jhāl daryā waḡaira ke māpne aur bayān karne ke fann ke muta'alliq, bayān-i-āb ke muta'alliq* — Samudralikhanasambandhi, samudravivarapavishayak.
- HY'DRO-MAN-CY, *n.* (Gr. *hudos, manteia*) divination by water — *Pāni se pesh-goi k.* — Jalādilakshaṇ se subhīsubhādarsan wā bhavivishayapradarsan.
- HY'DRO-MEL, *n.* (Gr. *hudos, meli*) a liquor made of honey and water — *Shahd-āba, shahd aur pāni kā sharbat* — Jalasaṇsrishtamadhu, jalamadhu, madhu aur jal kā ras.
- HY'DRO-PHŌBI-A, *n.* (Gr. *hudos, phobos*) dread of water, canine madness — *Khauf-i-āb yā pāni kā khauf, bimāri jo pāgul kutte ke kāṭne se hotī hai* — Jalabbay, rog jo pāgul kutte ke kāṭne se hotā hai. [udari, udakodar.
- HY'DROP-SY, *n.* (Gr. *hudos, ops*) dropsy — *Istisqā, jalandhar yā jalandar<sup>h</sup>* — Jalodar, HY-DRŌP'IC, HY-DRŌP'I-CAL, *a.* dropsical — *Istisqāi, mustasqī, julandarī<sup>h</sup>* — Jalodari.
- HY'DRO-STÁT'ICS, *n.* (Gr. *hudos, statikē*) the science which treats of the weight of fluids or their properties when at rest — *Sākin pāni waḡaira raḡiq chizōn ke wazn aur ausāf kā 'ilm* — Udakasthitividya, sthāvarajalavishayakavidya, udakasthitisāstra.
- HY'DRO-STÁT'IC, HY'DRO-STÁT'I-CAL, *a.* relating to hydrostatics or the weighing of fluids — *Sākin pāni waḡaira raḡiq chizōn ke wazn aur ausāf ke 'ilm se nisbat-dār, sākin raḡiq chizōn ke wazn se nisbat-dār* — Udakasthitisāstravishayak, udakasthitividyaṇishayak.
- HY'DRO-STÁT'I-CAL-LY, *ad* according to hydrostatics or hydrostatic principles — *Sākin raḡiq chizōn ke wazn aur ausāf ke 'ilm ke mutābiq* — Udakasthitividya ke anusār, udakasthitisāstra ke anusār.
- HY-DRŌT'IC, *n.* (Gr. *hudos*) a medicine which purges off water or phlegm — *Dawā jo pānt aur balgan ko nikāl detī hai* — Aushadh jo jal aur kaph ko nikāl detī hai, kaphaghna aushadh.
- HY-DRŌUS, *n.* (Gr. *hudos*) a water-serpent — *Panthā sānp<sup>h</sup>, pāni kā sānp<sup>h</sup>.*
- HY-EMAL, *a.* (L. *hiems*) belonging to winter — *Sarmāi, sarmā ke muta'alliq* — Sita-kūlin, haimant wā haimantik, jāne kā. [shuk.
- HY-ENA, *n.* (Gr. *huaina*) a fierce animal — *K'afār, lakarbughā<sup>h</sup>* — Taraksha, tarak-
- HY-GE'IAN, *a.* (Gr. *hugieia*) relating to health — *Tan-durustī se nisbat-dār, muta'alliq-i-sikhat-badāni* — Ārogyavishayak, aroḡitāvishayak.
- HY-GRŌM'E-TER, *n.* (Gr. *hugros, metron*) an instrument for measuring the moisture of the atmosphere — *Nāmī i-bād-paimā, bād-nāmī-paimā, tarī i-bād-paimā* — Kledapari-māpakayantra, temapari-māpakayantra.
- HY-GRO-SCŌPE, *n.* (Gr. *hugros, skopeo*) an instrument for showing the moisture of the atmosphere — *Nāmī i-bād-paimā, bād-nāmī-paimā, tarī i-bād-numā* — Temadarśa-kayantra, kledadarśakayantra, t-mapari-māpak.
- HY-GRO-SCŌP'IC, *a.* imbibing moisture — *Nāmī-jāzib, tarāwat khīnchne w.* — Tamasō-shak, kledasōshak, ādratī pi-jāne w., gilāi sok jāne w.
- HY-LAR'CHI-CAL, *a.* (Gr. *hulē, archē*) presiding over matter — *Sarshai, shai par bālā, khrudāvand i-jism* — Vastupati, vastunāyak, vastwadhishtātā.
- HY-LO-ZŌ'IC, *n.* (Gr. *hulē, zōē*) one who believes matter to be animated — *Wah shakhs jo yah mēntā hai ki sab shai meṇ jān hai* — Wah purush jo yah māntā hai ki vastu mātra meṇ prān wā jīv hai.
- HY'MEN, *n.* (Gr. *humen*) the god of marriage — *Byāh kā devotā<sup>h</sup>* — Vivāhādhishtātā.
- HY-ME-NĒ'AL, HY-ME-NĒ'AN, *a.* pertaining to marriage; *n.* a marriage song — *Byāh kā<sup>h</sup>, shādī-mansūb; n. byāh kā git<sup>h</sup>* — Vaivāhik, vivāhiy; *n.* vaivāhikagit.
- HYMN, hīm, *n.* (Gr. *humnos*) a song of praise, a divine song; *v.* to worship with hymns, to sing in praise — *Hamd-āmez git, Ilāhi hamd-āmez git; v. hamd-āmez git se parastish k., hamd-āmez git gānā* — Stutigit wā stutigān, īśwarastutigit bhaktigit wā bhajan; *v.* stutigit wā īśwarastutigān se pūjā k., stutigān bhaktigān īśwarastutigit wā bhajan gānā. [— Bhajanavishayak, īśwarastutigānavishayak.
- HYM'NIC, *a.* relating to hymns — *Ilāhi git se mansūb, Ilāhi hamd-āmez git se nisbat-dār*
- HYM-NŌI'O-GY, *n.* a collection of hymns — *Hamd-āmez git kā majmā', Ilāhi hamd-āmez git kā majmū'a* — Bhajanasaṅgrah, stutigitasaṅgrah, īśwarastutigānasauḡrah.
- HY'P, *v.* (*hypochondriac*) to make melancholy, to depress the spirits — *Malūl k., afsurda-dīl yā pashmūrda-khātīr k.* — Uddās k., man-mān k. jī-tornā wā man-chhotā k.
- HY-PER-ĀS'PIST, *n.* (Gr. *huper, aspīe*) a defender — *Muhājiz, hāfiz, hāmi* — Rakshak, bachāne w.
- HY-PER'BA-TON, *n.* (Gr. *huper, baino*) a figure which inverts the natural order of words and sentences — *Ek muhāvāra jis se lafzōn aur firqōn ki muqarrar yā zātī tartīb ulat jātī hai* — Alakār ki ek riti jis se šabdon aur vākyōn wā padōn kā swābhāvik wā yathāyogya kram ulat jātā hai.

- HY-PÉR/BO-LA, *n.* (Gr. *hyper, ballo*) a section of a cone—*Ba'idu-l-baizawī shakl—* Ūnakalachhinna. {bandhi.
- HY-PÉR/BŌL'IC, *a.* belonging to the hyperbola—*Ba'idu-l-baizawī—* Ūnakalachhinna sam-
- HY-PÉR/BO-LE, *n.* (Gr. *hyper, ballo*) a rhetorical figure which represents things as much greater or less than they really are—*Mubāлага, igrāq—* Atiyukti, atisayukti, adhikokti, vākyabāhulya.
- HY-PÉR/BŌL'ICAL, *a.* relating to hyperbole, exaggerating or extenuating—*Mubāлага-ma'isib yā mubāлага-amez, igrāq-amez—* Atisayoktimay wā adhikoktivisthayak, vākyabāhulyavisishat. [Atisayoktipūrvak, vākyabāhulya se, adhikoktipūrvak.
- HY-PÉR/BŌL'ICAL-LY, *ad.* with exaggeration or extenuation—*Mubāлага se, igrāq se—*
- HY-PÉR/BO-LIST, *n.* one who uses hyperbole—*Mubāлага-go—* Vākyabāhulyavaktā, atisayoktivist.
- HY-PÉR/BO-LIZE, *v.* to use hyperbole—*Mubāлага ist'māl k., mubāлага-goī k.—* Atisayokti
- HY-PÉR/BO-RE'AN, *a.* (Gr. *hyper, boreas*) northern, frigid—*Shimālī, sard—* Uttariy uttarā wā uttar-ki, thaidhī wā šital.
- HY-PÉR/CRIT'IC, *n.* (Gr. *hyper, kritēs*) one who is critical beyond measure or reason—*Harf-gir, 'aib-gir, bārīk-bīn, nukta-chīn, mū-shigāf—* Vitandak, atisay karke guṇadoshaparīkshak, doshagrāhī.
- HY-PÉR/CRIT'ICAL, *a.* critical beyond reason—*Harf-gir, mū-shigāf, 'aib-gir, nukta-chīn—* Vitandak, doshagrāhī, atisay karke guṇadoshaparīkshak.
- HY-PÉR/DŌ'LI-A, *n.* (Gr. *hyper, douleia*) a superior kind of service to the Virgin Mary in the Romish Church—*Mariam ki 'umda 'ibādat yā pūjā—* Meri nāmak Isā ki matī ki uttam upāsana wā pūjā.
- HY-PÉR/DŌ'LI-CAL, *a.* relating to hyperdulia—*Mariam ki 'umda 'ibādat se nisbat-dār—* Meri ki uttamapūjāvisthayak. Meri ki uttamapūjāsambandhī.
- HY-PÉR/CON, *n.* (Gr.) a plant—*Nabāt, ek chhotā pep yā praudhā—* Aushadhivīśesh.
- HY-PÉR/ME-TER, *n.* (Gr. *hyper, metron*) any thing greater than the standard—*Koi chiz jo namūne nirkh yā andāze se bari ho—* Koi vastu jo būnagī bhāw wā parmān se bari ho. [sanyat—Alaukik mānushasādhyā.
- HY-PÉR-PHY'SICAL, *a.* (Gr. *hyper, phusis*) supernatural—*Fauqu-l-'adat, fauqu-l-in-*
- HY-PÉR/SAR-CŌ'SIS, *n.* (Gr. *hyper, sarx*) the growth of fungous flesh—*Masā yā massā—*
- HY'PHEN, *n.* (Gr. *hupo, hen*) a note of conjunction thus [-]—*Nishān-i-fūsila, ek nishān jaise ki yah [-] jo lafzūn ke jorke ke liye unke bich men kar diya jātā hai—* Sambandhachihn wā sanyogachihn jaise yah [-], sambandhasichakachihn jaise yah [-]
- HY-P/NŌT'IC, *n.* (Gr. *hupnos*) a medicine that induces sleep, a soporific—*Khawab-āwar dawā, solā'ulāj—* Nidrākārak aushadhī, nidrājanak aushadhī.
- HY'PO-CÂUST, *n.* (Gr. *hypo, kaio*) a place for a stove under a bath or hot-house—*Hammām yā garm-makān ke niche bhat'hī ki jagah—* Snānasālā wā ushpāsālā ke niche bhat'hī ki jagah.
- HY'P-O-CHŌN'DRI-A, *n.* (Gr. *hupo, chondros*) melancholy, depression of spirits—*Khafagān mākhū'iyā yā mālāl, afsurdagi yā āzurdagi—* Kupitavāyu vishād wā vishanātā, udāsi vishādavrittighn wā mlāni.
- HY'P-O-CHŌN-DRE, HY'P-O-CHŌN-DRY, *n.* one of the two spaces which contain the liver and the spleen—*Jin donon maqāmōn meṁ jigar aur pilai haiṁ un meṁ se koi ek kokhā, kokhā, kokhā—* Jin donon sthānōn meṁ yakrit aur pilai haiṁ un meṁ se koi ek kokh.
- HY'P-O-CHŌN'DRI-AC, *a.* pertaining to hypochondria, melancholy, producing melancholy; *n.* one who is melancholy—*Khafagān yā mālāl ke mutā'alliq, pazhmurda-dil zi-mākhū'iyā afsurda-khātir yā malūl, afsurdagi-angez yā mālāl angez; n. malūl zi-mākhū'iyā yā afsurda-dil shakhs—* Vishādavishayak, vishādī khinna wā udās, khedajanak wā šokajanak, *n.* vishādī khinna wā udās jan.
- HY'P-O-CHŌN'DRI'ACAL, *a.* pertaining to hypochondria, melancholy, depressed in spirits—*Khafagān yā mālāl ke mutā'alliq, malūl yā zi-mākhū'iyā, afsurda-dil—* Vishādavishayak, vishādī khinna wā sadākhedi, udās dinachetan wā klāntaman.
- HY'P-O-CHŌN'DRI'ACISM, HY'P-O-CHŌN'DRI'ASIS, *n.* melancholy—*Malūl, afsurda-dil, mākhū'iyā—* Vishād, khed, šok, udāsi, khinnatā.
- HY'PŌC'RISY, *n.* (Gr. *hupo, krino*) dissimulation, deceitful appearance—*Riyā yā makr, du-rangi do-rūi yā fareb—* Dambh wā dīmbh, kapaṭaves chhadmaveś wā kapaṭadharmma.
- HY'PŌ-CRIT'E, *n.* a dissembler in religion—*Mazhab meṁ makkār, dīn meṁ riyā-kār, do-rūya, do-rang, munāfiq, murāsi—* Kapaṭadharmmi, dambhī, dīmbhī, kapaṭaveśī.
- HY'PŌ-CRIT'IC, HY'PŌ-CRIT'ICAL, *a.* counterfeiting religion, dissembling, insincere—*Zāhīr-parast yā dīn meṁ makkār, riyā-kār do-rūi yā do-rūya, farebī yā do-rang—* Kapaṭadharmmi, dāmbhik dambhī wā dīmbhī, kapaṭī chhadmaveśī wā chhālī.
- HY'PŌ-CRIT'ICAL-LY, *ad.* with dissimulation—*Zāhīr-parasti se, riyā-kārī se, fareb yā do-rangi se, makr se—* Kapaṭadharmma se, dambh wā dīmbh se, kapaṭ se.

**HYP-O-GĀS'TRIC**, *a.* (Gr. *hypo, gaster*) situated in the lower part of the belly — *Perú meñ wáq'i* — Perú meñsthit. [vyaktitá wá vyaktitwa.

**HY-PŌSTĀ-SIS**, *n.* (Gr. *hupo, stasis*) substance, personality — *Shai, shakhsyat* — *Vastu*,

**HY-PO-STĀT'-CAL**, *a.* personal — *Shakhsī, zāti, makhsús* — *Vīśeshavyaktisambandhi*.

**HY-PO-STĀT'-CAL-ĪY**, *ad.* personally — *Shakhsyat se, bi-z-zāt, asūlatan, khud* — *Sākshāt, swayam, vvyaktitwa se*.

**HY-PŌT'E-NŪSE**, *n.* (Gr. *hupo, teino*) the line which subtends a right angle — *Watri-i-musallas-i-zāwiqa-i-qāim*, *watri-i-musallas-qāimu-z-zāwiya* — *Karṇ, vishamakarṇ*.

**HY-PŌTH'E-CAT'E**, *v.* (Gr. *hupo, thekē*) to pawn, to pledge — *Girau rakhnā, rihṇ rakhnā* — *Bandhak rakhnā, gahne mānā*.

**HY-PŌTH'E-CĀ'TION**, *n.* the act of pledging — *Girau rakhnā, rihṇ* — *Bandhak*.

**HY-PŌTH'E-SIS**, *n.* (Gr. *hupo, thesis*) a supposition, a system or theory formed upon some principle not proved — *Qiyās yā khayāl, qiyāsi qā'idā* — *Anumān kalpanā anubhāv upanyās wā atkal, apramānapūrvva upanyās wā nishpramāṇ karke upanyās*.

**HY-PO-THĒT'-IC**, **HY-PO-THĒT'-CAL**, *a.* including a hypothesis or supposition, conditional — *Qiyās-ime: yā qiyāsi, mashrūt yā shartu* — *Anumānik wā kālpanik, nibaddh wā pañāśhit*. [nyāsakram se, nishpramāṇ se.

**HY-PO-THĒT'-CAL-ĪY**, *ad.* upon supposition — *Farzan, bi-l-farz, ba-farz* — *Anumān se, upa-*

**HYS-SOP**, *hī'sop*, *n.* (Gr. *hussopos*) a plant — *Zīfā, zāfī* — *Kāṭurasaviśiṣṭ oshadhi*.

**HYS-TÉR'IC**, **HYS-TÉR'IC-AL**, *n. pl.* (Gr. *hysteria*) fits or nervous affections peculiar to women — *Ek qism ká murchhā yā murchhā rog jo 'auratōn ko hotā hai* — *Ek prakār ká murchchhā rog jo strivōn ko hotā hai*.

**HYS-TÉR'IC**, **HYS-TÉR'IC-AL**, *a.* troubled with fits — *Gash-zada, murchhā-zada, gash yā murchhe se hairān* — *Mūchchhāgrast, mūchchhanopahat, murchchhā se pīrt*.

**HYS-TÉRON-PRŌTÉRON**, *n.* (Gr.) a figure of speech by which that is said last which was done first — *Ek muhāwara jis se wah sab ke pīchhe kahā jātā hai jo sab ke pahle huā ho* — *Alānkār kī ek riti jis se wah sab ke pīchhe kahā jātā hai jo sab ke pahle ho chukā ho*.

## I.

**I**, *pr.* (S. *ic*) one's self — *Maiū<sup>h</sup>*.

**I-ĀM'BUS**, *n.* (L.) a poetic foot consisting of a short and a long or an accented and an unaccented syllable — *Nazm meñ ek qism ká rukna jismeñ pahile hisse yā hije ká talaffuz chhotā aur dūsrē ká lambā hotā hai*, *nazm meñ ek waṇ jismeñ pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai* — *Pañchachāmar, laghu-guru laghu-guru is kram se jo pād ho*.

**I-ĀM'BIC**, *a.* composed of iambic feet; *n.* a verse composed of iambic feet — *Nazm meñ us waṇ ke mutā'alliq jismeñ pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai*; *n. aīsā waṇ jismeñ pahilā hissa yā hije chhotā ho aur dūsrā lambā ho* — *Pañchachāmarasambandhi, pañchachāmarabaddha*; *n. pañchachāmarabaddhapād, pañchachāmarabaddhachand*.

**I'BIS**, *n.* (Gr.) an Egyptian bird — *Misr ke mulk kī ek chiriyā* — *Misr deś kī ek chiriyā*.

**ICE**, *n.* (S. *is*) water or other liquid made solid by cold; *v.* to cover with ice — *Yakh, yakh ke sāth jamā huā dūdh waguṇu*; *v. yakh se dhānpā dhānkā yā pāgnā* — *Saghanatushār, ghanajal, ghanadiavadravya*; *v. saghanatushār se dhānpā dhānkā wā pāgnā*.

**ICE-OLE**, *n.* a pendent shoot of ice — *Barf ká qalam, barf ká lambā tukrā jo latak partā hai* — *Saghanatushār ká kalam, saghanatushārakam, saghanatushār ká lambā tukrā jo latak partā hai*.

**ICEING**, *n.* a covering of concretion of sugar — *Chini se pāgnā<sup>h</sup>, chini ká lep<sup>h</sup>*.

**ICEY**, *a.* full of ice, made of ice, cold, frosty — *Pur-yakh, yakh ká banā huā, sard, pālē ká-sāb* — *Saghanatushāramay, saghanatushāranirmmit, thāndhā wā sital, pālē ke kadriś*. [— *Saghanatushāraparvvat, ghanajalarāsi*.

**ICE'BERG**, *n.* a mountain or great mass of ice — *Yakh ká pahār yā majmā, yakh-pahār*.

**ICE'BUILT**, *a.* formed of heaps of ice — *Yakh-ke dhērōn ku banā huā, yakh ká banā huā* — *Saghanatushāranirmmit, ghanajalarāsinirmmit*.

**ICE'HOUSE**, *n.* a place for keeping ice — *Yakh-khāna, yakh rakhne kī jagah* — *Saghana-*

**ICE'PEARLED**, *a.* studded with spangles of ice — *Yakh kī tikliyon yā tikkiyon se jarā huā* — *Saghanatushār kī tikliyon wā tikkiyon se jarā huā*. [newal wā neurā.

**ICH-NEŪ'MON**, *n.* (Gr.) a small animal — *Ek qism ká newal yā neurā* — *Ek jāti kī*

**ICH-NEŪ-MON-FLY**, *n.* an insect — *Ek kirā<sup>h</sup>, ek qism ká kirm* — *Kī' wā krimi*.

**ICH-NŌG(RA-PHY**, *n.* (Gr. *ichnos, grapho*) a ground-plot, a platform — *Kursī, chabūtarā<sup>h</sup>* — *Grihabhūmi, māñch*.

**ICH-NO-GRĀPH'-CAL**, *a.* representing a ground-plot or platform — *Kursī-numā, chabūtarā numā, kursī yā chabūtarā zāhir l. w.* — *Grihabhūmiprakāśak, māñchaprakāśak*.

- I'CHOR**, *n.* (Gr.) a thin watery humour—*Zard-áb, zahráb, gháw ká páni<sup>h</sup>, kachlohú<sup>h</sup>*—*Púyarakt, panchhá*
- I'CHOR-ous**, *a.* like ichor, watery, serous—*Zard-áb yá zahráb ká sá, ábi, pur-áb*—*Púyarakt kachlohú wá gháw ke páni ke sadri<sup>s</sup>, panihá, patlá wá pansá.*
- ICH-THY-ÓL'O-GY**, *n.* (Gr. *ichthus, logos*) the science of fishes—*Machhliyon ká 'ilm, wah 'ilm jismen machhliyon ki qism-o-khássiyat waqaira ká bayán ráhtú hai*—*Matsya-vidyá, matsyajátigupádivishayakavidyá.*
- I'CON**, *n.* (Gr. *eikon*) an image—*Múrat<sup>h</sup>, taswir, shabúh, but*—*Múrtti, pratimá*
- I CÓN'O-CLÁST**, *n.* a breaker of images—*But-shikan, múrat-tor<sup>h</sup>*—*Devatápratimábhánjak, devatámúrttibhánjakar, múrtti torne w.*
- I CÓN-O-CLÁST'IC**, *a.* breaking images—*But-shikan, múrat-tor<sup>h</sup>*—*Devatámúrttibhánjak.*
- I-co-NÓG'RA-PHY**, *n.* a description of images—*But-náma, butón ká bayán, múratón ká bayán*—*Múrttivivaran, pratimávyákhyá*
- IC-TÉR'IC**, **IC-TÉR'I-CAL**, *a.* (L. *icterus*) affected with jaundice—*Yarqáni, kanwal-dár*—*Pándurogi, pánluogagiast, kanwal se pírit*
- I-DE'A**, *n.* (Gr.) a mental image, notion, conception, thought, opinion—*Tasawwur, khayál, idrák, gaur yá qiyás, ráe*—*Manahkalpaná, bodh wá bhayán, manogat wá dhyán, chinta wá anumán, mati wá mat* [kalpanik wá manahkalpit.]
- I-DE'AL**, *a.* mental, not perceived by the senses—*Khayáli, qiyási yá farzi*—*Mánasik*
- I-DE'AL-ly**, *ad.* mentally, intellectually—*Be-dil dil-se ya khayál se, tasawwur yá idrák se*—*Man meñ wá man se, buddhi samajh wá chintá se*
- I-DE'AL-ize**, *v.* to form images in the mind—*Dil meñ taswir banána, tasawwur k, khayál k.*—*Man meñ kalpaná k, manahkalpaná k.*
- I-DE'AL-ISM**, *n.* the doctrine of ideal existence—*Wah mat jiske mutábíq jahán meñ sirf khayál hi khayál hai aur iske síwá aur koi shai nahín hai, máyá<sup>h</sup>*—*Vishayábhávabuddhi, amúrttivád.* [nyatá, abhinnatá, samatá.]
- I-DENTITY**, *n.* (L. *ulem*) sameness—*Yak-sáni, mutábáqut, ham-hastí*—*Ekáí, ana-*
- I-DEN'TIC**, **I-DEN'TI-CAL**, *a.* the same—*Yak-sán, wahí<sup>h</sup>*—*Ananya, abhinná, abhed*
- I-DEN'TI-CAL-ly**, *ad.* with sameness—*Yak-sáni yá ek-sáni se*—*Ananyatá wá abhinnatá se.*
- I-DEN'TIFY**, *v.* to make or prove the same—*Wahí k<sup>h</sup>, ekhi k<sup>h</sup>, yak-sán yá ek-sán k, wahí yá ek-sán sabít k, nahí yá ek-hi honá<sup>h</sup>, ek-sán yá mutábíq h*—*Ananya wá abhinná k, sam k, ananya wá abhinná thidhrúti, ananya wá abhinná honá, sam honá, sarup honá.* [—*Ekikatan, ananyatá ká pramán, abhinmatásthápán.*]
- I-DEN-TIF-I-CÁTION**, *n.* proof of identity—*Ek-sáni ka sabút, mutábáqut ká sabút yá sabút*
- IDES**, *n. pl.* (L. *idas*) a term of the Roman calendar denoting the 13th day of each month except March May July and October in which it was the 15th—*Rámíyon ki taqríim meñ Márch Mí Julái aur Áktobar muhínón ki pandrahín tárikh aur báqí mahínón ki terahín tárikh*—*Romíyapaníká meñ Márch Mo Julái aur Áktobar mahínón ká pandrahín dín aur sesh mahínón ká terahín dín*
- ID'I-OM**, *n.* (Gr. *idios*) a mode of expression peculiar to a language—*Muháwara, istiláh, tarz-i-kalám*—*Vágriti, vágdhará, bháshasampadíy.*
- ID-I-O-MÁ'TIC**, **ID-I-O-MÁ'TI-CAL**, *a.* peculiar to a language, phraseological—*Bá-muháwara, istiláhi yá majázi*—*Viśeshavágrityanusári, bháshántyanusári.*
- ID'I-O-TISM**, *n.* peculiarity of expression—*Muháwara*—*Vágriti, vágdhará.*
- ID-I-ÓP'A-THY**, *n.* (Gr. *idios, pathos*) a primary disease, peculiar affection—*Aslí bímári, kháss khayál yá samajh*—*Ádi rog, viśesh jñán wá bodh.*
- ID-I-O-SYN'CRA-SY**, *n.* (Gr. *idios, sun, krasis*) peculiar temperament—*Kháss mizáj, kháss tab'i'yat*—*Prákrítiswabháv, játiswabháv.*
- ID-I-O-SYN CRÁ'T'ic**, *a.* peculiar in temperament—*Kháss tab'i'yat kí, mizáj meñ kháss*—*Viśesh prákrítiswabháv ka, játiswabháv meñ viśesh wá asádháran.*
- ID'I-OT**, *n.* (Gr. *idios*) one without reason, a fool—*Be-wuqúf shakhs yd'ni jo shakhs paidáish se aghmaq ho, ablah yá ná-dán*—*Jar mürh wí murk. gáwdí bilállá ajná wá bhakwá.* [máqat—*Jaratá wá mürkhatá, mürhatá wá ajnatá.*]
- ID'I-O-QY**, *n.* want of reason, imbecility—*Ahmaqi ablahi yá be-wuqúfi, himáqut yá ha-*
- ID-I-Ó'TIC**, **ID-I-Ó'TI-CAL**, *a.* foolish, stupid—*Be-wuqúf, la-aql yá kum-záhn*—*Jar wá mürh, ajná wá nirbodh.* [Jaratá wá mürhatá, mürkhatá wá ajnatá.]
- ID'I-O-TISM**, *n.* folly, imbecility—*Be-wuqúfi yá ablahi, himáqut hamáqut yá ahmaqi*—*ID'I-O-TIZE*, *v.* to become stupid—*Be-wuqúf yá lá-aql h.*—*Jar wá mürh h.*
- I'DLE**, *a.* (S. *idel*) lazy, not employed, useless, trifling; *v.* to spend in idleness—*Majhúl káhil yá sust, be-kár yá. mu'attal, be-fáida, be-na'ni púrh yá be-húda; v susti yá káhlí meñ kátná*—*Álasi karmnavimukh wá karmnádeshi, baithí nirudyog wá avyápári, nirarthak vyarth wá mshprajoyan, tuchchh; v. álasya wá anudyog meñ kátna.* [anudyog, káryyasímyatá, baitháw, baithakí.]
- I'DLE-NESS**, *n.* the state of being idle—*Susti, káhlí, majhúti, be-kári, be-húdagt*—*Álasya,*
- I'DLER**, *n.* a lazy person, a sluggard—*Majhúl yá sust ádmé, káhlí yá áram-talab shakhs*—*Álasi ján, álasyaíl wá nithallú.*

- IDLY**, *ad.* lazily, carelessly, vainly — *Kāhili yā susti se, be-parwāi yā gāst se, rāgān* 'abus yā be-fāida — *Ālasya se, amanoyog wā asāvadhāni se, vrithi wā nirarthak.*
- IDLE-HEAD-ED**, *a.* foolish, unreasonable — *Be-wuqūf, be-kūda yā nā-mā'qūl* — *Jar wā mūrkh, anyāya.* [nirbodh wā nirboddhi.]
- IDLE-PÄT-ED**, *a.* foolish, stupid — *Be-wuqūf, āhmaq yā kund-zihā* — *Jar mūrkh wā mūrkh,*
- IDOL**, *n.* (Gr. *eidos*) an image worshipped as a god, one loved to adoration — *But yā sanam, 'aziz shakhs yā mahbūb* — *Devatāpratinā devapratimā wā devamūrṭi, atipriya-vyakti.* [Devapratimāpūjak, pratimāpūjak, pratimāsevi.]
- IDOL-Ä-TER**, *n.* a worshipper of idols — *But parast, shaman, mushrik, mūrāt-pūjak* —
- IDOL-Ä-TRESS**, *n.* female idolater — *But-parast 'aurat, but-parastin, mūrāt-pūjerin* — *Pratimāsevitri, pratimāsevini, pratimāpūjayitri.*
- IDOLÄT-Ä-ÄL**, *a.* tending to idolatry — *But parast ki taraf māl* — *Pratimāpūjāsīl.*
- IDOLÄ-Ä-RHIZE**, *v.* to practise idolatry — *But-parast k, but pūjā* — *Pratimāpūjā k., pratimāsevi k.* [māpūjak, pratimāpūjayīshit, pratimāpūjāsambandhi.]
- IDOLÄ-TROUS**, *a.* pertaining to idolatry — *But-parast, but parast ki mutā'alliq* — *Prati-*
- IDOLÄ-TROUS-LY**, *ad.* in an idolatrous manner — *But-parast ki taraf se* — *Pratimāpūjā ki riti se.* [Pratimāpūjā, pratimāsevi, devapratimāpūjā, mūrtisevi.]
- IDOLÄ-TRY**, *n.* the worship of idols — *But-parast, but parastish, mūrāt-pūjā, shirk* —
- IDOL-ISH**, *a.* pertaining to idolatry — *But parast ki mutā'alliq* — *Pratimāpūjāsambandhi, devapratimāsevisambandhi.*
- IDOL-ISM**, *n.* idolatrous worship — *But-parast* — *Pratimāpūjā.* [māpūjak.]
- IDOLIST**, *n.* a worshipper of images — *But parast, shaman* — *Mūrttipūjak, devatāprati-*
- IDOLIZE**, *v.* to love or reverence to adoration — *'Atz yā mahbūb jānnā, devatā jānnā yā devatā minnā* — *Ātyant amurakt honi, atiprem k., bahut chīlānā, devavat pūjanā.*
- IDOLIZER**, *n.* one who idolizes — *'Atz yā mahbūb jānnā w., devatā jānnā w., devatā minnā w.* — *Ātiprem k. w., ātyant amurakt h. w., devavat pūjane w.*
- IDONE-ÜUS**, *a.* (L. *idoneus*) fit, proper — *Thik<sup>h</sup>, munāsib* — *Yukt, yogya.*
- IDYL**, *n.* (Gr. *eidyllon*) a short poem — *Mukhtasar masnavi* — *Chhotā kūyya.*
- IF**, *con.* (S. *if*) supposing that, allowing that, whether or not — *Agar yā farz kar-ke ki, kash yā mān kar-ke ki, yā nahin* — *Yadi wā māuke ki, jo wā swikar kar-ke ki, wā nahin wā ki nahin.*
- IGNE-ÜUS**, *a.* (L. *ignis*) consisting of fire, containing fire, resembling fire — *Ātashī yā ātash kī bānā-huā, ātash-dar yā ātash-khāssiyat, ātash-sā* — *Āgneya agnimay wā āg kī banā-huā, agnimān, agnitulya wā agnisambhāv wā āg sarikhiā.*
- IGNIF-Ä**, *v.* to form into fire — *Ātash-sā k., āg-sā k.<sup>h</sup>, ātash kī sūrat k.* — *Agnirūp k., agnivāt k., āg sarikhiā k.* [yā sulagñā<sup>h</sup>.]
- IGNITE**, *v.* to set on fire to take fire — *Jalānā phūnkūā bārnā yā āg-laganā<sup>h</sup>, jalnā*
- IGNITION**, *n.* the act or state of igniting — *Ātash-giri, sozidagi, sokhtāgi* — *Jwālān, dahan.* [dhishtatā.]
- IGNIFÖ-TENT**, *a.* presiding over fire — *Khudī wānd-inār, ātash par balā* — *Āgnya-*
- IGNIFÖ-MOUS**, *a.* vomiting fire — *Ātash qū k. w., āg uphar w.<sup>h</sup>, ātash-rez, ātash-khez* — *Āgnyavāmanakū, agnyutk-hepak.* [Pishchadipikā, mithyādipti, mithyāgni.]
- IGNIS-FÄT-ÜUS**, *n.* (L.) a fiery meteor — *Qūd i bayābānī, āg shūtānī, lūk yā lūkā<sup>h</sup>* —
- IGNÖBLE**, *a.* (L. *ignobilis*) not noble, mean or birth, worthless — *Kamāna yā pūji, faro-māya dīm kun-zarf suft ri-āla bad-ust yā bad-nush, wā-kūc n-i-bākār yā nā-chī* — *Nikrishṭ wā lun, akulīn hunājti wā nich, kutsit tuchehha wā nurgun.*
- IGNÖBLENESS**, *n.* want of dignity, meanness — *Be-naqri, kamānagi, yā razilat* — *Nichatī wā anāryyatī, adhamatī tuchehhatā wā pamaratā.*
- IGNÖBLY**, *ad.* meanly, dishonourably — *Kāmānagi yā pūji-pan se, nā-mardī mā'yūbi yā be-āb-rūt se* — *Adhamatā se, nich wā apamānya piakār se*
- IGNÖ-MIN-Y**, *n.* (L. *in, nomen*) disgrace, shame, reproach, dishonour, infamy — *Be-hurmāt, fazihat, ruswāi, illat yā be-'iz-ati, bad-nāmā* — *Āpamān, avajñā wā tejohānī, mārtyādihānī, apratī-bhī wā anāryyadā, akhyātī akirtī wā apakirtī.*
- IGNÖ-MIN'ÜUS**, *a.* shameful, dishonourable — *Mā'yub yā qubīl, pūjijāna zabūn yā ruswā-sāz* — *Lajjākār wā akūttikār, kutsit nich garbit wā anāryya.*
- IGNÖ-MIN'ÜOUS-LY**, *ad.* meanly, disgracefully — *Kāmānagi yā kheffat se, zillat yā be-hurmātī se* — *Adhamatā wā pamaratā se, apamān wā apratishṭhā se.*
- IGNÖ-RANT**, *a.* (L. *ignorans*) wanting knowledge; *n.* a person wanting knowledge — *Jāhil, nā-khwānda, nā-dānistā, be-khabar, nā-dān; n. jāhil nā-dān yā nā-dānistā shakhs* — *Ājñān, avjñān, vidyāhīn, vidyāsūnya; n. mūrkh, vidyāsūnya jun.* [nirbodh.]
- IGNÖ-RÄ'MUS**, *n.* an ignorant person — *Ajhal, āhmaq, bhukūā yā bhakwā<sup>h</sup>* — *Mūrkh, ajñānī,*
- IGNÖ-RANGE**, *n.* want of knowledge — *Jihl yā jahil, jāhili, jihālat yā jahālat, nā-wāqifi-yat, nā-shināsāi, be-khabarī* — *Ājñānatā, ajñatā, jñānābhāv, jñānāhinatā, avidyā.*
- IGNÖ-RANT-LY**, *ad.* without knowledge — *Nā-dānistā, nā-dānī se, be-khabarī se, jihl yā jahil se, jahālat yā jihālat se, nā-shināsāi se* — *Ājñānatā wā ajñatā se, ajñān se, avidyā*
- IGNÖRE**, *v.* not to know — *Nā-jānnā<sup>h</sup>.* [se.]



ILE. See AISLE.

[Ānrit', perū ká sambandhī wā vishayak.

IL-1-AC, a. (L. *ilia*) relating to the lower bowels — *Perū ká<sup>h</sup>, perū ke mutā'alliq* —

ILK, a. (S. *gic*) the same, each — *Wahi<sup>h</sup>, ek-ek<sup>h</sup>*.

ILL, a. (S. *gyel?*) bad, not good, sick; n. wickedness, misfortune, misery; *ad.* not well, not easily, with difficulty — *Kharāb, bad yā zabān, bimār nā-sāz kasal-mand yā 'alil*; n. *zabāni bad yā kharābi, shāmat balā yā āfat, kharāri yā shikasta-hālā*; *ad. kharāb yā kharāb-tarāb se, ishkāl se, diqqat se* — Burā wā dushit, mand wā abbadra, rogagrast rogātā asustha wā aswasth; n. dushitātī mandatā kholatā wā burāi, viputti āpad durgatī wā durbhāgya, kleś kasht wā durdaśā; *ad.* burā wā burī riti se, kathinatā se, kasht se

ILL-NESS, n. badness, sickness, wickedness — *Kharābi, bimāri āzār marz yā maraz, zabāni sharārat yā khabāsat* — Burāi, rog wā vyādhi, dushitātā kukarimma wā dushkarmma.

ILL-FACED, a. having an ugly face — *Zisht-rū, karīh man-ar* — Kurūp, kutsitā up.

ILL-FACED, a. ugly, deformed — *Bad-sūrat, zisht-rū* — Kurūp, asundar.

ILL-FAVORED-LY, *ad.* with deformity, roughly — *Bad-sūratī se, nā-tarāshidagi se* — Kurūpatā se, aparishkāf se. [— Kurūpatā, aparūpatā

ILL-FAVORED-NESS, n. ugliness, deformity — *Bad-sūratī, karīh-manzarī yā bad-shaklī*

ILL-LIVED, a. leading a life of deformity — *Ku-chāl<sup>h</sup>, pāpī*.

ILL-NATURE, n. bad temper, malevolence — *Bad mizājī bad-sūratī bad-khoi yā bad-bātini, bad-khvāhī yā bad-andeshī* — Swabhāvyakratā wā prakritivākratā, drohachintan ahi-techenhā wā anishitechhā

ILL-NATURED, a. cross, peevish, fractious — *Tunuk mizāj, zūd-ranj, nā-khush-mizāj yā bad-mizāj* — Chirchūā, katuswabdhāw wā kūsīl, nakachāp ī jhanjhanā dushaswabdhāw wā karkasābhav, [be-shafiqatī se — Chirchūāhat wā jhanjhanāhat se, apūti wā akripd se.

ILL-NATURED-LY, *ad.* crossly, unkindly — *Zūd-ranjī yā tunuk-mizājī se, nā-mīl-r-bāni yā*

ILL-NATURED-NESS, n. crossness, unkindness — *Zūd-ranjī yā tunuk-mizājī, nā-mīl-r-bāni* — Chirchūāhat wā karkasāswabhāw, apūti adayā wā akripā. [bhāgya.

ILL-STARRED, a. fated to be unfortunate — *Bad-bakht, kam-bakht* — Durbhāgya, lata-

ILL-WILL, n. enmity, malevolence — *Dushmanī, bad-khvāhī yā bad-andeshī* — Vair bair wā śatratā, drohachintan wā anitechhā. [— Drohachintak, asubhachintak.

ILL-WILLER, n. one who wishes ill to another — *Bad-kharāh, dāre kī burāi chāhne w<sup>h</sup>*.

ILL-LAPSE, n. (L. *in, lapsus*) a sliding in, a falling on, a sudden attack — *Saraknā<sup>h</sup>, āpar girnā<sup>h</sup>, nūqāh-hamla* — Khisaknā<sup>h</sup>, upa tūtnī ākasnik ākruman wā ekāek kī charhāi.

ILL-SA-BLE, a. not liable to fall — *Gune ke lāq nahāi* — Gune ke yogya nahīn, gime ke ayogya. [phānsānā<sup>h</sup>, bhāhānā<sup>h</sup>.

ILL-LAQUE-ATE, v. (L. *in, laqueo*) to entangle, to entrap, to ensnare — *L'jhanā<sup>h</sup>, l'jhanā<sup>h</sup>, l'jhanā<sup>h</sup>*, n. the act of ensnaring — *Phānsānā<sup>h</sup>, bāhārānā<sup>h</sup>, bhāhānā<sup>h</sup>*. [gaman.

ILL-LATION, n. (L. *in, latam*) an inference — *Natiya, hasil* — Anumān, anumitī, ni-

ILLATIVE, a. that may be inferred, denoting inference; n. that which denotes inference — *Muntī, hasil yā natiya zāhir k. w.*; n. *natiya yā hasil zāhir k. w.* — Uhaniya anumānik wā anumānigik, nigamanadyotak wā anumānaprakāśak; n. nigamanadyotak, anumānaprakāśak. [uhī se, nigaman se.

ILL-GIVE-LY, *ad.* by illation or inference — *Natiya se, hasil se* — Anumān se, uhan wā

ILL-LAUDABLE, a. (L. *in, laus*) not worthy of praise, deserving censure — *Nā-qābil-i-ta-rif yā qair-mustahsan, qābil-i-dāim yā lāiq i-mā'amat* — Aprasānsaniya, nundaniya.

ILL-LAUDABLE, *ad.* without deserving praise — *Qair-mustahsan taur se, bagair ta-rif ke lāiq* — Aprasānsaniya rūp se, prasānsī ke binā yogya.

ILL-LEGAL, a. (L. *in, lex*) contrary to law — *Nā-mashrū', qair-shar', qair-jāiz, khilāf-i-shar', nā-haqq, harām* — Vidhāviroddha, vyavasthāviroddha, smritiviroddha, vyavahāraviroddha, śāstraviroddha, vidhibhānjak.

ILL-LEGALITY, n. contrariety to law — *Mukhālafat-i-shar', nā-mashrū'ī, nā-durustī* — Smritivirodh, śāstravirodh, vyavahārovirodh, vyavasthāvirodh, vyavahāratikram, dharmavirodh.

ILL-LEGAL-LY, *ad.* in a manner contrary to law — *Mukhālafat-i-shar' se, nā-mashrū'ī se, nā-haqq* — Smritivirodh se, śāstravirodh se, vyavahārovirodh se, vyavasthāvirodh se, dharmavirodh se.

ILL-LEGIBLE, a. (L. *in, lego*) that cannot be read, indistinct, defaced — *Nā-khvāndani yā bad-khatt, nā-sāf, mahve yā gūrat kiyā huā* — Durvachya aspashtīkshar wā aspashtavarā, aspasht, bigarā wā mitā huā.

ILL-LEGIBLE-LY, *ad.* in a manner not to be read — *Nā-khvāndani taur se* — Durvachyatā-pūrvak, aspasht riti se, aisi riti se ki jismēn payha na jay, aspashtatā se.

ILL-LEGALITY-MATTER, a. (L. *in, lex*) unlawful, not born in wedlock, not genuine; v. to render or prove illegitimate — *Nā-mashrū' yā khilāf-i-shar', harām-zada yā waladu-z-zinā, nā-durust*; v. *waladu-z-zinā k., waladu-z-zinā sābit k.* — Vyavahāraviroddha śāstraviroddha wā nishiddha, jāraj upastrijāt vijanmā wā krishnapakshī, kritrim kalpit wā nyūyaviroddha; v. jāraj k., upastrijāt wā krishnapakshī thāhrānā.

- IL-LE-GĪT'-MA-ČY, *n.* state of bastardy — *Harām-zādaḡi. harām-sarishtī yā harām-sirishtī* — *Vijanna, anaurasatā, vijatātī.* [ *sirishtī se* — *Vijanna se, anaurasatā se.* ]
- IL-LE-GĪT'-MAT'-LY, *ad* not in wedlock — *Harām-zādaḡi se, harām-sarishtī yā harām-*
- IL-LE-GĪT'-MĀ'TION, *n.* the state of being born out of wedlock, want of genuineness — *Harām-zādaḡi harām-sirishtī yā harām-sarishtī, nā-durustī* — *Vijanma wā anaurasatā, kṛitrimatwa wā nyāyavirodh.*
- IL-LĒV'I-A-BLE, *a.* (L. *in, levīs*) that cannot be levied — *Jam' hone ke nā-gābil, jo uth nahin aktāb* — *Baturne ke ayogya, jo batūr na sakai.*
- IL-LĪB'ER-AL, *a.* (L. *in, liber*) not liberal, not generous, sparing, mean — *Tang-dil tang-chashm yā dūn-himma.*, *be-faiz, bakhil, kamina* — *Kshudramanask arthāt nich man kā, anudīr wā adānāsīl, kripān, kutsit wā adham.*
- IL-LĪB'ER-ĀL'-TY, *n.* meanness, parsimony — *Past-himmatī dūn-himmatī tang-dilī tang-chashmī yā kaminagī, bukhil yā bakhilī* — *Buddhinichatā wā adhamatā, kripānatā kārpānya wā anudārātā.*
- IL-LĪB'ER-AL'-TY, *ad.* meanly, parsimoniously — *Tang-dilī dūn-himmatī yā kaminagī se, bukhil yā bakhilī se* — *Buddhinichatā wā adhamatā se, kārpānya wā kripānatā se.*
- IL-LĪČ'IT, *a.* (L. *in, licium*) unlawful — *Nā-mashrū', nā-rawā, nā-jāiz, mannū* — *Vyavahāravirodhā, dhammavirodhā, nishiddha.*
- IL-LĪČ'IT'-LY, *ad.* unlawfully — *Mukhālafat-i-shar' se, nā-jāiz, nā-rawā, nā-haqq* — *Vyavahāravirodh se, dhammavirodh se. [dhammavirodh, vyavasthāvirōdh, śāstravirodh.*
- IL-LĪČ'IT'-NESS, *n.* unlawfulness — *Mukhālafat-i-shar'.* *nā-jawāz* — *Vyavahāravirodh.*
- IL-LĪM'I-TA-BLE, *a.* (L. *in, limes*) that cannot be bounded or limited — *Be-hadd, be-payān, be-intihā* — *Anantya, anant, asimak.*
- IL-LĪM'-TĀ'-TION, *n.* want of certain bounds — *Be-haddī, be-intihāī* — *Anantatā.*
- IL-LĪM'-T-ED, *a.* unbounded, interminable — *Be-haddī, be-intihāī* — *Aparimut niravadhi wā asimak, anant wā aparyyant*
- IL-LĪM'-T-ED-NESS, *n.* exemption from bounds — *Be-intihāī, be-haddī* — *Anantatā.*
- IL-LĪT'ER-AT'L, *a.* (L. *in literis*) unlettered, untaught, unlearned — *Jāhil, nā-āmokhta yā be-tā'lim, nā-khwājuda* — *Nirakshar wā anakshar, āsikshit, avidyā vidyāhin wā apāndit.* [ *Vidyāhīnatā, avidyā, vidyābhāv.* ]
- IL-LĪT'ER-A-ČY, *n.* want of learning — *Jihl yā jahl, jihālat yā juhālat, nā-khwāndagī* — *IL-LĪT'ER-AL, a.* not liberal — *Lafzī nahin, harfī nahin, na-lafzī* — *Asābdānusārī, asābdār-thānusārī, anaksharī.* [ *— Avidyā, vidyābhāv, vidyāhīnatā, apānditya.* ]
- IL-LĪT'ER-AT'L-NESS, *n.* want of learning — *Jihl yā jahl, jihālat yā jihālat, nā-khwāndagī*
- IL-LĪT'ER-A-TURE, *n.* want of learning — *Jihl yā jahl, jihālat yā jihālat* — *Avidyā, apānditya.*
- IL-LŌG'I-CAL, *o.* (L. *in, Gr. logos*) contrary to the rules of logic — *Ğair-mantiqī, khilāf-i-aql* — *Nyāyavirodhā, nyāyavipatī. ātārkaik, anyāyanūsārī.*
- IL-LŌG'I-CAL-LY, *ad* in an illogical manner — *Ğair-mantiqī taur se, mantiq ke khilāf* — *Nyāyavirodh se, anyāyanūsār se.* [ *Nyāyavirodh.* ]
- IL-LŌG'I-CAL-NESS, *n.* contrariety to logic — *Mukhālafat-i-mantiq, ikhīlāf-i-mantiq* — *IL-LŪDE, v.* (L. *in, ludo*) to deceive, to mock, to impose on, to play upon by artifice — *Thaḡnāb, talchānā lahrānā yā banānāb, chhalnāb, dhokhā denāb.*
- IL-LŪ'SION, *n.* false show, mockery, error — *Namūd-be-būd, dhokhāb, bhūh* — *Māyā wā indrajāl, kapāt kūt wā chhal, bhram wā bhrāntī.* [ *jālik.* ]
- IL-LŪ'SIVE, *a.* deceiving by false show — *Fareb-dih, bātīl-numā* — *Māyāvī, māyik, indra-*
- IL-LŪ'SO-RY, *a.* deceiving, fraudulent — *Fareb-dih, be-asl yā bātīl* — *Dhokhilā bhrānti-janak wā vañchak, māyī jālik wā chhalī.* [ *jwālī k., prakāśit k.* ]
- IL-LŪME', *v.* (L. *in, lumen*) to enlighten — *Jalwa denā, munawwar k., raushan k.* — *Uj-*
- IL-LŪ-MI-NAT'L, *v.* to enlighten, to adorn, to illustrate; *a.* enlightened; *n.* one pretending to superior knowledge — *Raushan yā munawwar k., ārasta k. yā zinat denā, tash-rīk k. yā sāf k., a. raushan munawwar yā tāb-nāk; n. lā-sānī'ilm janne kā da'wā k. w. — Ujālā k. ujāgar k. wā ujjawālī k., sahwārnā wā susobhit k., prakāśit wā spāshīt k.; a. ujāgar ujjawālī wā pradīpit; n. anokhī wā anūthī vidyā janne kā gha-maūd k. w.*
- IL-LŪ-MI-NĀ'TI, *n. pl.* the name of a sect of heretics, the name of an association of infidels — *Mulhidon ke ek khāss firge kā nām hai, kāfiron kī ek jam'at kā nām hai* — *Nāstikōn ke ek viśesh panth kā nām hai, iswāravādīyon kā jathā wā sansarg.*
- IL-LŪ-MI-NĀ'TION, *n.* the act of illuminating, display of light as a token of joy, brightness, knowledge, inspiration — *Darakhshānī, roshnī yā raushnī jo kisī tewhār meñ karte haiñ, nūr farog tanwīr yā tajallī, 'ilm, ilhām yā ilqā* — *Pradīpan wā ujjawālān, utsavakāl meñ barshasūchak dipamālikā, dyuti chamak wā dīptī, vidyā, iswār upre-ranā iswārāprayuktājñān wā daivajñān.* [ *dīpak.* ]
- IL-LŪ-MI-NAT-IVE, *a.* giving light — *Jalwa-gar, afrozanda, farog-bakhsh* — *Dyutikar, pra-*
- IL-LŪ-MI-NĀ-TOR, *n.* one who gives light — *Munawwir, farog-bakhsh, jalwa-gar, afrozanda* — *Prakāśak, dīptikartā.*

IL-LŪ'MINE, *v.* to enlighten, to adorn — *Raushan roshan munawwar yā tāb-nāk k.*, *árasta k. yā zinat denā* — *Ujálā wá ujjwalit k.*, *sahwárnā wá susobhit k.*

IL-LŪ'SION. See under ILLUDE.

IL-LŪ'STRATE, *v.* (L. *in, lustro*) to make clear, to brighten, to explain, to elucidate — *Sáf k.*, *raushan roshan yā tāb-nāk k.*, *mubaiyan mashrih y'i mimkashaf k.*, *vázih k. zúhir k. yā sáf bayán k.* — *Vimal k.*, *prakásit wá ujágar k.*, *samjhlánā wá vyákhá k.*, *kholná wá suspasht k.* [*ta'bír* — *Vyákhya*, *nidarsán wá pradarsán.*]

IL-LUS-TRATION, *n.* explanation, elucidation — *Bayán*, *tashrih tasrih tanzih taujih yā* IL-LŪ'S-TRATIVE, *a.* tending to illustrate — *Mubaiyin, musharrih, táb-nák roshan yā rausshan k. w.* — *Prakásak, nidarsak, vyákhyaikári, prakásamán wá ujágar k. w.*

IL-LŪ'S-TRATIVE-LY, *ad.* by way of explanation — *Tafsilan, tashrihan, tauzihan, bayán ke taur se* — *Vyákhya ki riti se, nidarsán ki chál se.*

IL-LŪ'S-TRATOR, *n.* one who illustrates — *Munawwir, musharrih, mufassir, mu'abbir* — *Prakásak, arthaprakásak, arthavyákhyaatá, arthapradarsak.*

IL-LŪ'S-TRI-OUT, *a.* conspicuous, eminent, noble — *Mumtáz mashhūr yā 'izzat-bakshah, namúd buland yā zi-shán, sharíf yā buzurg-uár* — *Šimán vikhyát yasaswí wá yasas-kar, unnat utkrisht víśisht mahán wá kirtimán. śreshth wá uttam.*

IL-LŪ'S-TRI-OUS-LY, *ad.* conspicuously, eminently — *Shukrat nek-námí y'i nám-warí se, buzurg-wárí jáh-o-jalál yā auj-mauj se* — *Maháyas wá mahákirti se, utkrisht víśisht wá prasiddha rūp se.*

IL-LŪ'S-TRI-OUS-NESS, *n.* eminence, grandeur — *Buzurgí jáh-o-jalál yā auj-mauj, shikoh shukoh hashmat yí shán* — *Utkristatá wá vikhyāti, vibhúti wá aíswareyya.*

IL-LUX-Ū'R-I-OUS, *a.* (L. *in, luxus*) not luxurious — *Qabr-nafs-parast, ná'aigyish* — *Sukhabhogásakt nahín, avilási*

IM'AGE, *n.* (L. *imago*) a statue, an idol, a likeness, an idea; *v.* to form a likeness in the mind — *Múrat<sup>h</sup>, but yā sanam, shal' yā shabih, khayál yā tasawwur; v. tasawwur k., díl meñ shabih banánā* — *Múrtti, devatápratimā, pratirup wá prativimb, manahkalpanā; v. manahkalpanā k., man meñ kisi vastu kí pratirup wá prativimb banánā.*

IM'AGE-RY, *n.* sensible representations, pictures, statues, show, forms of fancy, figures of speech — *Putle<sup>h</sup>, taswirén, múratén<sup>h</sup>, namúlári yā numáish, khayál-i-bátíl yā wahm, khush-bayán* — *Pratirup wá álekhyā, chitra, múrtti, dikháwā wá dikhláwā, manahkalpanā wá manavásanā, vyajñánávrutti*

I-MÁ'INE, *v.* to form ideas in the mind, to combine mental images, to conceive — *Tasawwur k., khayál k., qiyás k. yā mu'ám k.* — *Manahkalpanā k., chintā wá manovásanā k., sochnā víchárnā bújhnā samajhnā wá bodh k.*

I-MÁ'G-I-NA-BLE, *a.* possible to be conceived — *Mutasawwir, khayál nishín, qiyás yā khayál kíyē jāne ke qábil* — *Bhávaniya, manahkalpaniya, bodhaniya, bodhya, chintaniya, chintya.* [— *Kálpānik, manahkalpit, mānasik, nanogat.*]

I-MÁ'G-I-NA-RY, *a.* existing only in imagination — *Tasawwuri, manhán, khayáli, gumáni*

I-MÁ'G-I-NATION, *n.* the power or faculty of forming mental images, an image in the mind, idea, conception, contrivance — *Qur'at-i mutakhalifa, tasawwur, khayál, gumán qiyás yā takhayul, mansaba* — *Kalpanásakti wá bhávanásakti, manovásanā, manahkalpanā, bodh chintā soch wá bújh, upáy wá yukti.*

I-MÁ'G-I-NATIVE, *a.* full of imagination, forming imaginations, fantastic — *Pur-khayál, qiyás k. w., wahmí yā gumáni* — *Manahkalpanamay, bhávanápar wá kalpak, tarañgi.*

I-MÁ'G-I-NER, *n.* one who imagines — *Mutasawwir, mutakhaliyul, qiyás k. w.* — *Sochne w., víchárne w., kalpanā k. w., kalpak.* [kalpanā.]

I-MÁ'G-I-NING, *n.* fancy, imagination — *Khayál, qiyás yā tasawwur* — *Soch wá bhávanā,*

IM'AGE-WORSHIP, *n.* the worship of idols — *But parasti, but-parastish* — *Devatápratima-pújā, múrttipújā.*

IM-BANK', *v.* (S. *in, banc*) to inclose with a bank, to defend by banks — *Pushte se gherná, pushte se mazbút k.* — *Bándh se gherná, bándh se pusht wá porhá k.*

IM-BANK'MENT, *n.* inclosure by a bank — *Pushta, pushta-bandi* — *Bándh.*

IM-BASE'. See EMBASE.

IM-BASTARD-IZE, *v.* (L. *in, W. bastard*) to convict of being a bastard — *Waladu-z-zinā yā harámí-pillā sábit k.* — *Vijanmā wá krishnapakshi (tháhránā).*

IM-BÁTHE', *v.* (S. *in, bath*) to bathe all over — *Sab nahlánā<sup>h</sup>, nahlánā<sup>h</sup>, dhonā<sup>h</sup>.*

IM-BE-CILE, *a.* (L. *imbecillus*) weak, wanting strength of either body or mind — *Kam-zor yā ná-tawán, zá'ifu-l-tan yā zá'ifu-z-zih* — *Alpasakti wá nirbal, kshipabal wá alpaбуддhi.* [saktihin asamarth wá sithil k.]

IM-BE-ÇIL'I-TATE, *v.* to weaken, to render feeble — *Kam-zor k., ná-tawán k.* — *Nirbal k.,*

IM-BE-ÇIL'I-TY, *n.* weakness of body or mind — *Ná-tawáni, kam-zori, tan yā zihñ kí ná-tawáni* — *Nirbalatā, asámarthya, sithilatā, śarír wá buddhi kí sithilatā.*

IM-BED'. See EMBED.

IM-BEZZLE. See EMBEZZLE.

[chús lená, grahan k.]

IM-BIBE', *v.* (L. *in, bibo*) to drink in — *Jazb k., munjacab k., qabúl k.* — *Pí lenā, sok lenā,*

IM-BIB'ER, *n.* one that drinks in—*Jāzib, munjazab k. w., sok lene w<sup>h</sup>.*—Pi lene *w.*, chūs-lene *w.*, koshlak.

IM-BIB'TION, *n.* the act of drinking in—*Jazb, sok<sup>h</sup>—Soshan.*

IM-BIT'TER, *v.* (S. *in, biter*) to make bitter, to make unhappy, to exasperate—*Talkh k., munaggas k., barham yā diqq k.*—*Karwā wā katū k., nuānuand wā dukkhī k., ugra tivra wā prakopit k.*

IM-BIT'TER-ER, *n.* one that makes bitter—*Talkh k. w., munaggas k. w., barham yā diqq k. w.*—*Karwā k. w., nirānuand wā dukkhī k. w., ugra wā prakopit k. w.*

IM-BLĀ'ZON. See EMBLazon.

IM-BŌDY. See EMBODY.

IM-BŌLDEN. See EMBOLDEN.

IM-BOR'DER, *v.* (S. *in, bord*) to bound—*Hadd bāndhnā—Sīmī bāndhnā, ghermā.*

IM-BŌSK', *v.* (Fr. *en, boiscer*) to lie concealed, to hide—*Luknā yā chhipnā<sup>h</sup>, dabaknā yā*

IM-BŌ'SOM. See EMBOSOM

IM-BŌUND', *v.* (S. *in, bundle*) to inclose—*Ghermā<sup>h</sup>.*

IM-BŌW'. See EMBOW.

IM-BŌW'ER. See EMBOWER.

IM-BRĀN'GLE, *v.* (L. *in and brangle*) to entangle—*Phānsānā<sup>h</sup>, phānsnā<sup>h</sup>, uljhānā<sup>h</sup>.*

IM-BREED', *v.* (S. *in, breedan*) to produce—*Paulā k—Utpanna k., upjānā.*

IM'BRI-CATE, IM'BRI-CĀT-ED, *a.* (L. *imbrex*) laid one under another as tiles—*Khap-pnā sū tale āpur rakkhā gūgā<sup>h</sup>*

IM-BRI-CĀTION, *n.* a laying of one under another, concave indentation—*Kisī chiz ko dusrī ke tale rakhnā<sup>h</sup>, gūsi shakl—Ek vastu ko dusrī ke tale rakhnā, gūgāpākār wā kū munaprishthakar.*

IM-BROWN', *v.* (S. *in, brown*) to make brown—*Bhāwā rang k<sup>h</sup>, gandum k.*—*Tāmrā*

IM-BROU', *v.* (G. *en, brecho*) to steep, to soak—*Tar k., shorbor k.*—*Dubonā dabona dubanā wā bornā, bhīpnā bhīgnā wā bhīgnā.*

IM-BRU'TE', *v.* (L. *in, brutus*) to degrade to the state of a brute—*Hairān-sā zalil k., hānā banānā—Pasvat k. pasū ke sadhī adham k.* [*pīlānā yā sokānā<sup>h</sup>.*]

IM-BUFF', *v.* (L. *imbuo*) to tincture deeply, to cause to imbibe—*Chāphā rang rangnā<sup>h</sup>.*

IM-IT-ATE, *v.* (L. *imitor*) to copy, to endeavour to resemble, to counterfeit—*Naql k., alhiz talabb' yā par-rarī k., taqlid k. yā libāsī banānā—Utmānī wā dekhādekhī k., pratirūp wā amukarān k., mithyānūp k. wā kalpat k.*

IM-IT-ER, *a.* that may be imitated—*Mumkinū-l-naql, mumkinū-l-akhiz, talabbū-pazār—Anukarāniy anugūnāniy, anuvarttāniy*

IM-IT-ER-ITY, *n.* quality of being imitable—*Talabbū-pazārī, mumkinū-l-naqlī—Anukarāniyatī, anugūnāniyatī, anuvarttāniyatī*

IM-IT-ATION, *n.* the act of imitating, a copy—*Talabbū-pazārī yā igtidā, naql—Anukarān anukriyā anuvarttan wā amukār, pratirūp anūp wā pratimān.*

IM-IT-ATIVE, *a.* inclined or tending to imitate—*Mutatabbī<sup>h</sup>, naql, taqlidī, muqallid—Anukūlī, anukarānāsīl, anugūnānāsīl.*

IM-IT-ER, *n.* one who imitates—*Nāqil, mutatabbī<sup>h</sup>, muqallid, ākhiz, pas-rau, pai-rau, muqtadī—Anukūlī, anukārak, anukarttā, anuvarttī, anugāmī*

IM-IT-ER-SHIP, *n.* the office of an imitator—*Nāqil yā mutatabbī<sup>h</sup> kī 'ahda, muqallidī—Anukārakaqāl, anukārak ivasthā.*

IM-MĀC'U-LATE, *a.* (L. *in, macula*) spotless, pure, undefiled—*Be-lāz, be-'aib yā be-jurm, pāk yā sāf—Nishkalaūk wā nishkalmash, niraparādhi nirmal wā anagh, suddha wā nirdosh* [nirmalatā, suiddhatā.

IM-MĀC'U-LATE-NESS, *n.* spotless purity—*Pākizagī be-'aibi, pākī yā sāfāi—Vimalatā,*

IM-MAILED', *a.* (Fr. *en, maille*) wearing mail or armour—*Baktar yā janshan pahine hue—Kavach wā urastrān pahine hue.*

IM-MĀL'LE-A-BLE, *a.* (L. *in, nullus*) not to be extended by hammering—*Qair-koft-pazār, jo hathaur ke pīne se burh na sulē<sup>h</sup>—Jo āgh itavarddhanīy na ho*

IM-MĀN'A-CLE, *v.* (L. *in, manus*) to fetter—*Bepī dalnā<sup>h</sup>.* [*wā katār, bahut barā.*]

IM-MĀNE', *a.* (L. *immunis*) fierce, huge—*Wahshī yā durush, kulān yā 'azim—Krūr*

IM-MĀNE'LY, *ad.* monstrously, cruelly—*Kalānī yā jāsamūt se, durushī yā sang-dili se—Vrihatkāyatwā wā dārupatā se, nishthuratā wā kathoratā se.*

IM-MĀN'TY, *n.* barbarity, savageness—*Be-rahmī, wahshat yā nā-ādmiyat—Nishthura-tā wā nirdayatā, krurātā wā asabhyatā.*

IM-MA-NENT, *a.* (L. *in, maneo*) inherent, intrinsic, internal—*Zātī, aslī yā haqiqī, darīnī—Swābhāvīk prakritiśth wā antarjāt, prakritik antarbhūt wā yathārth, an-tarik wā antarasth.*

IM-MA-NEN-CY, *n.* internal dwelling—*Darīnī būd-o-bāsh—Āntarik niyās.*

IM-MAR-CE'S-SIBLE, *a.* (L. *in, marcesco*) unfading—*Hamesha tāza, be-zawāl—Amānī, akshay, ajar, anar.* [uik, arānavir.

IM-MĀRTIAL, *a.* (L. *in, mars*) not warlike—*Nā-jangāna, nā-jangī—Asānarik, asāngri-*

- IM-MÄSK', *v.* (Fr. *en masque*) to disguise — *Burqa' laginā, bhes badalnā, surat badalnā* — *Kapativēs dhīrah k., kapativēs k., dusrā rup k.*
- IM-MĀT(H'A-BLE, *a.* (L. *in, S. macu*) that cannot be matched, peerless — *Lā-sāni, be-naẓir* — *Anokhā wā atulya, anūthā anupam wā adwitiy.*
- IM-MA-TĒ'RI-AL, *a.* (L. *in, materiā*) not material, incorporeal, unimportant — *Be-jasad yā quir-māddi, be-wujūd yā be-jism, be-quir be-wazn yā quir-zurāri* — *Āsarirī adāihik wā itimī, amūrttik amūrttimān wā niravayav, alpaprabhāv halkā laghu anāvasyāk wā nishprayojan.* [*rūhi* — *Ātmastitwā, ātmastitwāval, ātmastitwamat.*]
- IM-MA-TĒ'RI-AL-ISM, *n.* spiritual existence — *Rūhānīhastī, be-jismī, wujūd-i-rūhānī, ātīgād-i-*
- IM-MA-TĒ'RI-AL-IST, *n.* one who believes in immateriality — *Mūtaqūḍ-i-rūhānī, jism se 'alaihidagī kā mūtaqūḍ* — *Atinavādī, nirākūavādī, amūrttīvādī.*
- IM-MA-TĒ'RI-AL-ITY, *n.* the quality of being distinct from matter — *Be-jasadi, be-jismī, jism se 'alaihidagī* — *Niravayavatwā, mūrttihinatā, nirākāratwā.*
- IM-MA-TĒ'RI-AL-LY, *ad.* in a manner not depending on matter — *Quir-māddi taur se, aise taur se jismē jism se 'alāqu na rakē* — *Niravayavatwā se, mūrttihinatā se, nirākāratwāpūrvak.* [*wā bhinna.*]
- IM-MA-TĒ'RI-AL-IZED, *a.* distinct from matter — *Jism se juḍā* — *Sākārayastu se prithak*
- IM-MA-TĒ'RI-AL-ITY, *a.* not consisting of matter — *Be-jism, be-jasad* — *Amūrttimān, asīririk, amūrttimāy.*
- IM-MĀ-TŪRE', *a.* (L. *in, maturus*) not ripe, not perfect, too early — *Khām yā nā-pukhtā, nā-timām yā nāgis, pish-az-waqt yā waqt ke pukhtē* — *Asiddha kachchā apakwā wā apāk, apūṇ asampanna wā asampūṇ, atisighnā wā apūrnakāl.*
- IM-MĀ-TŪRE-LY, *ad.* too early, too soon — *Pish-az-waqt, bahut jald* — *Asampūrnakāl meṇ wā pūrnakāl se pūrvva, atisighra.*
- IM-MĀ-TŪRE'NESS, IM-MĀ-TŪRE-LY, *n.* unripeness, incompleteness — *Nā pukhtagī yā khā-mī, nā-timāmī* — *Kachchā apakwatī asiddhi wā aparipik, apimātī.*
- IM-MĒAS'U-RA-BLE, *a.* (L. *in, natur*) that cannot be measured, immense — *Be-pā-yān be-hadd yā be-intihā, be-andāza be-andāz yā quir-mutāhī* — *Aparimey amey aparimit wā amit, anant wā aparimān* [*aparimit.*]
- IM-MĒAS'U-RA-BLY, *ad.* beyond all measure — *Be-intihā, be-hadd, be-andāza* — *Atyant, im-mē'sured, a.* exceeding common measure — *Be-hadd, be-intihā* — *Amit, aparimān.*
- IM-ME-CHĀNT-CAL, *a.* (L. *in, Gr. mechane*) not mechanical, not according to the laws of mechanics — *Kal ke quir-mutābiq, 'ilm-i-jair-i-sagīl ke quī'ile ke bar-khilāf* — *Āyāntrik asilip wā yantṛasambandhi nahin, yantīk istraviparit, yantṛavidyāviruddha.*
- IM-MĒDI-ATE, *a.* (L. *in, medius*) with nothing intervening, proximate, instant — *Be-wāsita yā be-nāsta, manjūḍ quir yā bilā-fūsila, hār-i bil-ḥāl yā jil-faur* — *Anantar avyavahit wā avyavadhān, upasthāt sampratīk wā nikāt, lūkālīk wā vart-tamān.* [*śakti, avyavadhānashakti.*]
- IM-MĒDI-ACY, *n.* immediate power — *Bilā-wāsita tāqat, be-lavār kī tāqat* — *Avyavahita-*
- IM-MĒDI-ATE-LY, *ad.* directly, instantly — *Bilā-wāsita yā bil-zat, jil-faur yā fauran* — *Sadya, jhat tatkal wā tatkhān*
- IM-MĒDI-ATE-NESS, *n.* presence with regard to time, exemption from intervening causes — *Pil-ḥāl yā jil-faurī, be-nāstagi* — *Sādyaskatā wā tatkalikatwā, anantaryya wā nārantaryya*
- IM-MĒDI-CABLE, *a.* (L. *in, medius*) not to be healed, incurable — *Lā-mumkin-i-sh-shu-fā yā muntan-i-t-shifā, lā 'ilaj be-'ilāj yā lā-durā* — *Achikitsya, asādhya wā achikitsaniy.* [*hang, karīh-nanā* — *Kuswar, viswar wā aswar.*]
- IM-ME LŌDIOUS, *a.* (L. *in, Gr. melos, odē*) not melodious, unmusical — *Karīh-ā-*
- IM-ME-MŌ'RI-AL, *a.* (L. *in, memor*) past the time of memory — *Be-yūḍ, yād ke bahar, quīm, mudat kā* — *Smaranātikrānt, smaranātig, a-mṛtita.*
- IM-ME-MŌ'RI-AL-LY, *ad.* beyond memory — *Be-yūḍ, yād ke ūpar yā bāhar* — *Smaranā-tikrāntarūp se, asmaritarūp se.*
- IM-MĒNSE', *a.* (L. *in, mensum*) unlimited, unbounded, very great — *Be-hadd, be-intihā yā quir-mutāhī, be-andāza yā nihāyat barā* — *Anant, aparimān wā niravādhi, atimān wā bahut barā.* [*bāhar* — *Atyant, nitānt wā atisay karke.*]
- IM-MĒNSE'LY, *ad.* infinitely, without measure — *Be-hadd, hadd se ziyāda yā hadd se*
- IM-MĒNSE'NESS, *n.* unbounded greatness — *Be-intihā kalāmī* — *Anantavihāttwā, atyantavihāttwā.* [*yā be-pāyānī* — *Apariminatwā wā anantavistār, atyantakī wā anantitī.*]
- IM-MĒNS-ITY, *n.* unlimited extension, infinity — *Be-hadd phailāv, be-haddī be-nihāyati*
- IM-MĒNS'U-RA-BLE, *a.* not to be measured — *Be-pāyān, be-andāza, be-hadd, lā-intihā* — *Aparimey amey wā amit.*
- IM-MĒNS'U-RATE, *a.* unmeasured — *Be-hadd, be-pāyān, be-hisāb* — *Aparimit, amit.*
- IM-MERGE', *v.* (L. *in, mergo*) to plunge into a fluid, to enter the light of the sun — *Garg k. mustagarg yā mustagarg k., āftāb kī ranishī yā roshnī meṇ garg honā ya'nī quirūb ho janā* — *Dubonā dubānā wā boṛnā, sūrya ke prakās meṇ dūbnā arthāt ast honā.*

- IM-MERSE', v.** to put under water, to plunge, to sink, to engage deeply; *a.* sunk deep — *Garq k., mustagraq yā mustagriq k., dubonā<sup>h</sup>, nihāyat masrif k.:* *a.* *garq, mustagraq yā mustagriq* — *Dubānā wā dabonā, boṛnā, magna k., lin wā nivisht k.;* *a.* *ḡuba, būrā, magna, lin, nivisht.*
- IM-MER'SION, n.** the act of immersing, the state of being immersed, the act of entering the light of the sun — *Garq k., garq yā gota, āftāb ki roshni meṇ garq ya'nī gurūb* — *Dob, majjan wā nimajjan, sūryya ke prakās meṇ praveś.*
- IM-ME-THOD'I-CAL, a.** (*L. in, Gr. meta, hodos*) being without method or system — *Be-nalṭqa, be-tartib, be-rabt, be-uslub, be-band-o-bast, be-dastūr* — *Ākramak, avyavasthit, kramahin, kramaviruddha.* [Kram ke binā, niyam ke binā.]
- IM-ME-THOD'I-CAL-LY, ad.** without method — *Be-tartili se, be-dastūri se, be-band-o-basti se* — *IM-ME-THOD'I-CAL-NESS, n.* want of method — *Be-tartibi, de-band-o-basti, be-uslubi be-saligagi*
- IM-MEW'. See EMMEW.** [— Kramalinatī, avyavasthitatwa.]
- IM-MI-GRATE, v.** (*L. in, migro*) to go to dwell in a place, to remove into — *Kisi maqām meṇ rahne ke liye jānā, kisi mulk meṇ jā-kar rahnā* — *Kisi sthān wā deś meṇ rahne ke nimitta jānā, deśāntar meṇ jākar vās k.*
- IM-MI-GRATION, n.** the act of immigrating — *Gair-mulk meṇ jā-kar rahnā* — *Pradeśādhi-vāsan, deśāntarādhi-vāsan*
- IM-MI-NENT, a.** (*L. in, minor*) impending, threatening, near — *Sir par latkā huā<sup>h</sup>, mū'allag, qarib yā nazdik* — *Mūnr par latkā hua, upasthit samupasthit wā upas-thāyī. nikatavartī samipav urti wā āsamavartī.*
- IM-MI-NENCE, n.** impending danger — *An-qarib balā, sir par latki hui āfat* — *Mūnr par latki hui āpādā, upasthit vipatti.* [— Misrit k., khichri kar-dālnā.]
- IM-MIN'(GLE, v.** (*S. in, mingo*) to mix, to unite with numbers — *Milānā<sup>h</sup>, āmekhtu k.*
- IM-MI-NUTION, n.** (*L. in, minor*) decrease, diminution — *Kamī yā kamī, minhāi takhfif yā taḡlil* — (*Ghati wā ghatīw, nyūnatī hrās wā apachay.*)
- IM-MIT', v.** (*L. in, mitto*) to send in — *Andar bhejnā, andar paithālnā* — *Bhitar bhejnā, bhitar paithānā wā ghusānā* [san, praveśan.]
- IM-MIS'SION, n.** the act of sending in — *Idkhāl, dukhāl* — *Bhitar nikshepan, bhitar niye-*
- IM-MIT'I-GABLE, a.** (*L. in, mitis*) that cannot be mitigated — *Narm hone ke qābil nahīn, nā-takhfif-pazir, nā-tukhīn pazir* — *Āsamānī, asāmya, anupaśamya.*
- IM-MIX', v.** (*L. in, misceo*) to mingle — *Mulānā<sup>h</sup>, milā dālnā<sup>h</sup>* [Amiśranīy, ayojanīy.]
- IM-MIS'CI-BLE, a.** that cannot be mingled — *Mumtana'ul-ikhtilāt, nā-āmezish-pazir* — *IM-MIX-A-BLE, a.* not capable of being mixed — *Mumtana'ul-ikhtilāt, nā-āmezish-pazir* — *Amiśranīy, misrikaranāyogya, ayojanīy.*
- IM-MIXED', IM-MIXT', a.** unmixed — *An milā<sup>h</sup>, khālīs* — *Amiśrit.*
- IM-MOBIL-ITY, n.** (*L. in, moro*) resistance to motion, unmovableness — *Be-harakatī, 'adam-i-harakat yā sukūn* — *Niśchalatwa wā achalatwa, sthāvaratwa wā sthīratā.*
- IM-MOD'ER-ATE, a.** (*L. in, modus*) exceeding due measure, extravagant — *Be-andāza, be-hadd gair-mū'tadil yā ziyādat* — *Aparimit wā unit, atyant nitāt wā niyamātirikā.*
- IM-MOD'ER-A-CY, n.** excess — *Be-'itidālī, ziyādatī* — *Ātyantikātī, adhikātī wā bāhulya.*
- IM-MOD'ER-ATE-LY, ad.** in an excessive degree — *Be-andāz, be-'itidālī se, be-andāza se* — *Aparimit rūp se, atyant, nitāt, atīśay karke.*
- IM-MOD'ER-ATE-NESS, n.** excess, extravagance — *Be-'itidālī yā ziyādatī, be-andāzagi* — *Āt-yantikātī wā adhikātī, niyamātīkram wā aparimitatā.*
- IM-MOD'ER-A'TION, n.** want of moderation — *Be-'itidālī, ziyādatī* — *Aparimitatwa, mary-yādātīkram, ātyantikātī.*
- IM-MOD'EST, a.** (*L. in, modus*) wanting modesty, unchaste, obscene — *Be-hijāb be-gairat be-sharm yā be-hayā, nā-pāk-dāman yā fāsūla, zabūn pūchh yā galiz* — *Nirlajja lajjahīn wā alajja, kāmuk vyabhihārī wā vyabhihārīn, asuddha wā avāchya.*
- IM-MOD'EST-LY, ad.** in an immodest manner — *Be-huyāt se, be-hijābi se, be-gairatī se, nā-pāk-dāmanī se, nā-pāki se* — *Nirlajjatī se, vinayavirodh se, asūchi se.*
- IM-MOD'EST-Y, n.** want of modesty, indecency — *Be-hayā be-gairatī be-hijābi nā-pāk-dā-manī yā be-sharmi, be-imtiyāz yā nā-shāyastagi* — *Vyasan vyabhihār nirlajjatā wā lajjahiutā, asuddhatā asūchitā wā avāchyatā.* [charhānā, balidān k.]
- IM-MO-LI-ATE, v.** (*L. in, mola*) to sacrifice — *Qurbān k., zabh k* — *Bal d., bal k., bal*
- IM-MO-LA'TION, n.** act of sacrificing, sacrifice — *Qurbānī, qurbān* — *Balidān, balī wā bal.*
- IM-MO-MENT'OUS, a.** (*L. in, momentum*) unimportant — *Nā-chiz, be-haqiqat, adnā* — *Laghu, halkā, tuchchha.*
- IM-MOR'AL, a.** (*L. in, mos*) not moral, wicked, vicious, dishonest — *Khilāf-i-shar' yā ma'yūb, bad zabūn yā kaj-waz', bad-kirdār yā bad-fil, bad-diḡānat bad-ma'ash yā be-imān* — *Dharmmaviruddha, dushṭ wā asādhu, pāpi wā vyasānī, adhārmmik wā adhārmmachārī*
- IM-MO-RAL-I-TY, n.** want of virtue, wickedness — *Bad-kirdārī, badī zabūnī 'aib bad-ma'ashī yā shar' ke bar-khilāf kām* — *Adhārmmikatwa adharmmatwa apunyaṭā wā asūchitā, dushṭatā vyabhihār wā dushcharitrātā.*

IM-MO-RIG'ER-OUS, *a.* (L. *in, mos, gero*) rude, uncivil, disobedient—*Gustākḥ nā-tarā-shida nā-shāista yā karakhē, be-murawwat, nā-farmān-bardar*—*Asabhya wā aishit, duhsil wā kuśil, ajñalāgḥi.*

IM-MÖR'TAL, *a.* (L. *in, mors*) exempt from death, everlasting, perpetual—*Be-mary yā lā-zawāl mudām mudāinī dām yā dāimī, mustamirr yā istimrārī*—*Amar sadājivi wā maraṇarahit, avināsi ajar wā nityasthāyī, nitya sauātan wā sarvvakālin.*

IM-MÖR-TAL-I-TY, *n.* exemption from death—*Be-margi, baqā, hayāt-i-abadi, hayāt-i-jāw-dāni, lā-yamūt*—*Amaratā, ajaratā, sadāsthāyitwa, nityatā, akshayatā.*

IM-MÖR-TAL-IZE, *v.* to make immortal—*Bāgi rukhnā, lā-zawāl k., be-mary k., dāinī k.*—*Amar k., akshay k., ajar k.* [se—*Amaratwa se, akshayatā wā ajaratā se.*]

IM-MÖR-TAL-LY, *ad.* with exemption from death—*Lā-yamūt, ubud-tak, hamesha, be-margi*

IM-MÖR-TI-FI-CATION, *n.* (L. *in, mors, facio*) want of subjection of the passions—*Nā-karr-i-nafs, nā-nafs-kushi, nā-nafs-shikkānī*—*Ajiteudriyatwa.*

IM-MÖV'A-BLE, *a.* (L. *in, moveo*) that cannot be moved, fixed, firm—*Gair-mutaharrik yā be-harakat, qāim, mustawill*—*Sthāvar wā atāl, aḥal wā nirdol, nischal wā ājaigam.*

IM-MÖV'A-BLY, *ad.* in a state not to be moved—*Be-harakatī se, istiqlāl se*—*Achal rūp se, atāl bhāw se, sthāvaratwa se.* [wā *apavitra.*]

IM-MÜND', *a.* (L. *in, mundus*) unclean—*Nā-sāf, nā-pāk*—*Apharchā, samal, āsuddha*

IM-MUS-DIG'ET-RY, *n.* uncleanness, impurity—*Nā-sāfi yā nā-safāi, nā-pākī*—*Samalatā wā apharchāi, āsuddhatā wā apavitrātā.*

IM-MÜ'NI-TY, *n.* (L. *in, munus*) privilege, exemption, freedom—*Haqq yā istihqāq, mu'afī yā mukhlāt, āzādī rihāi yā najāt*—*Adhikār, chluṭkāra mukti wā moksha, śūnyatā abhāv wā nirmok.*

IM-MÖRE', *v.* (L. *in, muros*) to inclose within walls, to shut up, to confine—*Chun-lenā<sup>h</sup>, band k., qaul k.*—*Chunwā d., münd-lenā wā münd dena, atkānā wā kārigār meñ rakhnā.* [bad-sur nā-sāz-gīr nā-sāz-kār yā be-rāg—*Kuswar, karkasaswar.*]

IM-MÖ'SI-CAL, *a.* (L. *in, musa*) not musical, inharmonious—*Be-miātgī, bad-alhān*

IM-MÜ'TA-BLE, *a.* (L. *in, muto*) unchangeable, invariable, unalterable—*Be-tabdīl, be-tabaddul, bilā-taqaiyur yā gair-mutagaiyir*—*Aparivarttanī, nirvikalp wā nirvikār, avikīryya sthīr wā nitya.* [gur—*Aparivarttan, avikīratwa, nityatā, sthīratā.*]

IM-MÜ-TA-BL'I-TY, *n.* exemption from change—*Be-tabdīlī, sabūt, ek-hālī, 'adam-i-tagai-*

IM-MÜ-TA-BLY, *ad.* unchangeably, invariably—*Be-tabdīlī yā gair-mutagaiyirī se, 'adīm-i-tagaiyur se*—*Aparivarttan se, avikīryyatī wā nityatā se.* [vikār wā viparyay.

IM-MÜ-TA'TION, *n.* change, alteration—*Tabaddul yā tabdīl, tagaiyur*—*Parivarttan,*

IM-MÜTE', *v.* to change, to alter—*Budalnā, tabdīl k.*—*Parivarttan k. wā bhinnarūp k., palatnā.*

IMP, *n.* (S. *impan*) a scion, a son, a puny devil; *v.* to graft, to lengthen—*Shākh yā qalam, furzand, bhūnā<sup>h</sup>*; *v.* *qalam lagānā, bighānā<sup>h</sup>*—*Pallo wā kalam, betī, kshudra nischar wā piśich; v. kalam lagānī, kumbānī.* [sāmya, asantwani, atoshanīy.

IM-PÄ'CA-BLE, *a.* (L. *in, pax*) not to be appeased or quieted—*Nā-tashin-pazir*—*A-*

IM-PÄCT', *v.* (L. *in, particio*) to drive close—*Sakhṭī se puīḥānā, dāb-kar jōrnā yā baithānā<sup>h</sup>*—*Kuske milānā, dīrḥa karkhe jōrnā.*

IM-PÄINT', *v.* (L. *in, pingo*) to colour—*Raṅgnā<sup>h</sup>, raṅg bharnā<sup>h</sup>, raṅg d<sup>h</sup>.*

IM-PÄIR', *v.* (L. *in, peior*) to make worse, to diminish, to weaken—*Kharāb k., kam k., kam-zor yā za'if k.*—*Bigīrnā wā mand k., ghaṭānā wā nyūn k., nīrbal k. sīthil k. wā tej har-lenā.* [gūne w., mand k. w., ghaṭāne w., nīrbal k. w., tej har lene w.

IM-PÄIRE', *n.* one that impairs—*Kharāb k. w., kam k. w., kam zor yā za'if k. w.*—*Bi-*

IM-PÄLE'. See EMPALE.

IM-PÄL'PA-BLE, *a.* (L. *in, palpo*) that cannot be perceived by the touch—*Gair-masās, nā-qābilu-l-lams, nīr-chhūā<sup>h</sup>, jo chhūne se jān na parē<sup>h</sup>*—*Aspriya, asparsaniy, sparsavyakt.* [yatā.

IM-PÄL'PA-BL'I-TY, *n.* state of being impalpable—*Gair-masāsi*—*Aspriyatā, asparsani-*

IM-PÄ'NATE, *v.* (L. *in, panis*) to embody with bread; *a.* embodied in bread—*Rotī ke sāth mujassam k.; a. rotī ke sāth mujassam*—*Rotī ke sāth ekāngī k.; a. rotī ke sāth ekāngī.*

IM-PÄ-NÄ'TION, *n.* the supposed subsistence of the body of Christ in sacramental bread—*Tabarrukī rotī meñ hāzrat 'Isā ke badan kī furzī maujūdagi*—*Mahāyājnāsambandhī rotī meñ 'Isā ke sarīr kī kalpit upasthiti.*

IM-PÄN'NEL, *v.* (Fr. *en, panneau*) to enrol a list of jurors—*Ek fihrist meñ panchōn ke nām likhnā*—*Nāmāvalpatra wā nāmāparisānkhypatra meñ panchōn ke nām likhnā.* [yā *bihisht meñ rakhnā*—*Sukhadhām wā vaikuṇṭh meñ rakhnā.*

IM-PÄR'A-DISE, *v.* (Gr. *en, paradeisos*) to put into a place or state of felicity—*Jannat*

IM-PÄR'AL-LELED. See UNPARALLELED.

IM-PÄR'DON-A-BLE, *a.* (L. *in, per, dono*) that cannot be pardoned—*Nā-'uzr-masmū', nā-'uzr-pazir, nā-qābilu-l-'afū, gair-mumkinu-l-mu'af*—*Akshantavya, akshamārha, akshamanīy.*

- IM-PÄR'I-TY**, *n.* (L. *in, par*) inequality, disproportion, difference—*Ná-barábari, be-andáragi yá ná-muwáfaqat, tafáwut yá farq*—*Asamatá asamanáti wá asámya, vishamatá wá asamanájas, antar wá atulyatá.*
- IM-PÄRL**, *v.* (Fr. *en, parler*) to have delay in law for mutual adjustment—*Kisi muqaddume ko ápas meñ fuisala kurne ke liye muhlat páná*—*Kisi arthavivád ko ápas meñ niptáne ke nimíta avakás páná.*
- IM-PÄR'LANÇE**, *n.* licence for delay of trial—*Rázi-náme ke liye muqaddama multavt rukhná*—*Vádí pratívádí ke ápas meñ samajhbújhkar mel kar lene kí apekshá meñ arthavivád ke nyáyapúrvak vichár karne meñ vilamb.*
- IM-PÄRT'**, *v.* (L. *in, pars*) to grant, to give, to make known, to communicate—*'Ináyat k., bakhshná, záhir k., batláná*—*Pradán wá dán k., dená, vidit k. vyakt k. wá prakás k., kahná janána samjhána wá bolná.*
- IM-PÄRT'IBLE**, *a.* that may be imparted—*Bakhshé jáne ke láiq, záhir kiye jáne ke qábil, batláye jáne ke láiq*—*Diye jáne ke yogya, batáye jáne ke yogya.*
- IM-PÄRTMENT**, *n.* communication, disclosure—*Batláná<sup>b</sup>, izhár yá zúhúr*—*Vijádan, prakásan prakás wá vivarap.*
- IM-PÄRTIAL**, *a.* (L. *in, pars*) not partial, not favouring one more than another—*Munsif yá 'ádil, rást sádiq be-taraf-dár yá donó-jánib ko barábar dekhne w.*—*Apakshapáti pakshapátarahit wá pakshapátahin, samadarí ubhayasam wá ubhayasá-manya.* [dekhne w.—*Apakshapáti, ubhayasam, samadarí jan.*]
- IM-PÄRTIAL-IST**, *n.* one who is impartial—*'Adil sháhs, munsif, donó-jánib ko barábar*
- IM-PÄR-TI-ÁL'I-TY**, *n.* equitableness, justice—*'Adl yá rásti, insáf yá sídq*—*Apakshapát wá nyáyatá, nyáy.* [rásti se—*Apakshapát se wá biní pakshapát ke, nyáy se.*]
- IM-PÄRTIAL-LY**, *ad.* without bias, equitably—*Be-jurazi yá be-jánib-dánt se, 'adl insáf yá*
- IM-PÄS'SA-BLE**, *a.* (L. *in, passum*) that cannot be passed, impervious—*Be-guzárú yá musábil, gair-dukhúl yá ná-mumkinu-l-guzár*—*Agamya wá agamany, apravesya wá apravesúny.*
- IM-PÄS'SA-BLE-NESS**, *n.* the quality or state of being impassable—*Be-nikást, ná-mumkinu-l-guzári, gair-dukhúli*—*Agamyatá wá gan unyati, apravesyatá wá apravesúnyati.*
- IM-PÄS'SI-BLE**, *a.* (L. *in, passum*) incapable of suffering, exempt from pain—*Jis par taklif asar na kur sake, taklif yá dard se ázád yá mubarrá*—*Achetan wá dukháksham, klesáhin wá klesadukhkhádhin.*
- IM-PÄS-SI-BÍL'I-TY**, **IM-PÄS'SI-BLE-NESS**, *n.* exemption from pain or suffering—*Dard yá taklif se ázádagi yá bachúw*—*Klesadukhkhádhinatá, klesadukhkhádi se chhutkára, shokadukhkhádyakshamatí.* [tan.]
- IM-PÄS'SION-ATE**, *a.* without passion or feeling—*Be-josh yá be-hiss*—*Rágáhin wá aचे-*
- IM-PÄS'SIVE**, *a.* exempt from pain or suffering—*Dard yá taklif se ázád yá mubarrá*—*Klesadukhkhádhin, achetan.* [Klesadukhkhádhinatá, klesadukhkhádi se chhutkára.]
- IM-PÄS'SIVE-NESS**, *n.* state of being impassive—*Dard yá taklif se ázádagi yá bachúw*
- IM-PÄS'SION**, *v.* (L. *in, passum*) to move with passion, to affect strongly—*Shukwati yá gussa-war k., bará asar k. yá muassar k.*—*Sairakt wá sarág k., bará phal utpanna k. wá kshobhit k.*
- IM-PÄS'SION-ATE**, *v.* to affect powerfully; *a.* powerfully affected—*Bará asar k., muassar k.; a. kshób muassar*—*Barí phal utpanna k., kshobhit k.; a. upahat wá kshobhit.* [Lét banána<sup>b</sup>, gárhá rang jamána lagána yá chavháná<sup>b</sup>.]
- IM-PÄSTE'**, *v.* (Fr. *en, pâte*) to make into paste, to lay on colours thick and bold—
- IM-PÄTIENT**, *a.* (L. *in, patior*) not able to endure, fretful, hasty, eager; *n.* one who is not able to endure—*Be-sabr ná-sabr yá be-túb, be-zír yá diqq, jald-báz, tez yá sargarm; n. be-sabr shakhs*—*Asahamán wá asahanañil, chirchirá, utáwalá, ugra wá utsch; n. asahanañil jan.*
- IM-PÄ'TIENCE**, *n.* want of patience, uneasiness under suffering, restlessness, eagerness—*Be-sabrt, iztirábi, be-garári yá be-istiqláli, jald-báziyá sar-garmí*—*Asahan wá asahishputá, dukhkhádi sahan karne meñ akshamatá, vyagrasilatá, uttáp wá prachandatá.*
- IM-PÄ'TIENT-LY**, *ad.* in an impatient manner—*Be-sabrt se, be-istiqláli se, iztirábi se*—*Asahanañilatwa se, asahishputá se, uchchandatí wá veg se.*
- IM-PÄTRON-IZE**, *v.* (Gr. *en, pater*) to gain to one's self the power of a seignior, to put in possession of a seignior—*Ta'alluqa-dánt hásil k., ta'alluqa par qábis k.*—*Adhipatitwa páná, grámeswarabhúmi ká adhikári k.*
- IM-PÄWN'**, *v.* (L. *in, pignus*) to pledge—*Marhún k., girau-rakhná*—*Bandhak rakhná.*
- IM-PÉACH'**, *v.* (L. *in, pes*) to hinder, to accuse by public authority, to bring into question; *n.* trial, accusation—*Rokná<sup>b</sup>, hukúmat ke rú se muttáhim yá mákhúz k., shakk dálná*—*Árná wá nishédh k., rájyádhikár kí ríti se dosh' k., dosh-dená kalañk lagána pal lagána wá sandeh k.* [shúkkáyat ke láiq—*Doshi, dúshya, abhiyoktavya.*]
- IM-PÉACH'ABLE**, *a.* liable to impeachment—*Mákhúz ke qábil, ilzám yá tuhmat ke qábil,*
- IM-PÉACH'ER**, *n.* one who impeaches—*Rokne wá, ilzám yá tuhmat d. w., mákhúz k. w., shakk dálné w.*—*Árne w., doshi k. w., dosh d. w., kalañk lagane w., batá wá pal lagane w.*



IM-PĒAÇH'MENT, *n.* hinderance, the act of impeaching, public accusation, imputation — *Rok yā rukāwat<sup>h</sup>, itihām yā mākhūti, sarkūti 'uhde-dār par nālīsh, tuhmat yā buhtān* — *Ār yā nīshedh, dosh lagīnā wā dosh denā, sarvvalokasambandhī wā rājyasambandhī adhik'īri par aparād, abhiyog wā kalañk.*

IM-PEARL', *v.* (*S. in, pearl*) to make like pearls, to adorn with pearls — *Moti ke mā-nind banānā, moti se ārasta k.* — *Moti ke sadris banānā, moti se sahwānā wā susobhit k.* [*uib pāk yī be-gunāh* — *Nishpāp, apāp pāpātīt wā pāpāhin.*

IM-PĒC'CA-BLE, *a.* (*L. in, pecco*) not liable to sin, not subject to sin — *Be-khatā, be-IM-PĒC-CA-BIL'ī-TY, n.* exemption from sin — *Pāki, pākizagi, be-gunāh, be-khatāt, gunāh se āzādagi* — *Nishpāpatwa, pāpāhinatā, pāpākshamatā.* \*

IM-PĒC'CAN-QY, *n.* exemption from sin — *Be-gunāh, khatā yā gunāh se āzādagi* — *Nishpāpatwa, pāpāhinatā.* [dhā dālnā, avarodh k.

IM-PĒDE', *v.* (*L. in, pes*) to hinder — *Roknā<sup>h</sup>, band k., bāz-rakhnā* — *Ātkānā, ārnā, bā-IM-PĒD'MENT, n.* hinderance, obstruction — *Āikāv rok yā āp<sup>h</sup>, ta'arruz mānī' hāl add lukmat yā lagzish* — *Āṭak rok-ṭok wā avarodh, rukāwat rukiw bādhā vighn prati-bandh wā haklāhat.*

IM-PĒD'MENT'AL, *a.* hindering, obstructing — *Rokne w<sup>h</sup>, ātkāne w. yā ārne w<sup>h</sup>.*

IM-PĒD'TIVE, *a.* causing hinderance — *Rokne w<sup>h</sup>, ārne w<sup>h</sup>.*

IM-PĒL', *v.* (*L. in, pello*) to urge forward — *Chalānā<sup>h</sup>, daurānā<sup>h</sup>, tākid k.* — *Āge ko thelnā, huriyānā, ngar k., prerānā k., pravritta k.*

IM-PĒL'LENT, *n.* a force that drives forward — *Āge chalāne-wālī lūqat, daurāne-wālā zor, dhakkā jo āge ko dhakel de<sup>h</sup>* — *Āge thelne wālī śakti, āge ko dhakelne wālā bal.*

IM-PĒL'TER, *n.* one who impels — *Āge chalāne w<sup>h</sup>, tākid k. w.* — *Āge ko thelne w., huriyāne w., prerak, pravarttak, prachodak.* [mūnd rakhnā.

IM-PĒN', *v.* (*S. in, pyndan*) to shut up — *Band kar-d., qaid k.* — *Mūndnā, mūnd d.*

IM-PĒND', *v.* (*L. in, pendeo*) to hang over, to threaten, to be near — *Ā-latak-rahnā<sup>h</sup>, qarib h., nazdik pahunchnā* — *Sir par latakānā, upasthit h., ā-pahunchnā wā nikat h.*

IM-PĒN'DENCE, IM-PĒN'DEN-QY, *n.* the state of hanging over, near approach — *Ā-latak-rahnā<sup>h</sup>, nazdik āmad* — *Sir par latak rahnā, nikat āgaman wā upasthiti.*

IM-PĒN'DENT, *a.* hanging over, pressing closely — *Sir par latak hūā<sup>h</sup>, nazdik āne w.* — *Sir par pahunchā hua, upasthit wā nikatavartti.*

IM-PĒN'E-TRA-BLE, *a.* (*L. in, penetro*) that cannot be pierced, not to be affected — *Be-nafz be-guzārā yā gair mumkinu-d-dukhūl, gair-muassar* — *Avedhya abhedya abhedyanī wā apraveśya, asprishṭ wā anupahat.*

IM-PĒN'E-TRA-BIL'ī-TY, IM-PĒN'E-TRA-BLE-NESS, *n.* the state or quality of being impenetrable — *Gair-mumkinu-d-dukhūlī, imtinā-i-tadākhul, gair-muassari* — *Avedhyatā, abhedyatā, apraveśyatwa, asprishṭatā wā anupahatatā.*

IM-PĒN'E-TRA-BLY, *ad.* so as not to be penetrated or affected — *Gair-mumkinu-d-dukhūlī se, gair-muassari se, imtinā-i-tadākhul se* — *Abhedya rūp se, abhedyatā se, asprishṭatā se.*

IM-PĒN'I-TENT, *a.* (*L. in, pœna*) not penitent; *n.* one who does not repent — *Gair-mutaassif, be-tauba; n. gair-mutaassif shakhs, jo shakhs gunāh ke liye tauba na kare* — *Ananūtāpi, pāschāttāpāhin* : *n.* ananūtāpi wā pāschāttāpāhin jan.

IM-PĒN'I-TENGE, IM-PĒN'I-TEN QY, *n.* want of repentance, obduracy, hardness of heart — *Be-taassufi, be-nadāmāt, sakhti nā-tarsi yā nā-pashemānī, sang-dilī yā be-rahmī* — *Ananūtāp pāschāttāpāhinatā wā ananūsok, nishṭhuratā, nirdavatā.*

IM-PĒN'I-TENT-LY, *ad.* without repentance — *Be-taassufi se, be-nadāmātī se, nā-pashe-mānī se* — *Binā pāschāttāp, ananūtāp se, ananūsok se.* [hin.

IM-PĒN'NOUS, *a.* (*L. in, penna*) wanting wings — *Be-par, be-daine* — *Bin-daine, daine.*

IM-PĒO'PLE, *v.* (*L. in, populus*) to form into a community — *Basānā<sup>h</sup>.*

IM'PER-ATE, *a.* (*L. impero*) done by impulse or direction of the mind — *Man ke zor yā hidāyat se kiya gayā* — *Man ke veg wā prerānā se kiya gayā.* [pak, ādesak, ādesī.

IM-PĒR'A-TIVE, *a.* expressive of command — *Hukmī, hūkimātī, hākimānā, amrī* — *Ājnā.*

IM-PĒR'A-TIVE-LY, *ad.* with command — *Hukm se, amr se. hākimānā* — *Ājnā se, ādes se.*

IM-PĒR-ÇĒPTI-BLE, *a.* (*L. in, per, capto*) that cannot be perceived; *n.* that which cannot be perceived — *Lā-mā'lūm, gair-mahsūs, gair-namūd*; *n. lā-mā'lūm shai, gair-mahsūs shai* — *Avyakt, apratyaksh, agochar, atindriya, indriyātīt; n. avyakt agochar wā indriyātīt padārth.*

IM-PĒR-ÇĒPTI-BLE-NESS, *n.* the quality of being imperceptible — *Gair-mahsūsiyat* — *Indriyātītatwa, atindriyatā, agocharatwa, apratyakshatā.*

IM-PĒR-ÇĒPTI-BLY, *ad.* so as not to be perceived — *Lā-mā'lūm, bilā-ijbār, bilā-ihsās, be-mā'lūm* — *Apratyaksharūp se, alakshyabhāv se, jismēn dekh wā jān na parai.*

IM-PĒR-ÇĒPTI-LENT, *a.* not having perception — *Nā-kassā, nā-mudrik* — *Avishayagrāhak, avishayagrāhī, ananubhāvī, avishayagrahana-samarth.*

IM-PĒR'DI-BLE, *a.* (*L. in, per, do*) not to be destroyed or lost — *Lā-zawāl, nā-mumkinu-l-fanā* — *Anāśya, avināśī, akshay.*

IM-PĒR-DI-BIL'ī-TY, *n.* state of being imperdible — *Lā-zawālī* — *Anāśyatā, akshayatā.*

- IM-PÉR'FECT**, *a.* (L. *in, per, factum*) not perfect, not finished, defective—*Ná-kánil, ná-tamám, nágis nim-tayár yá khám*—Asampúrñ wá apúrñ, asiddha asampañña wá asamápt, adh irá khandit nyim wá doshi.
- IM-PÉR-FÉC'TION**, *n.* defect, failure, fault—*Nugs naqs yá 'aib, rakhna yá qasr, qusúr*—Dosh kshati wá dúshan, truti wá nyúnatá, aparádhi chók wá bhúl.
- IM-PÉR-FÉC'T-LY**, *ad.* in an imperfect manner—*Ná-tamámí se, khámí se, nugs yá naqs se, 'aib se*—Asampúrñatá se, apúrñatá se, asiddhi se, truti se, chik wá bhúl se.
- IM-PÉR'FECT-NESS**, *n.* state of being imperfect—*Khámí, ná-tamámí, nugs yá naqs, qasr, 'aib*—Dúshan, dosh, kshati, asiddhi, asampúrñatá, asampaññatá, asamápti, nyúnatá.
- IM-PÉRFO-RATE**, **IM-PÉR'FO-RAT-ED**, *a.* (L. *in, per, foro*) not pierced through—*An-bedhá, an-ohhá*—Nirandhra, nischhidra, achhidrit.
- IM-PÉRI-AL**, *a.* (L. *impero*) relating to an empire or emperor, royal—*Saltanatí khágání yá sháhansháhi, sultání yá sháhi*—Adhirájyasambandhi wá adhirájik, mahárájakí wá rájayogya.
- IM-PÉRI-AL-IST**, *n.* one belonging to an emperor—*Sháhansháhi mulázim, sháhi mutawassil, sháhansháh se 'aláqa rakhne w.*—Mahárájádílir, vyakti, adhirájádílir, mahárájájanchar. [mahárájyasambandhi.]
- IM-PÉRI-AL-IZED**, *a.* belonging to an emperor—*Sháhansháhi, sultání*—Adhirájik.
- IM-PÉRI-AL-TY**, *n.* imperial power—*Sháhansháhi ikhtiyár, sháhi qudrat*—Adhirájik sakti, mahárájakiy sakti.
- IM-PÉRI-OUS**, *a.* commanding, arrogant—*Sáhibána hákimána ammára yá hukímátí mutakabbir yá naqrír*—Prabhutwasáchak wá ádesák, ghamañdi uddhat wá ahañkári.
- IM-PÉRI-OUS-LY**, *ad.* in an imperious manner—*Ru'únat se, takabbur se, qurír se, jubr yá zulm se, hukímát se*—(Ghamañd se, ahañkár se, ájzá wá sásan ki riti se.
- IM-PÉRI-OUS-NESS**, *n.* air of command—*Takabbur, qurír, jubr*—Uddhati, ghamañd, ahañkár. [meñ dálná, sañsayasth wá bhayasth k]
- IM-PÉR'IL**, *v.* (L. *in, periculum*) to bring into danger—*Khatre meñ dálná*—Jokhim.
- IM-PÉR'ISH-A-BLE**, *a.* (L. *in, per, eo*) not liable to perish—*Lá-zawál, be-halák, ná-murdáñ*—Akshay, akshayí, avinási, anósya, ajar, nirjar, akshayaníy.
- IM-PÉRMA-NENT**, *a.* (L. *in, per, maneo*) not permanent, not enduring—*Ná-páe-dár ná-der-pá yá ná-qáim, ná-istimvárí yá ná-mustahkam*—Astháyi, asthavar wá anitya.
- IM-PÉRMA-NENCE**, **IM-PÉR'MA-NEN-CY**, *n.* want of duration, instability—*Ná-páe-dári yá ná-der-pái, ná-istimvárí be-istiglái yá be-sabáti*—Astháyitwa, asthavaratwa asthiratá wá anityatá. [ná-mumkinu-l-quár, qair já-ib—Apraveśya, apraveśaníy.]
- IM-PÉR'ME-A-BLE**, *a.* (L. *in, per, meo*) that cannot be passed through—*Qair-dukhál, IM-PÉR-ME-A-BIL-I-TY*, *n.* the quality of being impermeable—*Qair-dukháli, ná-mumkinu-l-quári, qair-jazibi*—Apraveśyatá, apraveśaníyatá.
- IM-PÉR'SON-AL**, *a.* (L. *in, persona*) not varied according to the persons—*Amr-i-qáib, síge ke mutábíq jo budlá na jáy*—Bhávaváchak, akarttriváchya, purush ke añusár jiská rúp patlá na jáy. [apritthagatmíká.]
- IM-PÉR'SON-ÁL-I-TY**, *n.* want of personality—*Qair-shakhsíyat qair-tashakhhús*—Avyakti.
- IM-PÉR'SON-AL-LY**, *ad.* without personality—*Qair-shakhsíyat yá qair-tashakhhús se, amr-i-qáib ke taur par*—Avyakti se, apritthagatmíká se, akarttriváchya kram se, bhávaváchyáññsar se. [ráñi, chetanabháw wá chetanadharma dená.]
- IM-PÉR'SON-ATE**, *v.* to personify—*Shakhs thakraná, furzi shakhs banáná*—Vyakti thah.
- IM-PÉR-SPI-CU-I-TY**, *n.* (L. *in, per, specio*) want of peispecuity or clearness—*Ná-rafáí, qair-shaffáí, ná-salásat*—Aspashatá, avyaktatá.
- IM-PER-SUÁ'SI-BLE**, *a.* (L. *in, per, suusum*) not to be moved by persuasion—*Qair-targib-pazír, qair-tahrík-pazír*—Aprabodhaníy, aprarochaníy, apravarttaníy.
- IM-PÉRTI-NENT**, *a.* (L. *in, per, teneo*) not pertaining to the matter on hand, intrusive, meddling, rude; *n.* a meddler—*Ná-bu-kár ná-ma'qíl behúda yá be-'aláqa, be-ímtiyáz yá be-líháiz, be-já mudákhalat k. w. yá ná-haq káth-dálne w., gustákhe be-adáb yá shokh; n. har-degi chamcha, be-já mudákhalat k. w., ná-haq káth-dálne w.*—Aprasañgik nirvishay wá asambandhi, pragalbhi wá anadhikáracharchi, parádhiká-rucharchak, asisht wá kusíl; *n.* parádhikáracharchak, parádhikárvyápurí, paravýá-púrántargadí.
- IM-PÉRTI-NENCE**, **IM-PÉRTI-NEN-CY**, *n.* that which does not belong to the matter on hand, intrusion, rudeness—*Be-'aláqagi, be-já mudákhalat, be-líháiz be-ímtiyázi yá gustákhi*—Aprasañgikatwa nirvishayatá wá asambandhi, parádhikáracharchá wá parádhikárapraveś, asishtatá wá duhálatá.
- IM-PÉRTI-NENT-LY**, *ad.* intrusively, rudely—*Be-já mudákhalat se, gustákhána shokhi-se yá be-adabi se*—Parádhikárapraveś se, asishtatá avinay wá kusílátá se.
- IM-PÉR-TRÁN-SI-BIL-I-TY**, *n.* (L. *in, per, trans, eo*) nupassableness—*Ná-mumkinu-l-quári*—Apraveśyatá, agamyatá, durgamyatá.
- IM-PÉR-TÚRB'A-BLE**, *a.* (L. *in, per, turba*) that cannot be disturbed—*Qair-mustarib, qáim-misáq*—Akshobhya, akshobhapiy, anákulachitta, sthiramatí.

- IM-PĒR-TUR-BĀ'TIOM, *n.* calmness, tranquillity—*Tuhammul yā sanjida-misāji, rāhat yā itmān*—Anākulachittatā, avyagrata.
- IM-PĒR'VI-IOUS, *a.* (L. *in, per, via*) that cannot be passed through, impenetrable—*Be-naḥ yā be-guzārā, gair-dukkhūl nā-mumkinu-l-guzār yā gair-jāzib*—Apravesya abhedya avedhya wā avyāpya, apravesānīy.
- IM'PE-TRATE, *v.* (L. *impetro*) to obtain by entreaty; *a.* obtained by entreaty—*(ikhi-gliya-kar lenā<sup>b</sup>, māng lenā<sup>b</sup>, bā-minnat hāsīl k.; a. bā-minnat hāsīl kiyā huā, glihi-gāne se milā-huā<sup>b</sup>)*—Girgirākar lenā, vinatī chiriyān wā chiraurī se pānā, prārthanā karke pānā; *a.* prārthanā se prāpt, vinatī wā chiraurī se milā huā.
- IM-PE-TRĀ'TIOM, *n.* act of obtaining by entreaty—*Bā-minnat hāsīl k*—Prārthanā se prāptī wā prāpan. [thanā wā vinatī se pāne w.
- IM-PE-TRĀ-TIVE, *a.* obtaining by entreaty—*Itijā lajājat yā ultimās se hāsīl k. w.*—Prār-
- IM'PE-TRA-TO-RY, *a.* entreating, beseeching—*Itimās yā lajājat k. w., guzārish itijā yā 'arz k. w.*—Girgirāne wā chiraurī k. w., prārthanā wā vinatī k. w.
- IM-PĒT'U-OUS, *a.* (L. *in, peto*) violent, forcible, vehement, passionate—*Tund, tez, sakht yā shadid, gurm yā gussa-war*—Tivra tikshṇ wā uchchhand, prabal vegī wā vega-wān, prachand wā vyagra, ugra wā krodhi.
- IM-PĒT-U-ŚS'I-TY, *n.* violence, vehemence—*Tezi jaldi zor yā tundi, sakhti garmi shiddat yā harārat*—Veg, tikshnatī tivratī uchchhandatā wā ugratī.
- IM-PĒT'U-OUS-LY, *ad.* violently, vehemently—*Tezi jaldi zor yā tundi se, sakhti harārat yā shiddat se*—Veg se, tikshnatī tivratī uchchhandatā wā ugratī se.
- IM-PĒT'U-OUS-NESS, *n.* violence, fury—*Tezi jaldi zor yā tundi, gaurab tuish yā josh-kharosh*—Veg wā mahāveg, kop ugratā wā uchchhandatā.
- IM'PE-TUS, *n.* violent tendency to any point—*Kisī taraf ko sakht māil yā mayalān, saurat, tez-ravi, zor-iz-tez-ravi*—Kisī oi ko prabal pravṛtī, veg, gutīsakti.
- IM-PIC'TURED, *a.* (L. *in, pictum*) painted, impressed—*Rangā gayā<sup>b</sup>, chhāpā gayā yā thāpā gayā<sup>b</sup>*. [chubhānā dhasnā yā bedhnā<sup>b</sup>.
- IM-PIERCE, *v.* (Fr. *en, percer*) to pierce through, to penetrate—*Ar-pār chhednā<sup>b</sup>*.
- IM-PIERCE'A-BLE, *a.* not to be pierced—*Jo chhede jāne ke lāiq nā ho, gair-mumkinu-d-dukkhūl*—Abhedya, avedhya, achhedanīy.
- IM-PINGE, *v.* (L. *in, punjo*) to fall against, to strike against; to dash upon—*Ī'par girnā<sup>b</sup>, lagnā<sup>b</sup>, tukkar khānā yā tukrānā<sup>b</sup>*.
- IM'PI-IOUS, *a.* (L. *in, pius*) irreligious, ungodly, wicked, profane—*Be-dīn, Khudā-dush-man fāsīq yā nā-Khudā-tars, zabān, mālhid kāfir yā nā-pāk*—Dharmmahīn, deva-nindak wā anīśwara-rohit, pāpī wā dūshit, apūnya wā asādhū.
- IM-PĒ-ETY, *n.* ungodliness, profaneness—*Nā-Khudā-tarsi, nā-pāki fīsq ilhād yā kufr*—Dharmmahīnatī wā devanīnūtī, apūnyatī asādhūtā wā sapāpatwa.
- IM'PI-IOUS-LY, *ad.* profanely, wickedly—*Nā-pāki be-dīn yā nā-Khudā-tarsi se, kāfirāna yā sharārat-se*—Adharmma apūnyatwa asādhūtā wā sapāpatī se, dūshitatā se.
- IM'PI-OUS-NESS, *n.* profaneness, wickedness—*Nā-Khudā-tarsi yā nā-pāki, sharārat yā kufr*—Apūnyatwa asādhūtā wā dharmmahīnatī, dūshitatā wā sapāpatwa.
- IM-PLĀ'CA-BLE, *a.* (L. *in, placō*) not to be appeased, inexorable—*Sakht yā gair-tasakīn-pazīr, nā-'uzr-pazīr gair-'uzr-shinanā yā be-rahm*—Asāmīya asāmānīy wā atoshaṇīy, asīntwanīy anārādhānīy wā katoharachitta. [tā.
- IM-PLĀ-CA-BIL'I-TY, *n.* irreconcilable enmity—*Jāni dushmanī*—Hār-bair, paramasātru-
- IM-PLĀ'CA-BLE-NESS, *n.* state of being implacable—*Sakhti, gair-tasakīn-pazīrī, nā-'uzr-pazīrī, be-tarsi*—Asāmīyatā, atoshaṇīyatī, asīntwanīyatī.
- IM-PLĀ'CA-BLY, *ad.* in an implacable manner—*Jāni dushmanī se, be-tarsi se, nā-'uzr-pazīrī se*—Asāmīyatā se, atoshaṇīyatī se, hār-bair se, paramasāstrutā se.
- IM-PLĀNT, *v.* (L. *in, plantō*) to infix, to insert, to ingraft, to set—*Gāpnā yā bonā<sup>b</sup>, dālnā<sup>b</sup>, baithālnā yā ropnā<sup>b</sup>, rakhnā<sup>b</sup>*.
- IM-PLAN-TĀ'TION, *n.* the act of implanting—*Bāthālnā yā baithālnā<sup>b</sup> gāpnā<sup>b</sup>*.
- IM-PLĀU'SI-BLE, *a.* (L. *in, plausum*) not plausible or specious—*Nā-khush-numā, nā-pasandīdā, nā-mā'gūl*—Sudrīsyā nabīn, amanorānya, aswikāryya.
- IM-PLEAD, *v.* (Fr. *en, plaider*) to accuse—*Mākhāz k., muttahim k., ilzām yā tuhmat lagānā*—Dosh d., aparādhi lagānā. [rīdh lagīne w.
- IM-PLEAD'ER, *n.* an accuser—*Muddā'i mākhāz yā muttahim k. w.*—Vādi, doshak, apa-
- IM'PLE-MENT, *n.* (L. *in, plectō*) an instrument, a tool, a utensil—*Anzār, ālat, bāsun yā bartan<sup>b</sup>*—Hathiyār, yantra upakaran wā sīdhan, bhānd wā pātra.
- IM-PLE'TION, *n.* (L. *in, pletum*) a filling—*Pūrā k<sup>b</sup>, bhārānā<sup>b</sup>, bhārāw<sup>b</sup>, bhartī<sup>b</sup>*.
- IM'PLEX, *a.* (L. *in, plexum*) intricate—*Pech-dār, pechilī, pur-pech*—Ghurchilā, līptā, uljhā huā. [dālnā<sup>b</sup>, sāmnā<sup>b</sup>, milānā<sup>b</sup>.
- IM'PLI-CATE, *v.* (L. *in, plico*) to involve—*Lapetnā<sup>b</sup>, uljhānā<sup>b</sup>, phasānā yā phānsānā<sup>b</sup>*.
- IM-PLI-CĀ'TION, *n.* involution, inference—*Pech, ishāra imā yā kināya*—Lapet uljhāw phānsāw wā lagāw, anumān wā upalakshya.
- IM'PLI-CĀ-TIVE, *a.* having implication—*Imā-āmez, pech-dār*—Anumānavīśīṣhṭ, uljhāu.

- IM-PLI-CAT-IVE-LY**, *ad.* by implication — *Pech se, ishāre yā imā se, ishāratan, kināyatan* — *Lehā wā uljhāw se, upalakshya anumān wā vivakshā se.*
- IM-PLI-CAT-IVE**, *a.* en'angled, inferred, trusting to the word or authority of another — *Phah-sā huā<sup>h</sup>, mutazamman murādī muhassal mafhūm yā mustaj, be-'uzr ya'ni dūre ki bāt yā sanad par 'itibār k. w.* — *Liptā sanā wā uljbā huā, anumit wā tarkasiddh, anāsaukit anāsauktmak arthāt dūre ki bāt wā pramān par viśwās k. w.*
- IM-PLI-CIT-IVELY**, *ad.* in an implicit manner — *Ishāratan, kināyatan, yaqīnan, be-chūn-o-charā* — *Anumān se, asāṣayapūrvak, ānkh mūdakar.* [pikatwa]
- IM-PLI-CIT-NESS**, *n.* state of being implicit — *Be-'uzrī, mafhūmī* — *Anāsaukitatwa, avaiikal-*
- IM-PLY**, *v.* to involve, to contain by inference — *Lapetnā<sup>h</sup>, ishāra k. dalālat k. ma'ne rakhnā natiju-rakhnā yā murād-rakhnā* — *Uljhānā wā guṇriyānā, vivakshā sūchanā wā upalakshya k.* [vakshā se, dhwanitārth se.]
- IM-PLI-ED-LY**, *ad.* by implication — *Ishāratan, kināyatan, zimman* — *Upalakshya wā vi-*
- IM-PLORE**, *v.* (L. *in, ploro*) to entreat — *Ārzū k., 'ājiz k., 'ijz k., iltijā k., istid'ā k., minnat-o-zarī k.* — *Ghighiyānā, girgīrānā, vinatī k., bintī k., vinayapūrvak prārthanā k., māngnā.* [yā ārzū — *Vinatī wā bintī, prārthanā.*]
- IM-PLORATION**, *n.* supplication, solicitation — *Ittijā 'ijz munājāt yā minnat, istid'ā 'ājiz*
- IM-PLORER**, *n.* one who implores — *Mustad'ī, iltijā k. w., 'ijz k. w., minnat-o-zarī k. w.* — *Prārthak, yāchak.*
- IM-PLUNGE**, *v.* (Fr. *en, plonger*) to immerse — *Dubā denā<sup>h</sup>, dubānā<sup>h</sup>.*
- IM-POISON**. See **EMPOISON**.
- IM-POL-ICY**, *n.* (L. *in, Gr. polis*) bad policy, inexpediency, imprudence — *Burī hik-mat-amālī, qabīhat nā-munāsabat yā nā-mā'qūlī, kotāh-andeshī be-tadhbīrī yā be-tamizī* — *Kuntī wā dūp'ntī, ayogyatā wā anupayuktatā, avichār wā aprajhatā.*
- IM-POL-IT-IC**, *a.* inexpedient, imprudent — *Nā-mā'qūl nā-munāsib yā be-munqā<sup>h</sup>, kotāh-andesh be-tadhbīr yā nā-'āyibat undesh* — *Ayogya anuchit wā akartavya, abuddhimān dūrnīt wā avivechak.* [yā be-tadhbīrī se — *Abuddhipūrvak, avichār se.*]
- IM-POL-IT-IC-LY**, *ad.* unwisely, imprudently — *Nā-'āyibat-andeshī yā be-munqā<sup>h</sup> se, nā dānī*
- IM-POL-ISHED**, *a.* (L. *in, polio*) rude — *Guṇwār<sup>h</sup>, nā-tarāshīda, nā-shāista, be-adab* — *Asabhyā, āśisht.*
- IM-PO-LITE**, *a.* not polite, rude — *Be-khulq be-murawwat yā be-akhlāq, be-adab be-lihāz nā-shāishtu yā nā-tarāshīda* — *Ku'īl duhsil wā āśisht, guṇwār wā asabhyā.*
- IM-PO-LITE-NESS**, *n.* want of politeness — *Be-murawwatī, be-akhlāqī, bad-khulqī* — *Āśishtatā, asabhyatī, kuśilatā.* [hīn<sup>h</sup>. — *Nirbhār.*]
- IM-PON-DER-IOUS**, *a.* (L. *in, pondus*) void of perceptible weight — *Be-wazn, bhārī nā-*
- IM-POR-OUS**, *a.* (L. *in, Gr. poros*) free from pores, close, solid — *Be-masāmāt yā nā-masām-dār, thoṣ<sup>h</sup>, sangūn* — *Sūkshmachhidrarahit, ghanā, gajhīn wā nīvir.*
- IM-POR-OS-ITY**, *n.* want of pores, closeness — *Be-masāmātī yā nā-masām-dārī, bastagī yā sangīnī* — *Sūkshmarandhrābhāv, ghanāpan nīviratā wā aviralatā.*
- IM-PORT**, *v.* (L. *in, porto*) to carry into a country, to signify, to imply — *Kisī mulk meṇ le-jānā, zākir k. yā dalālat k., ma'ni yā murād rakhnā* — *Kisī des meṇ le-jānā, arth denā, sūchan k.*
- IM-PORT**, *n.* any thing imported, moment, consequence, signification, tendency — *Āmadanī yā ni jo kuchh kisī mulk meṇ pahuñchāyā jāy, wazn muzāyaga yā qadr, zarūrāt, ma'ni yā murād, gurūt yā maysad* — *Bhartī wā jo kuchh kisī des meṇ pahuñchāyā jāy, gurav wā gurutwā, prabhāv, arth, abhupray wā āsay.*
- IM-PORT-ABLE**, *a.* that may be imported — *Kisī mulk meṇ pahuñchāye jāne ke qābil* — *Kisī des meṇ pahuñchāye jāne ke yogya.* [wā gurutwā, gaurav.]
- IM-PORT-ANCE**, *n.* consequence, moment — *Zarūrāt yā muzāyaga, wazn yā qadr* — *Prabhāv*
- IM-PORT-ANT**, *a.* momentous, weighty — *Barā<sup>h</sup>, bhārī<sup>h</sup>.*
- IM-PORT-ANT-LY**, *ad.* weightily, forcibly — *Wazn yā qadr se, zor yā asar se* — *Gurutā se, gaurav wā prabhāv se.* [chānā — *Kisī des meṇ pahuñchānā wā le-jānā.*]
- IM-PORT-ATION**, *n.* the act of importing — *Idkhāl, āmad, āmadanī, kisī mulk meṇ pahuñ-*
- IM-PORTER**, *n.* one who imports — *Kisī mulk meṇ le-jāne w.* — *Kisī des meṇ pahuñchāne w. wā le-jāne w.*
- IM-PORT-LESS**, *a.* of no moment — *Be-qadr, nā chīz, gair-zarūr, adnā* — *Halkā, tuchchhā.*
- IM-PORT-UNE**, *v.* (L. *in, porto*) to solicit earnestly, to tease; *a.* troublesome, vexatious, unseasonable — *Tagāzā k. yā nimnat māngnā, 'ājiz tang yā diqq k.; a. ranj-āwar, taklif-dīh, be-waqt* — *Vārahvār prārthanā k. wā māngnā, satānā wā chharnā; a. dukhbad wā dukhdāī, klēśad, akālik.* [prārthanā, āgrah karke prārthanā.]
- IM-PORT-UNA-CY**, *n.* the act of importuning — *Tagāzā* — *Nityaprarthan, atinirbandh se*
- IM-PORT-UNATE**, *a.* incessant in solicitation — *Mutaqāzī, muqtāzī, minnat-o-zarī k. w., garaz-bāwālā, bār-bār minnat k. w., ba-jidd* — *Nityaprarthak, atiprarthak, vārahvār prārthanā k. w., dharnait, atinirbandhasīl, āgrahasil, āgrah karke māngne w.*
- IM-PORT-UNATE-LY**, *ad.* with urgent request — *Tagāz se, ba-jidd ho-kar* — *Vārahvār prārthanā se, āgrah se, dharne se, āgrah karke prārthanā se.*

- IM-PÖRT-U-NATE-NESS, *n.* urgent solicitation — *Taqázá, ar<sup>h</sup>, dharná<sup>h</sup>* — Várañvár prarthaná, nityayáchaná, atinirbandh se prarthaná, ágrah karke máng.
- IM-PÖRT-U-NÁ-TOB, *n.* one who importunes — *Mutaqázi, muqtazi, bu-jidd shakhs* — Nitya-prarthak, várañvár mángne w., atiprarthak, ágrah karke mángne w.
- IM-PÖR-TÜNE'LY, *ad.* with urgent solicitation — *Taqáze se, bu-jidd ho-kar mángne se* — Atiyáchaná se, nityaprarthaná se, várañvár mángne se, ágrah karke prarthaná se.
- IM-PÖR-TÜN'ER, *n.* one who is importunate — *Mutaqázi, muqtazi, bu-jidd ho-kar mángne w.* — Dharnait, atiprarthak, nityayáchanak, várañvár prarthaná k. w., ágrah karke mángne w.
- IM-PÖR-TÜ-NI-TY, *n.* incessant solicitation — *Taqázá, dharná<sup>h</sup>, ar<sup>h</sup>* — Atiyáchaná, nitya-
- IM-POSE', *v.* (L. *in, positum*) to lay on, to enjoin, to deceive — *Rukhná yá dharná<sup>h</sup>, lagáná bándhná yá thahráná<sup>h</sup>, dhokhá-d. buttá-d. thagná yá chhalná<sup>h</sup>.*
- IM-PÖS'-A-BLE, *a.* that may be imposed — *Jo lagáya yá bándhá jáy<sup>h</sup>, lagáye yá bándhe jáne ke láiq* — Lagáye wá bándhe jáne ke yogya. [*thagne w<sup>h</sup>, chhalí<sup>h</sup>.*]
- IM-PÖS'ER, *n.* one who imposes — *Rakhne w<sup>h</sup>, lagáne w<sup>h</sup>, bándhne w<sup>h</sup>, thahráne w<sup>h</sup>.*
- IM-PO-S'ITION, *n.* the act of laying on, injunction, oppression, deception — *Lagáná yá dharná<sup>h</sup>, farnáish hukm yá takid, zulm sitam yá jaur, fareb* — Thahráná bándhná sthápau wá áropau, áde'í wá ájná, upadrav wá vimardan, chhal dhokhá jul buttá wá vañchaná. [*śulka wá rájadeya.*]
- IM-PÖST, *n.* a tax, a toll, custom — *Khiráj, ráh-dári, mahsil* — Kar, tarik wá taryya,
- IM-PÖS'TOR, *n.* one who imposes on others, one who cheats by a false character — *Thag<sup>h</sup>, dagá-báz farebí muzawwir' aiyár yá makkár* — Chhali kapaṭi wá vañchak, dambhi dambhik wá kapaṭaveśi. [*mukkári* — Chhal, kapaṭ, dhokhá wá vañchaná.]
- IM-PÖS'TURE, *n.* cheat, fraud, deception — *Fareb, dagá-bá'í, 'aiyár-bá'í talbís tazwir yá*
- IM-PÖS'TURED, *a.* of the nature of imposture — *Fareb kī khāssiyat kī* — Kapaṭaśil.
- IM-PÖS'SI-BLE, *a.* (L. *in, posse*) that cannot be, not possible, impracticable — *Ná-shu-dani yá ná-būdani, gair-mumkin ná-mumkin yá be-ikhlán, muhl mut'azzir yá ná-sákhtani* — Asambhav, ásakya asádhya wá asádhani, aparapiy asambháya dushkar wá anupapádyá.
- IM-PÖS-SI-BIL'I-TY, *n.* the state of being impossible, that which cannot be done — *Gair-imkání yá be-ikhláni, istihála yá gair-imkán bát* — Ásakýatá wá asádhýatá, asádhya asambhav wá mrishárthak. [*bhurá huá phorá<sup>h</sup>, phorá<sup>h</sup>.*]
- IM-POSTHUME, *n.* (aposteme) a collection of purulent matter, an abscess — *Pib se*
- IM-PÖS'THU-MATE, *v.* to form an abscess — *Phorá honá<sup>h</sup> pakná<sup>h</sup>.* [*yá pakná<sup>h</sup>.*]
- IM-PÖST-HU-MÁ'TION, *n.* the act of forming an imposthume or abscess — *Phore ká honá*
- IM-PO-TENT, *a.* (L. *in, potens*) wanting power, weak, feeble; *n.* one who is infirm — *Ná-mard ná-taqat be-maqdár yá be-ikhtiyár, ná-tawán, za'if; n. ná-mard yá ná-tawán shakhs* — Nishpurush nirvirya wá ásakt, nirbal wá balahin, asamarth áakti-hin wá nistej; *n.* nirbal wá nistej vyakti.
- IM-PO-TENCE, IM-PO-TEN-CY, *n.* want of power, inability, weakness, imbecility — *Ná-mard be-maqdár yá be-ikhtiyári, ná-tawán, ná-qucwati yá kam-zori, zu'f* — Nishpurushatwa nirvijati nistejati wá ásakti, asamarthyá, ásaktatá, nirbalatá wá nihsatwa.
- IM-PO-TENT-LY, *ad.* without power, feebly — *Ná-mardi yá ná-tawáni se, kam-zori yá zu'f se* — Ásakti nirvijatá wá ásakti se, asamarthyá wá nirbalatá se.
- IM-PÖUND', *v.* (S. *in, pyndan*) to inclose as in a pound, to confine — *Band k., qaid k.* — Berhná, atkí rakhná wá bándh rakhná.
- IM-PÖV'ER-ISH, *v.* (L. *in, pauper*) to make poor, to exhaust fertility — *Muflis yá garib k., kam-zor k.* — Nirdhan wá daridra k., sattwahin k. nistej k. wá urvarátwa har lená.
- IM-PÖV'ER-ISH-ER, *n.* one that impoverishes — *Muflis k. w., garib k. w., kam-zor k. w.* — Daridri k. w., nirdhan k. w., nistej k. w., urvarátwa har lene w. [*drati, dhanachyuti.*]
- IM-PÖV'ER-ISH-MENT, *n.* reduction to poverty — *Miskini, iflās, muflis k.* — Daridri k., dari-
- IM-PRÁCTI-CÁ-BLE, *a.* (L. *in, Gr. prasso*) that cannot be done, untractable — *Gair-mumkin ná-sákhtani yá muhl. be-zabt yá gardan-kush* — Ásádhya asambhav wá anupapádyá, duhsásan wá adamyá.
- IM-PRÁCTI-CÁ-BIL'I-TY, IM-PRÁCTI-CÁ-BLE-NESS, *n.* impossibility, untractableness — *Gair-imkán yá istihála, be-zabti yá gardan-kushi* — Ásádhýatá asambhávyatá wá dushkaratwa, adamyatá. [*k., la'nat k.* — Śip dená, kosná wá ákrośan k.]
- IM-PRE-CATE, *v.* (L. *in, precor*) to pray or call for evil, to invoke a curse — *Bad du'á*
- IM-PRE-CÁ'TION, *n.* prayer for evil, a curse — *Bad du'á, la'nat* — Śáp wá abhiśáp, ákrośan wá saráp. [*mila yá bár-dár k., gábkín k<sup>h</sup>.* — Garbhiji wá garbhawati k., pet se k.]
- IM-PREGN', im-prēn', *v.* (L. *in, præ, gigno*) to fill with young, to make prolific — *Hā-*
- IM-PREG'NATE, *v.* to make or become pregnant — *Hāmila k. yá h., gábhín k. yá h<sup>h</sup>.* — Garbhiji k. wá h. garbhawati k. wá h., pet se k. wá h. [*bhotpádan.*]
- IM-PREG-NÁ'TION, *n.* the act of impregnating — *Hāmilaḡi, bár-dári* — Garbhádhán, gar-
- IM-PREG'NÁ-BLE, *a.* (L. *in, prehendo*) not to be taken, invincible — *Gair-mumkinu-t-takhir yá gair-maḡlúb, mam'* — Anákramaṭiya wá durákram, ajeya wá aparájit.

IM-PREŠ'NA-BLY, *ad.* so as not to be taken — *Qair-maghlūbī se, qair-munkinu-t-tashkīrī se* — Durūkramarūp se, ajeṇ uṇp se.

IM-PRĒP-A-RĀTION, *n.* (L. *in, prae, paro*) want of preparation — *Qair-taiyārī, nā-āmālagī, be-samānī* — Aprastutatwa, asiddhatī.

IM-PRESCRIPTIBLE, *a.* (L. *in, prae, scribo*) that cannot be lost by prescription — *Jo qair shakhs ke qabza-o-tasarruf-i-qadīm ke bīs se bar-bād nahīn ho saktā* — Jo dūsr ke prāchinabhog ke kūṇ se nashī nahīn ho saktī.

IM-PRESS', *v.* (L. *in, pressum*) to stamp, to mark, to fix deep, to force into service — *Naqsh k., nishān k., gārṇā<sup>b</sup>, begār pakarnā* — Chhāpnā wā mudrit k., aṅk wā chihṇ k., nishthit k., rājakāryya ke nimitta logōṇ ko pakarnā. [chihu.

IM-PRESS. *n.* mark, stamp, device — *Nishān, naqsh, 'alāmat* — Aṅk, chhāpā wā mudrā, IM-PREŠ'SIBLE, *a.* that may be impressed — *Naqsh-pazir, nishān-pazir* — Aṅkaniya, chihnakshan. [yatwa, chihnakshamatā.

IM-PREŠ SI BIL'ITY, *n.* the state or quality of being impressible — *Naqsh-pazir* — Aṅkani-

IM-PREŠ'SION, *n.* the act of impressing, mark, stamp, image in the mind, influence, effect, an edition of a book — *Naqsh k., nishān, naqsh, tasawwur yā khayāl, asar, tāsir, chhāpā<sup>b</sup>* — Aṅk k. wā aṅkan, aṅk wā chihṇ, thappī wā mudrā, anubhav wā kalpanā, prabhāv, guṇ wā phal, kisi granth kī jīnī piatī ek vār meṇ chhāpnā.

IM-PREŠ'SIVE, *a.* capable of making an impression, capable of being impressed — *Muassar, muassar* — Hridbhedak wā prabhāvotpādak, sprishṭ upahat wā kshobhit.

IM-PREŠ'SIVE LY, *ad.* in an impressive manner — *Muassirān, muassarāna* — Hridbhedak wā prabhāvotpādak rīti se, sprishṭ wā kshobhit rīti se.

IM-PREŠ'SIVE NESS, *n.* the state or quality of being impressive — *Muassirī, muassari* — Hridbhedakatwa wā prabhāvotpādakati, spristatwa upahatatwa wā kshobhitatwa.

IM-PREŠ'SMENT, *n.* act of forcing into service — *Begār pakarnā* — Rājakāryya meṇ lagāne ke nimitta logōṇ ko pakarnā. [Chhāpe kī aṅk wā chihu.

IM-PREŠ'SURE, *n.* a mark made by pressure — *Chhāpe kī naqsh yā nishān, chhāp<sup>b</sup>* — IM-PREŠ'VA-LENCE, IM-PREŠ'VA-LEN-CY, *n.* (L. *in, prae, ealeo*) incapability of prevailing — *Pesh-raft yā gālī hone kī nā-tiyāqat* — Prabal hone kī ūaktī.

IM-PRĪ-MĀ'TURE, *n.* (L.) licence to print — *Chhāpne kā hukm* — Chhāpne kī ājānā.

IM-PRĪ'MIS, *ad.* (L.) in the first place — *Amralan, amul* — Pahlī wā pahle.

IM-PRĪ'NT', *v.* (L. *in, premo*) to mark by pressure, to stamp, to fix on the mind — *Chhāpe kī nishān yā naqsh k., chhāpnā<sup>b</sup>, khātir-nishān dil-nishān yā zih-nishān k.* — Chhāpe kī aṅk wā chihṇ k., mudrit k. wā thāpnā, hridyanishubhit bridayanishṭh chittaniveśit wā manogat k. [qūl k. — Kūṇagīr meṇ dīnā, mūdndī wā atkānā.

IM-PRĪ'SON, im-prīz'n, *v.* (Fr. *en, prison*) to put into a prison, to confine — *Mahbūs k.,*

IM-PRĪ'SON MENT, *n.* confinement — *Habs, quā, asirī, qūl-bandī* — Bāndhuā, kāragāra-nirodh, kārabandhan.

IM-PRŌB-A-BLE, *a.* (L. *in, probō*) unlikely — *Qair-muktamil, qair-bāwar, khilāf-i-qiyās, ba'idu-l-fahm, ba'id-az-ūql* — Asambhav, asaṅgat, anupāṇmā, aghatamān, anhomā.

IM-PRŌB-A-BIL'ITY, *n.* unlikelyhood — *'Adam-i-ihimāl, khilāf-i-qiyāsī, ba'idu-l-fahmī* — Asambhāvanā, asambhāvyaṭā, aghatamyaṭā, abhavanīyatwa

IM-PRŌB'A-BLY, *ad.* without likelihood — *'Adam i ihtimāl se, khilāf-i-qiyāsī se, ba'idu-l-fahmī se* — Asambhāvanā se, aghatamīyātī se.

IM-PRŌB'ITY, *n.* (L. *in, probus*) dishonesty, baseness — *Bad-diyānati, kamīna-pan* — Khatā wā adharimā, nichatwa wā adhamatā.

IM-PRO-FICIENCE, IM-PRO-FY'CIEN-CY, *n.* (L. *in, pro, facio*) want of improvement — *Nā-taragī, nā-ustādī* — Avyutpatti, avyutpannatī, apiaviṇatī.

IM-PRŌM'ITU, *ad.* (L. *in, promptus*) without previous study; *n.* an extemporaneous composition — *Be-tuannul, be-gaur, fi-l-badīh; n. badīh* — *ad.* Pūrvvachintā binā, pūrvvavichār binā; *n.* pūrvvavichārahīnarachānā, ayatnapūrvvarachānā.

IM-PRŌPER, *a.* (L. *in, proprius*) not proper, not decent, unsuitable, inaccurate — *Nā-mā'qūl yā be-jā, nā-lāq, nā-sazāwār yā nā-munāsib, nā-durust* — Anuchit, ayukt, ayogyā asamañjas wā asaṅgat, asamichin wā asuddh.

IM-PRŌPER LY, *ad.* not properly, not fitly — *Nā-mā'qūl se, be-jā yā nā-haq, nā-munā-sabat se* — Anuchit rūp se, ayogyatī se. [gyatī, anupayuktatī, asaṅgatwa.

IM-PRO-PR'ITY, *n.* want of propriety — *Nā-mā'qūl, nā-shāstagi, nā-munāsabat* — Ayo-

IM-PRO-POR'TION-A-BLE, *a.* (L. *in, pro, portio*) not proportionable, unfit — *Be-an-dāzu, nā-muwāfiq* — Asamaparimān, ayogyā wā asaṅgat.

IM-PRO-POR'TION-ATE, *a.* not proportionate — *Be-andāza* — Asamaparimān.

IM-PRŌPRI-ATE, *v.* (L. *in, proprius*) to convert to private use, to put church property into the hands of a layman; *a.* converted to private use — *Apne khāss kām meṇ lānā yā nā-tasarruf k., girje kī milk ko kisi dunyā-dār ke hāth meṇ sarūpnā; a. tasarruf kiyā gayā, apne khāss kām meṇ lāyā gayā* — Apne swakiya kām meṇ lānā, Iskī bhajanaśālā kī dhan kisi dikshāhīn arthāt sāmānyalok ko satīpnā; *a.* swakiya kām meṇ lāyā gayā.

IM-PRŌ-PRI-ATION, *n.* the act of appropriating, the benefice impropriated—*Girje ki milk ko kisi dunyā-dār ke ikhtiyār meñ denā, girje ki milk jo dunyā dār ke ikhtiyār meñ dē jāti hai*—Isāfihājanabhiawan ke dhan ko kisi dīkshāhīn arthāt sāmānyalok ke hāth meñ sauñpā, Kriṣṭiyābhājanasāilā kā dhan jo kisi dīkshāhīn jan ke hāth meñ sauñpā jāti hai.

IM-PRŌ-PRI-ATOR, *n.* one who appropriates, a layman who has possession of church-land—*Apne khāss kām meñ lāne v., dunyā-dār jiske ikhtiyār meñ girje ki milk rakhī hai*—Apne kām meñ lagāne w., dīkshāhīn wā sāmānyalok jisko hāth meñ Isāf bhājanasāilā kā dhan rakhī hai.

IM-PRŌS-PE-ROUS, *a.* (L. *in, prosper*) unsuccessful, unfortunate, unhappy—*Nā-kām-yāb, bad nasīb, nā-bukht-āwar yā nā-shūl*—Aśuddh akalyān wā akritakāryya.

IM-PROS-PER-ITY, *n.* want of success—*Nā-kām-yābī*—Akalyān. [abbāgā, dukkhi.]

IM-PRŌS-PE-ROUS-LY, *ad.* unsuccessfully—*Nā-kām-yābī se*—Akalyān se.

IM-PRŌS-PE-ROUS-NESS, *n.* ill success—*Nā-kām-yābī*—Akalyān.

IM-PROVE, *v.* (L. *in, probō*) to make better to increase, to advance, to use—*Bih-tār k., barhānā yā bārhānā<sup>h</sup>, khūb tar h. taragqī d. yā taragqī k., istī māl k.*—Uttam wā bhadratar k., adhik k. wā h., sudhīrnā sahwārnā sudhārnā wā sahwārnā, vartanā wā kām meñ lānā.

IM-PRŌV-A-BLE, *a.* that may be improved—*Qābil-i durustī, tarbiyat pazir, mumkinu-t-taragqī*—Uttam wā bhadratar hone ke yoga, sudhārnā ke yoga, sahwārdhaniya, śreyastwaksham. [tarbiyat-pazirī—Śreyastwakshamatā, sahwārdhaniyatā.]

IM-PRŌV-A-BLE-NESS, *n.* the state or quality of being improvable—*Qābīliyat-i-durustī*.

IM-PROVE-MENT, *n.* the act of improving, progress from good to better, instruction—*Taragqī yā istīh, bih-tārī yā durustī, tarbiyat yā tālīm*—Śreyastwa wā banāw, sudhārnā wā bhadrataratwa, vidyāgām wā vidyāgān. [w.—Bhadratar k. w., sudhārne w.]

IM-PROVER, *n.* one who improves—*Bih-tār k. w., bih-tār hone w., taragqī k. w. yā d.*

IM-PRŌV-I-DENT, *a.* (L. *in, pro, vidē*) wanting forethought, not making provision—*Nā-āqibat-andesh, kotah-andesh kotāh-andesh yā be-tadbīr*—Aparīnamadarśī, abhaviṣhyadarśī adūradarśī wā asīvadhān.

IM-PRŌV-I-DENCE, *n.* want of forethought—*Nā-āqibat-andeshī, kotāh-andeshī, be-tadbīrī*—Aparīnamadarśan, adūradarśhi, pūrvachīntā, asīvadhānatā, asīvadhānī.

IM-PRŌV-I-DENT-LY, *ad.* without forethought—*Nā-āqibat-andeshī kotāh-andeshī yā be-tadbīrī se*—Aparīnamadarśan adūradarśhi wā asīvā bhīnatā se, pūrvachīntā binā.

IM-PRŪ-DENT, *a.* (L. *in, prudens*) wanting prudence, indiscreet, injudicious—*Nā-āqibat-andesh yā be-taammul, be-ikhtiyār yā be-līhāz, be-shū'ūr be-tadbīr yā be-tamīz*—Asīvadhān, aparīnamadarśī avijñā wā durvinitā, avichār, anuvāvivēki wā abuddhīmān.

IM-PRŪ-DENCE, *n.* want of prudence, rashness—*Nā-āqibat-andeshī, be-shū'ūrī be-ikhtiyārī yā be-tadbīrī, be-līhāz, yā tahawwār*—Aparīnamadarśan asīvadhānatā wā avichār, durvinitatā dhīhātī wā duhsāhas.

IM-PRŪ-DENT-LY, *ad.* without prudence—*Be-shū'ūrī se, nā-āqibat-andeshī se, be-ikhtiyārī yā be-līhāzī se*—Avichār se, aparīnamadarśan se, asīvadhānatā se, durvinitatā se, duhsāhas se.

IM-PU-DENT, *a.* (L. *in, pudens*) shameless, wanting modesty, bold—*Be-sharm, be-hayā yā shokh-chashm, gustākāh*—Nirlajja, avīrit wā durvinit, pragalbā wā dhīhāt.

IM-PU-DENCE, *n.* shamelessness, effrontery—*Be-sharmī, be-hayā yā be-gairatī, be-adabī tark-i-adab yā shokh-chashmī*—Nirlajjatā, dhīrhatatā pragalbhatā wā durvinitatā.

IM-PU-DENT-LY, *ad.* shamelessly, boldly—*Be-sharmī se, shokh-chashmī se*—Nirlajjatā se, pragalbhatā dhīrhatatā wā dhīhātī se.

IM-PU-DIC-ITY, *n.* immodesty—*Be-hayātī, be-gairatī*—Nirlajjatā, avīritatā.

IM-PUG-N' im-pūn', *v.* (L. *in, pugno*) to attack, to assault by argument—*Radd k., kātnā<sup>h</sup>*—Doshī k., khañḍan k. [wā pratibandh.]

IM-PUG-NATION, *n.* opposition, resistance—*Mukhālafat, muqābalat*—Virodh, pratirodh.

IM-PUG-NER, *n.* one who impugns—*Radd k. w., kātnē w.<sup>h</sup>*—Doshī k. w., khañḍan k. w.

IM-PU-IS-SANT, *a.* (L. *in, posse*) impotent—*Nā-tawānī*—Āśakt.

IM-PU-IS-SANCE, *n.* impotence, weakness—*Nā-tāqatī, nā-tawānī*—Aparākram wā nirbala, āśaktī.

IM-PULSE, *n.* (L. *in, pulsus*) communicated force, influence, impression—*Dhakkā<sup>h</sup>, mail, yā bā'is, zor yā tūsr*—Thelne se jo gati wā śakti dī jāy, prabhāv bal wā pravritti, śakti manahsañskār wā chittasañskār. [wā pravritti, śakti.]

IM-PULSION, *n.* the act of impelling—*Dhakkā<sup>h</sup>, mail, zor*—Dhakehnā wā thehnā, bal.

IM-PULSIVE, *a.* having power to impel, moving; *n.* an impelling cause or reason—*Dhakehne yā chālāne*—*tāqat yā khne w., muharrik*; *n. bā'is-i-muharrīka*—Dhakehū wā prerak, gatiyānak enālā wā qulāū; *n. prerak karan.*

IM-PULSIVE-LY, *ad.* by impulse—*Zor se, dhakke se<sup>h</sup>*—Veg wā śakti se.

IM-PŪ-NI-ITY, *n.* (L. *in, punio*) exemption from punishment—*Be-siyāsati, be-azābī*—Dandābhāv, ādāp, apirā.

- IM-PURE', a.** (L. *in, purus*) not pure, unholy, unchaste, foul—*Ná-sáf, ná-pák, shah-watí yá nafs-parast, palid galiz najis yá kharáb*—Anirmal malin wá malin, asuddh wá apavitra, lampat, kutsit wá garhit. [se, asuddhatá se.
- IM-PURE'LY, ad.** in an impure manner—*Ná-páki se, najásat se, ná-safái se*—Apavitrata
- IM-PURE'NESS, n.** the quality of being impure—*Ná-páki, najásat, nafs-parasti*—Apavitrata, asuddhatá, kutsitatwa, lampatatwa. [Asuddhi wá asuchi, mal wá mail.
- IM-PUR'ITY, n.** want of purity, any foul matter—*Qilázat gandagi yá álúdagí, áláish*—
- IM-PURPLE.** See EMPURPLE.
- IM-PŪTE', v.** (L. *in, puto*) to charge upon, to reckon as belonging to, to attribute—*Thahráná<sup>h</sup>, lagáná<sup>h</sup>, mansúb k.*—Áropan k., dharná wá thopná, sambaddh k. wá sambandh lagáná. [bandhaniya, lagáyo jáne ke yogya.
- IM-PŪT'A-BLE, a.** that may be imputed—*Mansúb kiye jáne ke qábíl*—Áropaniya, sam-
- IM-PŪT'A-BLE-NESS, n.** the state or quality of being imputable—*Mansúb kiye jáne ká qábíllyat*—Áropaniyatá, sambandhaniyatá.
- IM-PŪT'ATION, n.** act of imputing, censure—*Lagáw<sup>h</sup>, tukmat ilzám yá duhtán*—Áropan wá sambandhan, apavád tiraskaravákya kalañk wá nindí.
- IM-PŪT'A-TIVE, a.** that may be imputed—*Mansúb kiye jáne ke láiq*—Áropaniya, abhi- [vád nindí wá tiraskaravákya se.
- IM-PŪT'A-TIVE-LY, ad.** by imputation—*Lagáw se<sup>h</sup>, tukmat yá ilzám se*—Áropan se, apa-
- IN, prep.** (L.) noting the place where any thing is present or the state or thing present at any time, noting time power proportion or cause; *ad.* within some place—*Andar, ko<sup>h</sup>, máñ, fí, dar, men<sup>h</sup>, bich<sup>h</sup>*; *ad.* andar—Bhitar; *ad.* bhitar.
- IN-A-BIL'ITY, n.** (L. *in, S. abal*) want of power, impotence—*Be-magdúri tang-dastí yá ná-qábíllyat, ná-taqatí yá ná-tawánt*—Asámarthya asákti wá ayogyatá, nirbalatá wá aparákram. [Asañyam, ayatendriyatwa.
- IN-AB'STI-NENCE, n.** (L. *in, abs, teneo*) indulgence of appetite—*Ná-parhez-qáirí*—
- IN-A-BŪ'SIVE-LY, ad.** (L. *in, ab, usum*) without abuse—*Qair-lá-sakhun, zabán-dá, rázi yá dush-nám ke ba-qair*—Gáli biná.
- IN-AC'CÈS-SIBLE, a.** (L. *in, ad, cessum*) not to be reached or approached—*Be-guzá-rá, qair-mumkinu-l-wusúl, qair-wast-pazir, ná-rasái-pazir, be-charháw, be-lagáw, mum-taná'u-l-wusúl*—Agamya, anabhigamya, durgamya wá dugam, aughat, aprápya.
- IN-AC'CÈS-SI-BIL'ITY, n.** the state or quality of being inaccessible—*Qair-wast-paziri, mum-taná'u-l-wusúli, qair-mumkinu-l-wusúli*—Agamyatá, anabhigamyatá, aprápyatá.
- IN-AC'CÈS-SI-BLY, ad.** so as not to be reached—*Qair-wast-pazirí se, mum-taná'u-l-wusúli se*—Agamyatá se, aprápyatá se.
- IN-AC'CU-RATE, a.** (L. *in, ad, cura*) not accurate, not exact or correct—*Qair-sahíh, galat yá ná-durust*—Asuddh, thik nahin wá sadosh.
- IN-AC'CU-RA-CY, n.** want of accuracy—*Galatí, ná-durustí, chūk<sup>h</sup>, dhúl<sup>h</sup>*—Asuddhatá, [dhatá se.
- IN-AC'CU-RATE-LY, ad.** not correctly—*Galatí se, ná-durustí se, chūk se<sup>h</sup>, dhúl se<sup>h</sup>*—Asud-
- IN-AC'TION, n.** (L. *in, actum*) want of action, forbearance of labour, idleness—*Be-shugl yá be-kári, áram yá áram-talabí, sustí*—Akarma avyavasáya wá anudyog, visráam wá aparísram, álaya.
- IN-AC'TIVE, a.** not active, indolent, sluggish—*Be-shugl yá be-harakat, áram-talab yá majhúl, káhil yá sustí*—Nishkarmma nirvyápár wá vrittirahit, anudyogi wá avyava-sáyi, mand dhilá wá alási.
- IN-AC'TIVE-LY, ad.** without labour, sluggishly—*Be-mihnat, sustí yá káhilí se*—Biná parísram wá biná udyog, dhiláí dhil mandatá wá álaya se.
- IN-AC'TIV'ITY, n.** rest, idleness, sluggishness—*Be-shugl yá áram, sustí, káhilí yá majhúli*—Nirvyápár anudyog wá visráam, álaya, dhiláí dhil wá mandatá.
- IN-AD'E-QUATE, a.** (L. *in, ad, æquus*) not equal to the purpose, defective—*Qair-káfi yá ná-láiq, qáisir yá náqis*—Ayogya anupayukt aksham asamarth wá ayatheshit, hin nyún wá apurn.
- IN-AD'E-QUA-CY, n.** insufficiency—*Kamí, qusúr, 'adam-i-qábíllyat, ná-láiq*—Nyúnatá, hinatá, ayatheshitatá, ayogyatá, asámarthya, akshamatá.
- IN-AD'E-QUATE-LY, ad.** not sufficiently—*Kamí se, ná-láiqí se, qusúr se*—Nyúnatápúr-vak, hinatá se, ayogyatá se, anupayuktatá se, asámarthya se.
- IN-AD'E-QUATE-NESS, n.** the state or quality of being inadequate—*Kamí, qusúr, 'adam-i-liyáqat*—Nyúnatá, hinatá, anupayuktatá, ayatheshitatá, akshamatá, asámarthya.
- IN-AD-E-QU'ATION, n.** want of correspondence—*Ná-mutábáqat, ná-muwáfúqat*—Asañ-gatí, amel, anupayuktatá.
- IN-AD-MIS'SIBLE, a.** (L. *in, ad, missum*) not to be admitted or allowed—*Ná-mas-mú, qabúl karne ke ná-qábíl, radd karne ke láiq*—Aswikaraníya, agraahapiya, aswi-káryya, agraahya.
- IN-AD-VER'TENT, a.** (L. *in, ad, verto*) careless, negligent, heedless—*Be-khabar, gá-ál, be-iltifát be-parwá yá be-fíkr*—Asávdhán, pramatta wá alolá, amanoyogi wá achet.



IN-AD-VĒR-TENČE, IN-AD-VĒR-TEN-ČY, *n.* carelessness, negligence, inattention — *Be-khabari, gaflat yā tagāful, be-iltifāti be-parwāi yā be-lihāzi* — *Asāvadhānatā, pramattatā wā aloḷāpan, amanoyog.*

IN-AD-VĒR-TENT-LY, *ad.* carelessly, negligently — *Be-khabari se, gaflat tagāful yā be-iltifāti se* — *Asāvadhānatā se, pramattatā wā amanoyog se.*

IN-ĀID'A-BLE, *a.* (*L. in, ad, jutum*?) that cannot be assisted — *Nā-madad-pazir, jiskī madad nahīn ho saktī* — *Jiskā upakār nahīn ho saktā.*

IN-ĀLI'EN-A-BLE, *a.* (*L. in, alienus*) that cannot be alienated — *Gair-mumkinu-l-inf-kāk, gair-mumfakk* — *Parādhin kiye jāne ke ayogya, ananyādeya, ananyāsamarpaniya, parādeya.* [muqarri — Apushtikar.

IN-ĀLI-MĒNT'AL, *a.* (*L. in, alo*) affording no nourishment — *Nā-quwwat-bakhsā, nā-IN-ĀL'TER-A-BLE, a.* (*L. in, alter*) that cannot be altered or changed — *Gair-muta-baddil, gair-mumkinu-t-tabdil* — *Avikāryya, aparivarttaniya.*

IN-A-MĪS'SI-BLE, *a.* (*L. in, a, missum*) not to be lost — *Lā-zawāl, nā-mumkinu-l-fanā* — *Anāśya, avināśya, aharāniya.* [rāgi.

IN-ĀM-O-RĀ'TO, *n.* (*L. in, amor*) a lover — *'Ashiq, muhibb* — *Piyā, kānt, kāmī, anu-IN-ĀNE, a.* (*L. inanīs*) empty, void — *Khālī, tikhī* — *Sūnya, rikt wā chhūnchhā.*

IN-A-NĪ'TION, *n.* emptiness, want of fulness — *Khulī, kamī yā gair-mā'mūrī* — *Sūnyatā, apūrnatā.*

IN-ĀN'I-TY, *n.* emptiness, vanity — *Khulī yā khālā, tikhī-dimāgi yā tikhī-magzi* — *Sūnyatā wā chhūnchhāpan, oohhapan abuddhi wā ālankār.*

IN-ĀN'I-MATE, *v.* (*L. in, animus*) to put life into, to quicken — *Jān bakhsnā, zinda k.* — *Jilānā wā sajiv k., satej k.* [prāpahin.

IN-ĀN'I-MATE, IN-ĀN'I-MĀT-ED, *a.* void of life — *Be-jān, murda, be-jī* — *Nirjiv, aprānī, IN-ĀP'PE-TENČE, IN-ĀP'PE-TEN-ČY, n.* (*L. in, ad, peto*) want of appetite — *Žu'f-t-mī'da, kam-hāzima, serī* — *Aruchi, mandāgni, akshuddhā, anichchhā.*

IN-ĀP'PLI-CA-BLE, *a.* (*L. in, ad, plico*) that cannot be applied, unfit — *Nā-muwā-fiq yā be-mauqā, gair-mutābiq* — *Aprayojya arthāt jo lagāye jāne ke yogya na ho, ayogya wā anupayukt.* [yatā, anupayuktatā, aprayojyatā.

IN-ĀP'PLI-CA-BIL'I-TY, *n.* unfitness — *Gair-mutābaqat, nā-muwāfaqat, nā-biyāqat* — *Ayog.*

IN-ĀP'RE-HĒN'SI-BLE, *a.* (*L. in, ad, prehensum*) not intelligible — *Mumtana'w-l-fahm, nā-qābil-i-fahm, nā-fahm-pazir* — *Abodhya, abodhaniya, bodhāgamya, aspashṭ.*

IN-ĀP'RE-HĒN'SION, *n.* want of understanding — *Nā-samagh<sup>h</sup>, kaj-fahmī* — *Dui buddhi, IN-ĀP'RE-HĒN'SIVE, a.* regardless — *Be-fikr, be-parwā, be-iltifāt, gāfl* — *Asāvadhān, amanoyogi.* [qut — Ayogyatā, asaṅgati, anupayuktatwa.

IN-ĀP'TI-TUDE, *n.* (*L. in, apto*) unfitness — *Nā-munāsabat, nā-muwāfaqat, nā-biyā-IN-Ā-QUATE, a.* (*L. in, aqua*) made water — *Pānī banā hūā<sup>h</sup>.*

IN-Ā-QUĀ'TION, *n.* state of being inacute — *Pānī ban jānū<sup>h</sup>.*

IN-AR-TIC'U-LATE, *a.* (*L. in, artus*) not uttered with distinctness — *Nā-sāf, talaf-fuz meñ nā-zāhir nā-khulāsa yā nā-sāf* — *Aspashṭ, avyakt.*

IN-AR-TIC'U-LĀT-LY, *ad.* not distinctly — *Nā-safūi se, nā-saf talafuz se* — *Aspashṭatā se, aspashṭ rūp se.* [graspashṭatā, uchehṣrāpāspashṭatwa.

IN-AR-TIC'U-LĀ'TION, *n.* indistinctness — *Nā-safūi, talafuz kī nā-safūi* — *Aspashṭatā, vā-IN-AR-TI-FY'CIAL, a.* (*L. in, ars, facio*) not done by art, artless, simple — *Be-sākhta yā nā-masnū, nek-bakht yā garib, rūst yā sāf* — *Akritrim wā akritak, sidhā, sarāl wā bhalā.* [se, akritrimaprakār se.

IN-AR-TI-FY'CIAL-LY, *ad.* without art — *Be-sākhtagt se, be-takallufāna* — *Akritrimabhāv*

IN-AT-TĒN'TION, *n.* (*L. in, ad, tentum*) want of attention, neglect, heedlessness — *Adam-i-tawajjuhi yā gaflat, be-iltifāti tagāful yā gāflī, be-parwāi yā be-khabari* — *Amanoyog, pramattatā wā pramad, asāvadhānī wā asātarkatwa.*

IN-AT-TĒN'TIVE, *a.* heedless, careless, negligent — *Be-parwā yā be-khabar, gāfl yā be-lihāz, be-iltifāt* — *Amanoyogi, asāvadhān, pramatta wā anavadhān.*

IN-AT-TĒN'TIVE-LY, *ad.* without attention — *Adam-i-tawajjuhi se, gaflat se, be-khabari se, tagāful se* — *Amanoyog se, pramattatā se, pramad se, asāvadhānī se.*

IN-ĀU'DI-BLE, *a.* (*L. in, audio*) that cannot be heard, making no sound — *Nā-mas-mū, be-āwāz* — *Āśravya āśravaniya wā karnāgochar, chupehāp wā śabdaśūnya.*

IN-ĀU'GU-RATE, *v.* (*L. in, augur*) to consecrate, to invest with office; *a.* invested with office — *Makhsis k., darja yā 'uhdu d.; a. 'uhdu-yāfta* — *Pratishṭhā wā abhishek k., abhishek ke dwārā navapad par baithālnā; a. abhisikt, abhishek ke dwārā navapad par baithāyā gayā.*

IN-ĀU'GU-RAL, *a.* relating to inauguration — *Naye 'uhde par julūs ke muta'alliq* — *Adhikārapravesāsānsk, ravishayak, navapadapravesāsānsbandhī.*

IN-ĀU'GU-RĀ'TION, *n.* investiture with office — *Naye 'uhde par julūs yā fikā* — *Navapada-praveś, adhikārapravesāsānskār.*

IN-ĀU'GU-RA-TO-RY, *a.* relating to inauguration — *Naye 'uhde par julūs yā fikā ke muta'alliq* — *Navapadapravesāsānsbandhī, adhikārapravesāsānskāravishayak.*

- IN-AU-RATION**, *n.* (L. *in, aurum*) the act or process of gilding—*Mulamma'-suzi, tilā-kārī*—Swarnarājan, swarnapatráchchādan, sone kā pāni phernā. [Asubh.]
- IN-AUSPICE**, *a.* (L. *in, avis, specio*) ill omened—*Bad-shugūn, ná-mubarak*—
- IN-AUSPICIOUS**, *a.* ill omened, unlucky—*Ná-mubarak, bad bukht nahs manhs yá ná-mas'ud*—Asubh, abhāgya amāngalajanak anishtasūchak wā ananukūl.
- IN-AUSPICIOUS-LY**, *ad.* with ill omens—*Bad fālī se, bad-bakhtī se, nuhsiyat se*—Bure śakun se, amāngal se, ananukūlatāpūrvak.
- IN-BE-ING**, *n.* (*in, be*) inherence—*Ek-ziti, ham-bāshī, ham-khilqatī*—Sabajittatwa, sadā sahyog, sahavartitī, antarbhāw, antavritti.
- IN-BORN**, *a.* (*in, born*) implanted by nature, innate—*Zātī yā khilqī, jibillī yā jigari*—Swābhāvik, antarjāt antarvartī wā sahaj. [prent.]
- IN-BREATHED**, *a.* (*in, breath*) inspired—*Mulham, ilhāmī*—Īswaropadishṭ, Īswara-
- IN-BREED**, *v.* (S. *in, bredan*) to produce—*Paikī k*—Utpanna k., janm mā.
- IN-BRED**, *a.* bred within, innate, natural—*Andar paidā huā, jibillī, khilqī jigari yā bātini, zātī yā tab'i*—Antarjāt, antarbhav antarjanit wā sahaj, swābhāvik.
- IN-CAGE**. See EN-CAGE. [hisab Aganya, asaṅkhyeya.]
- IN-CAL/CU-LABLE**, *a.* (L. *in, calculus*) that cannot be calculated—*Be-shumar, be-*
- IN-CAL-LES-CENT**, *a.* (L. *in, caleo*) growing warm, increasing in heat—*Garm hotā jāne w., ziyāda garm ho jāne w.*—Kram se ushṇa hone w., adhik ushṇa hotā jāne w.
- IN-CAL-LES-CENCE**, **IN-CAL-LES-CENT-QV.** *n.* the state of growing warm, incipient heat—*Garm hotā jānā, ziyāda garm-shudagī*—Kram se ushṇa hotā jānā, kram se adhik hone wāli ushṇatī.
- IN-CAN-TATION**, *n.* (L. *in, cantum*) a magical charm, enchantment—*Afsān, jādū*—Ṭonā, laṭkī bhāphunk wā mantrā. [māntrik, abhicārik wā ābhicārik.]
- IN-CANT-TO-RY**, *a.* dealing by enchantment—*Afsān, jādūānā*—Ṭonhā, bhāphunk w.,
- IN-CANTON**, *v.* (Fr. *en, canton*) to unite into a canton or separate community—*Pargane zil' yī qam men milānā*—Kisi desakhard wā jūti men milānā.
- IN-CAP-ABLE**, *a.* (L. *in, capio*) not capable, unable unfit, disqualified—*Quir-qābil, ná-lāiq, ná-qābil, mā'zār qaerī yā ná rasā*—Aparak, akham wā asamarth, anupayukt, ayogyā.
- IN-CAP-ABLE-ITY**, **IN-CAP-ABLE-NESS**, *n.* the state of being incapable, inability—*Be-maqdūr yā ná-qābilī, ná-liyyat yā ná tāqatī*—Apātrātā asāmārthiya wā āsakti, ayogyatā wā akshamatā. [karā.]
- IN-CAP-ACIOUS**, *a.* not capacious, narrow—*Quir-nasī, tūng*—Aprasast wā avīśāl, san-
- IN-CAP-ACIT-ATE**, *v.* to disable, to disqualify—*Be-nā-qābil yā mā'zār k., ná-qābil bandā-nā yā mahrim rakhu*—Āsakt wā asamarth k., ayogyā anupayukt wā apātri k.
- IN-CAP-ACIT-ATION**, *n.* disqualification—*Nā-qābil-qatī, ná-liyyat*—Ayogyatā, apātrātā.
- IN-CAP-ACIT-ITY**, *n.* want of capacity, inability—*Nā-qābil-yat, ná-liyyat yā be-maqdūri*—Ayogyatā, apātrātā āsakti wā asamārthiya.
- IN-CAR-CE-ATE**, *v.* (L. *in, carcer*) to imprison, to confine; *a.* imprisoned—*Mah-būs k., qāid yā band k.* *a.* mahbūs, maqqud—Kāragar men dālnā, atkānā; *a.* kāragar men mādlih, kāragar men atkā hūz. [bandhan.]
- IN-CAR-CE-ATION**, *n.* imprisonment—*Habs, qaid bandī, asiri*—Bandhuan, kāragār.
- IN-CARN'**, *v.* (L. *in, caro*) to cover with flesh, to generate flesh—*Goshṭ se bharnā, goshṭ paidā k.*—Māns se bharnā, māns utpanna k.
- IN-CAR-NA-DINE**, *v.* to dye red; *a.* of a red colour—*Surkh rang rangnā; a. surkh, lāl*—Raktavarn k.; *a.* raktavan.
- IN-CAR-NATE**, *v.* to clothe with flesh, to embody in flesh; *a.* embodied in flesh—*Goshṭ se bharnā, mujassam yā zi-jism k.; a. mujassam*—Māns se bharnā, śarirawān k.; *a.* śarirī, śarirawān, śariradhārī, avatārī. [raṇ, avatār.]
- IN-CAR-NATION**, *n.* the act of assuming flesh—*Jism-giri, tajassum, autār*—Śariradhā-
- IN-CAR-NA-TIVE**, *a.* generating flesh; *n.* a medicine which generates flesh—*Goshṭ paidā k. w.; n. ek dawā jo goshṭ paidā kartī hai*—Mānsavardhak; *n.* mīnsavardhak
- IN-CASE**. See EN-CASE. [auśhadh]
- IN-CAU-TIOUS**, *a.* (L. *in, cautum*) not cautious, unwary, heedless—*Be-khabar, gūjil, be-ihṭiyat yā be-iltifāt*—Āsāvadhan, pramādi wā avivechak, pramatta wā asatāk.
- IN-CAU-TIOUS-LY**, *ad.* unwarily, heedlessly—*Be-khabarī yā taqāful se, be-parwāi gūjilī yā be-ihṭiyatī se*—Āsāvadhānatā wā āsāvadhānī se, pramattatā wā pramad se.
- IN-CAU-TION**, **IN-CAU-TIOUS-NESS**, *n.* want of caution, heedlessness—*Be-khabarī yā gāf-lat, be-ihṭiyatī*—Āsāvadhānatā wā āsāvadhānī, pramattatā wā pramad.
- IN-CEND**, *v.* (L. *in, candeo*) to inflame—*Jalānā<sup>h</sup>, sulgānā<sup>h</sup>*.
- IN-CEN-DI-ARY**, *n.* one who sets on fire, one who fomenta strife; *a.* fomenting strife—*Ātash-afroz ātash-andāz ātash-zan yā ātash-angez, fitna-angez yā muḥsid; a. fitna-angez*—Grihadāhak ghar-jalāū wā āg-lagāū, bakherā wā jhagrā lagāne w.; *a.* jhagrā lagāne w.

- IN'CENSE, *n.* perfume exhaled by fire; *v.* to perfume with incense—*Lobán*, 'úd, *ba-khūr yā bukhūr*; *v.* *lobán se khush-bo-dār yā mu'attar k.*—*Dhūp*, *yajñadhūp*; *v.* *yajñadhūp wā dhūp se suvāsik wā gamkilā k.*
- IN'CENSE, *v.* to enrage, to provoke, to irritate—*Khafā k.*, *khushm-nāk k.*, *diqq k.*—*Krudh k.*, *clāphānā jalānā wā chibernā*, *khijhānā wā kurhānā*.
- IN'CENSEMENT, *n.* heat, rage, fury—*Harārat*, *gussa*, *taish*—*Ugratā*, *krodh*, *kop*.
- IN'CENSING, *n.* the act of kindling—*Jalānā<sup>h</sup>*, *jalen<sup>h</sup>*.
- IN'CENSIVE, *a.* tending to inflame—*Jalānā<sup>h</sup>*, *sulqānā<sup>h</sup>*, *jalāne w<sup>h</sup>*.
- IN'CENSOR, *n.* a kindler, an inflamer—*Sulqane w<sup>h</sup>*, *jalāne w<sup>h</sup>*.
- IN'CENTIVE, *a.* inciting, encouraging; *n.* that which incites or encourages—*Muharrrik yā targib-dih*, *kimmat-bal-hāh*; *n.* *targib*, *muharrrik*, *bā'is*, *subab*—*Uttejāk wa pravart-tak*, *prerak wā protsāhak*; *n.* *uttejān*, *preran*, *pravarttan*, *hetu*, *kāran*, *mritta*
- IN'CEPTION, *n.* (*L. in. captum*) beginning—*Shurā*, *ibtulā*—*Ārambh*, *prārambh*.
- IN'CEPTIVE, *a.* beginning, noting beginning—*Shurā k. w.*, *āgāz zahīr k. w.*—*Āram-bhak*, *ārambhodbodhak*. [nītanābhyāsī.]
- IN'CEPTOR, *n.* a beginner, one in the rudiments—*Muhtarī*, *nau-āmōz*—*Ārambhak*.
- IN'CERTAIN, *a.* (*L. in. certus*) doubtful—*Muxabzab*, *mashkūk*, *mushtabih*—*Sandighā*.
- IN'CERTAIN-LY, *ad.* without certainty—*Shubhe se*, *ba gair talāqquq ke*, *ba gair-taqqarrur ke*—*Anisichy se*, *anirnay se*, *sandighatā se*
- IN'CERTAIN-TY, *n.* doubtfulness—*Shubhā*, *ishkubāh*—*Sandighatā*, *dubdhā*.
- IN'CERTITUDE, *n.* doubt, uncertainty—*Shukke yā shubha*, *gair-muqarrari tazabzab yā be-shakā*—*Sandeh wa sandighatā*, *anirnay wa anisichy*
- IN'CESSANT, *a.* (*L. in. cessum*) incessant, continual—*Mutarātir yā yak-lakht*, *mudāmī mutawātir pāikān yā daim*—*Anivitta wa ajānchchhinna*, *lagatīr nirantar wa nitya*. [wā anivitta rūp se, sarvavādī.]
- IN'CESSANT-LY, *ad.* without intermission—*Iqā-tār<sup>h</sup>*, *mulām*, *'ala-d-dawām*—*Nirantar*
- IN'CEST, *n.* (*L. in. castus*) a criminal connection of persons within the prohibited degrees of kindred—*Zinākarī-bā-khush-qarābāt*—*Gotragaman*.
- IN'CESTUOUS, *a.* guilty of incest—*Zinakar ba khush-qarābāt*—*Gotragami*.
- IN'CESTUOUS-LY, *ad.* in an incestuous manner—*Zinakarī-bā-khush-qarābāt se*—*Gotragaman se*. [tragaman.]
- IN'CESTUOUSNESS, *n.* state of being incestuous—*Zinakarī-bā-khush-qarābāt*—*Go-tragaman*.
- IN'CH, *n.* (*S. inci*) the twelfth part of a foot, a small quantity or degree, *v.* to drive by inches, to deal out by inches—*Tassā<sup>h</sup>*, *ek chhotā mūlān yā darja*; *v.* *thorā thorā dhakulā<sup>h</sup>*, *thorā thorā denā<sup>h</sup>*—*Āngul*, *ek chhotī pāmān*.
- IN'CHED, *a.* containing inches—*Tassā-dar*—*Āngulamay*.
- INCHMEAL, *n.* a piece an inch long—*Ek tassā lambī tukā<sup>h</sup>*.
- IN'CHASTITY, *n.* (*L. in. castus*) want or loss of chastity—*Nā-pāk-dāmanī*, *nā-pākezagi*—*Lampatālī*, *asutitwā*
- IN'CHO-ATE, *v.* (*L. inchon*) to begin, to commence; *a.* begun, entered upon—*Shurā k.*, *āgāz k.*; *a.* *shurā kiga gayā*, *āgāz kiga gayā*—*Ārambh k.*, *lagga lagānā wā prārambh k.*; *a.* *ārabdh*, *samārabdh*
- IN'CHO-ATE-LY, *ad.* in an incipient degree—*Thorā thorā kar-k<sup>h</sup>*.
- IN'CHO-ATION, *n.* beginning, commencement—*Ibtidā*, *āgāz*—*Ārambh*, *prārambh*
- IN'CHO-ATIVE, *a.* noting beginning, inceptive—*Āgāz zahīr k. w.*, *shurā k. w.*—*Āram-bhasūchak*, *ārambhak*.
- IN'CHIDE, *v.* (*L. in. cædo*) to cut—*Kātnā<sup>h</sup>* [nānā<sup>h</sup>].
- IN'CHISE, *v.* to cut, to carve, to engrave—*Kātnā<sup>h</sup>*, *kāt kāt-kar khodnā<sup>h</sup>*, *khod-kar ba-*
- IN'CHISED, *a.* cut, made by cutting—*Kāta huā<sup>h</sup>*, *kāt kar bā<sup>h</sup> yī huā<sup>h</sup>*.
- IN'CHSION, *n.* a cut, a gash, a wound—*Kāt<sup>h</sup>*, *zakhm-i-kārī*, *zakhm*—*Phār*, *bhāri ghāv*, *ghāv*. [katne w.]
- IN'CHSIVE, *a.* having the quality of cutting—*Burrān*, *turashinda*, *gātī*—*Chhedak*.
- IN'CHSOR, *n.* a cutter, a fore tooth—*Turashinda yā burrān*, *āge ka dānt<sup>h</sup>*—*Chhedak wā katnā<sup>h</sup> w.*, *agradant rūjadant wā samumhadant*
- IN'CI-SURE, *n.* a cut, an aperture—*Kāt<sup>h</sup>*, *phāp yā chhed<sup>h</sup>*.
- IN'CI-IDENT, *a.* (*L. in. cædo*) casual, happening; *n.* that which happens, casualty—*Ittifāqī*, *sar-zad hone w. yā guzarne w.*; *n.* *sar-guzasht*, *mājara wāqā sānha yā ittifāq*—*Ākasmiḥ wā āgantuk*, *upasthit wā ā-parne w.*; *n.* *vritta wā āgantū*, *ghatānā*.
- IN'CI-DENCE, IN'CI-DEN-CE, *n.* casualty, the direction in which one body strikes another—*Ittifāq mājara yā wāqā*, *wah rukh jisnēn ek shuī dūeri par takkar mārī hai*—*Daivaghatānā ghatānā wā patan*, *wah diś jisnēn ek vastu dūeri par pārtī wā takkar mārī hai*. [āgantuk wā prāsāngik.]
- IN'CI-DENT'AL, *a.* happening by chance, casual—*Nāgahānī yā 'ārizī*, *ittifāqī*—*Ākasmiḥ*.
- IN'CI-DENT'AL-LY, *ad.* casually, without design—*Ittifāqan*, *be-qasd yā nāgahān*—*Ākas-māt*, *anichchhā wā daivayog se*.

**IN-CHIN-ER-ATE**, *v.* (L. *in, cinis*) to burn to ashes; *a.* burnt to ashes—*Jalā-kar khāk kar-dālnā*; *a.* *khāk-shuda*—*Rākh wā bhasm kar-dālnā*; *a.* *bhasmibhūt, rākh kiya huā*.

**IN-CHIN-ER-Ā-TION**, *n.* act of burning to ashes—*Jalā-ke khāk k.*—*Bhasmīkaraṇ, rākh k.*

**IN-CHIP-ENT**, *a.* (L. *in, capio*) beginning—*Shurū' k. w.*, *āgāz k. w.*—*Ārambhak.*

**IN-CIRCLE**. See **ENCIRCLE**.

[*hadd*—*Niravadhi.*

**IN-CIR-CUM-SCRIPT-I-BLE**, *a.* (L. *in, circum, scriptum*) not to be limited—*Be-*

**IN-CIR-CUM-SPEC-TION**, *n.* (L. *in, circum, spectrum*) want of caution—*Be-khabarī, tagāful, gaḥat*—*Asāvadh inatā, asāvadhānī, anavadhān, asamikshā*.

**IN-CISE**. See under **INCISE**

[*vritta wā udyukt k.*, *uttejti wā uddipti k.*

**IN-CITE**, *v.* (L. *in, cito*) to stir up, to rouse—*Targīb denā yā tez k.*, *uksānā<sup>b</sup>*—*Pra-*

**IN-CHĀ-TION**, *n.* incentive, motive, impulse—*Targīb, bā'is, tahrīs yā tahrīk*—*Pravartan, karaṇ wā hetu, uttejan preran wā parochan.*

**IN-CHĒ-MENT**, *n.* inciting cause, motive—*Tahrīs tahrīk yā targīb, bā'is*—*Uttejan pravartan wā preran, karaṇ wā hetu.*

[*uksīne w.*

**IN-CHĒ-ER**, *n.* one that incites—*Targīb tahrīs yā tahrīk d. w.*—*Prerak, pravartak,*

**IN-CI-VIL-I-TY**, *n.* (L. *in, civis*) want of civility, rudeness—*Be-murawwatī yā bad-akhilāgi, gustākhi yā be-adabī*—*Asistāchār asistatā wā kuśilatā, asabhyatā wā avi-*

*nay.*

**IN-CLASP**, *v.* (L. *in, Ir. clasba*) to hold fast—*Mazbūtī se pakarnā*—*Porhe pakarnā.*

**IN-CLA-VĀ-ED**, *a.* (L. *in, clavis*) set, fixed—*Rakkhā yā jarā huā<sup>b</sup>, garā huā<sup>b</sup>.*

**IN-CLĒ-MENT**, *a.* (L. *in, clemens*) unmerciful, severe, rough, stormy—*Be-rahm, sakht yā karakht, tund, tūfani*—*Nirday wā karunāhin, karkas wā nishṭhur, ugra*—*raksh krūr wā rukhā, andhīyā wā vātavān.*

**IN-CLĒ-M'EN-CHY**, *n.* severity, roughness—*Sakhtī yā be-rahmī, tundī yā karakhtagī*—*Nir-dayatā karunāhinatā nishṭhuratī wā kaphoratī, karkasatī wā prachandatā.*

**IN-CLINE**, *v.* (L. *in, clino*) to bend, to lean, to be disposed—*Jhuknā yā jhuknā<sup>b</sup>, dhalnā<sup>b</sup>, māl yā rāqīb k.*—*Naunī nawnā vuhurīnā wā nawānā, nihurnā, chāhnā.*

**IN-CLIN-A-BLE**, *a.* leaning, tending, disposed—*Māl, rāqīb, mustā'idd taiyār yā sar-garm*—*Jhukā huā, pravartā, pravartit ichchhuk wā manwhāyā.*

**IN-CLIN-Ā-TION**, *n.* a leaning, a bending, tendency, disposition, affection—*Mailān yā mayalān, māl, raqbat, mizāj muqsad yā tal'yat, khwāhish armān shauq yā muhabbat*—*Jhukāw, nawāw, pravriti, sīl wā prakriti, chah sneh wā abhilāsh.*

**IN-CLIN-A-TO-RY**, *a.* leaning to one side—*Ek taraf māl*—*Ek or jhukā huā.*

**IN-CLIN-A-TO-RI-LY**, *ad.* with inclination—*Mailān mayalān yā māl se*—*Jhukāw se.*

**IN-CLIP**, *v.* (S. *in, clyppan*) to grasp—*Pakarnā<sup>b</sup>*

**IN-CLOISTER**. See **ENCLOISTER**.

**IN-CLOSE**. See **ENCLOSE**.

**IN-CLOŪD**, *v.* (in, cloud) to darken—*Ghanghor k<sup>b</sup>, andherā k<sup>b</sup>.*

**IN-CLOŪDE**, *v.* (L. *in, claudo*) to contain, to comprise, to comprehend—*Dākhil k.*, *mukht yā shāmīl k.*, *mushtamil yā mutazammun k. yā k.*—*Dhāraṇ k.*, *anturbhūt k.*, *antargat wā samāvishṭ k.*

[*grahan.*

**IN-CLŪ-SION**, *n.* the act of including—*Shumūl, dukhūl*—*Samāves, antargapanā, antar-*

**IN-CLŪ-SIVE**, *a.* inclosing, comprehended—*Gherne w<sup>b</sup>, mushtamil*—*Pariveshtak, antarbhūt wā antargat*

[*karke.*

**IN-CLŪ-SIVE-LY**, *ad.* so as to include—*Shāmīl kar-ke*—*Milākar, antarbhūt wā antargat*

**IN-CON-AG-U-LA-BLE**, *a.* (L. *in, con, ago*) that cannot be coagulated—*Nā-bastani, jamne ke gair-qābil*—*Āsēya, gārha hone ke ayogya, jo gārha na ho sakai.*

**IN-COG**, **IN-COG-NI-TO**, *ad.* (L. *in, con, notum*) in disguise, in private—*Nā-mālīm, poshida*—*Alakshyarūp wā kapataves se, chhipāke wā guptarūp se.*

**IN-COG-I-TANT**, *a.* (L. *in, cogito*) not thinking, thoughtless, inconsiderate—*Be-khagāl, be-fikr, be-taammul yā be-gaur*—*Binsoch, nāschint wā chintārahit, vichārahin wā avikēl.*

[*taniya, abhāvaniya.*

**IN-COG-I-TA-BLE**, *a.* not to be thought of—*Gaur ke nā-lāig, khayāl ke na-qābil*—*Achin-*

**IN-COG-I-TAN-CHY**, *n.* want of thought—*Be-fikri, 'adam-i-khayāl*—*Achintā, chintābhāv, bhāvanāsūnyatwa.*

**IN-COG-I-TANT-LY**, *ad.* without consideration—*Bilā-taammul, be-lihāzī se*—*Binā soche, binā vichār.*

**IN-COG-I-TA-TIVE**, *a.* wanting power of thought—*Khayāl kī tāqat se khālī*—*Chintā-śaktihin, bhāvanāsaktihin.*

**IN-CO-HE-RENT**, *a.* (L. *in, con, hæreo*) wanting cohesion, loose, inconsistent—*Gair-munjamid, dhilā<sup>b</sup>, be-jor be-mel nā-muwāfiq yā nā-mut'biq*—*Asambaddh wā abadhd, algā chhuttā wā phasphaśā, asaṅgat wā asamañjas.*

**IN-CO-HE-RENCE**, **IN-CO-HE-REN-CHY**, *n.* want of coherence, want of connexion—*Nā-bastagī, gair-mutābaqat be-nisbatī yā be-melī*—*Phīlāpan wā asambandh, asaṅgati asaṅgan wā asampark.*

- IN-CO-HERENT-LY, *ad.* without coherence—*Nā-bastagi se, nā-muvāfaqat be-melī yā be-nishati se*—*Dhilepan se wā asambaddhaprakār se, asaṅgati wā asampark se.*
- IN-CO-LU-MI-TY, *n.* (L. *in, columis*) safety—*Hifāzat, salāmat*—*Ksham.*
- IN-COM-BINE', *v.* (L. *in, con, binus*) to differ, to disagree—*Nā-muvāfaq h., bar-khī-lāf h.*—*Viruddh h., biphannā wā prithak rahnā.*
- IN-COM-BUST-I-BLE, *a.* (L. *in, con, ustum*) that cannot be consumed by fire—*Nā-sokhtantī, nā-sozunda*—*Ajwalaniya, adāhya.* [laniyatā, adahaniyatā.]
- IN-COM-BUST-I-BIL-I-TY, *n.* the quality of being incombustible—*Nā-sozandagi*—*Ajwa-*
- IN-COME, *n.* (S. *in, cuman*) revenue—*Āmad, āmadantī, yāst, husul, naf'*—*Dhanāgam,*
- IN-COM-ING, *a.* coming in—*Andar āne w.*—*Bhitar āne w.* [arthāgam, lābh, prāpti.]
- IN-COM-MEN'SU-RATE, *a.* (L. *in, con, mensum*) not admitting a common measure—*Mumtana' u-l-maṣsum-'alai-hi-mushtarak, jiske maṣsum-'alai-hi-mushtarak na ho*—*Asamaparimān, atulyaparimān, asamān.*
- IN-COM-MEN'SU-RABLE, *a.* not to be measured together, having no common measure—*Ek sāth nāpe jāne ke nā-qābil, mumtana' u-l-maṣsum-'alai-hi-mushtarak nā-mumkinu-l-maṣsum-'alai-hi-mushtarak yā jiske maṣsum-'alai-hi-mushtarak na ho*—*Asam asa-mān wā ananurūp, asamaparimān.*
- IN-COM-MEN-SU-RA-BIL-I-TY, *n.* the state of having no common measure—*'Adam i-sifat-i-maṣsum-'alai-hi*—*Asamaparimānatwa, asamānatā.* [zish—*Amīran, anmīlanī.*
- IN-COM-MIX-TURE, *n.* (L. *in, con, mixtum*) the state of being unmix'd—*Nā-āme-*
- IN-COM-MO-DATE, IN-COM-MODE', *v.* (L. *in, con, modus*) to give inconvenience to—*Tasdi' d., taklif d., izā d.*—*Jhañjhat meñ dālnā, piri d., bādhi k.*
- IN-COM-MO-DATION, *n.* inconvenience—*Taklif, qabāhat, harj*—*Pirā, jhañjhat, bādhi.*
- IN-COM-MODE-MENT, *n.* inconvenience—*Taklif, qabāhat, harj*—*Klēś, jhañjhat, vighna.*
- IN-COM-MO'DI-OUS, *a.* inconvenient—*Mutasaddī', nā ma'qūl, be-dhah, muzirr*—*Klesadā-yak, anupayukt, jhañjhatīyā.*
- IN-COM-MO'DI-OUS-LY, *ad.* inconveniently—*Qabāhat se, taklif yā harj se*—*Jhañjhat se.*
- IN-COM-MO'DI-OUS-NESS, *n.* inconvenience—*Qabāhat, tasdi', harj*—*Jhañjhat, klēś, vighna.*
- IN-COM-MU'NI-CA-BLE, *a.* (L. *in, con, munus*) that cannot be communicated—*Jis-ko de na sakeñ<sup>h</sup>, nā-guftunī*—*Adeya, asaṅvadaniya, avaktavya.*
- IN-COM-MU'NI-CA-BIL-I-TY, IN-COM-MU'NI-CA-BLE-NESS, *n.* the state or quality of being incommunicable—*Diye jāne kī nā-qabiliyat, nā-guftani sifut*—*Adeyatā, asaṅva-daniyatā, avaktavyatā.*
- IN-COM-MU'NI-CA-BLY, *ad.* in a manner not to be communicated—*Na diye jāne yā na kahe jāne ke dhab se<sup>h</sup>*—*Adeyatā wā asaṅvadaniyatī se.*
- IN-COM-MU'NI-CAT-ING, *a.* having no communion or intercourse with each other—*Āpas meñ sarō-kār yā āmad-raft na rakhne-wāle*—*Parasparasaisarg na rakhne wāle.*
- IN-COM-MU'NI-CAT-IVE, *a.* not communicative—*Kushidā, nā-āshnā-mizāj, kam-sukhan yā nā-sukhan*—*Asaṅvādasil, bhāṣhanavirakt, anālāpi.*
- IN-COM-MU'TA-BIL-I-TY, *n.* (L. *in, con, mutō*) the quality of being unchangeable—*Nā-mumkinu-l-tabdili*—*Apavarttanīyatā.*
- IN-COM-PACT', IN-COM-PACT'ED, *a.* (L. *in, con, pactum*) not compact—*Nā-basta, nā-gaṣṭ, nā-thos<sup>h</sup>*—*Aghan, vial, gaṣṭhā nahīn.*
- IN-COM-PAR-ABLE, *a.* (L. *in, con, parō*) excellent, beyond comparison—*Lā-sāni, be-nāzīr, be-misāl*—*Anūthā, anokhā, atyuttam, anupam, adwitiya.*
- IN-COM-PAR-ABLY, *ad.* beyond comparison—*Be-nazirī se, be-misālī se, lā-sāni, be-nāzīr, be-misāl*—*Anupameyatā se, anokhepan se, atulyatā se.* [tiya.]
- IN-COM-PARED', *a.* unmatched, peerless—*Lā-sāni, be-nazīr*—*Anūthā, anokhā wā adwi-*
- IN-COM-PASSION, *n.* (L. *in, con, passum*) want of compassion or pity—*Be-dardi, be-rahmī*—*Nishthuratā, nishkarunatwa, nirdayatā.*
- IN-COM-PASSION-ATE, *a.* void of pity—*Be-dard, be-rahm, be-riqqat*—*Nishthur, nishkarun, nirdaya.* [dayatā.]
- IN-COM-PASSION-ATE-NESS, *n.* want of pity—*Be-dardi, be-rahmī*—*Nishkarunatwa, nir-*
- IN-COM-PAT-I-BLE, *a.* (L. *in, con, peto*) that cannot subsist with, inconsistent—*Muta'arriz yā be-mel, nā-muvāfaq yā bar-khīlāf*—*Parasparaviruddh, asaṅgat wā viparīt.* [viparitatī, asaṅgatatwa.]
- IN-COM-PAT-I-BIL-I-TY, *n.* inconsistency—*Be-mel, nā-muvāfaqat, bar-khīlāf*—*Virodh,*
- IN-COM-PE-TENT, *a.* (L. *in, con, peto*) inadequate, unequal, insufficient, unfit—*Qāsir, nā-qābil yā nā-barābar, nā-kāfī, nā-lāq be-maqdūr yā nā-jāiz*—*Aksham wā apūrṇ, anupayukt wā asamān, asamarth wā hīn, ayogya wā asakt.*
- IN-COM-PETENCE, IN-COM-PETEN-CY, *n.* want of adequate ability or qualification—*Be-maqdūri, nā-liyāqat nā-qabiliyat*—*Akshamatā, asamarthya, ayogyatā, anupayukta-twa.*
- IN-COM-LETE', *a.* (L. *in, con, pletum*) not finished, imperfect, defective—*Nā-ta-mām, nā-kāmil, nāqis yā muqassar*—*Asamāpt wā asiḍdh, apūrṇ asampanna wā anishpanna, asamagra wā khaṇḍit.*

- IN-COM-PLETE<sup>NESS</sup>. *n.* an unfinished state—*Nā-tamāmi*, *adhūrā-pan<sup>h</sup>*—*Asamāpti*, *asid-*  
*dhi*, *nyūnatī*, *apūratī*.
- IN-COM-PL<sup>EX</sup>. *a.* (L. *in, com, plexum*) not complex, uncompounded, simple—*Gair-*  
*pechāda*, *gair-murakkab*, *mufrud*—*Asankīrṇ*, *ami-rit*, *niravayab* wā *keval*.
- IN-COM-PL<sup>Y</sup>AN<sup>Y</sup>. *a.* (L. *in, com, pley*) not disposed to comply, untractable—*Nā-ra-*  
*zā-mand*, *be-zubt*—*Ananunayī* wā *ananurodhī*, *adamya*.
- IN-COM-PL<sup>Y</sup>ANCE. *n.* untractableness—*Be-zubtī*—*Adamyaśā*.
- IN-COM-PR<sup>EH</sup>EN<sup>S</sup>IBLE. *a.* (L. *in, con, prehensum*) that cannot be understood—  
*Bā'idu-l-fahm*, *mumtan'ul-fahm*, *gair-mumkinu-l-fahm*, *gair-mudrak*, *nā-maḥmū*—  
*Abodhaniya*, *bodhātī*, *bodhāgamiya*.
- IN-COM-PR<sup>EH</sup>EN<sup>S</sup>IBL<sup>ITY</sup>. IN-COM-PR<sup>EH</sup>EN<sup>S</sup>IBLENESS. *n.* the state or quality of being  
incomprehensible—*Bā'idu-l-fahmī*, *mumtana'ul-fahmī*, *gair-mumkinu-l-fahmī*—  
*Bodhāgamiyatī*, *abodhaniyatī*.
- IN-COM-PR<sup>EH</sup>EN<sup>S</sup>IBLY. *ad.* inconceivably—*Bā'idu-l-fahmī se*, *be-qiyās*, *'aql ke bāhar*—  
*Abodhaniyatipūrvvak*, *samajh wā bodh ke bāhar*. [samajh.]
- IN-COM-PR<sup>EH</sup>EN<sup>S</sup>ION. *n.* want of comprehension or understanding—*Nā-fahmī*—*Nā-*  
*IN-COM-PR<sup>EH</sup>EN<sup>S</sup>IVE. *a.* not extensive—*Gair-wasī*, *nā-kushāda*—*Aprasast*, *lambā*  
*chaurā nahīn*.*
- IN-COM-PR<sup>ES</sup>SI-BLE. *a.* (L. *in, con, pressum*) that cannot be compressed—*Nā-da-*  
*banchār<sup>h</sup>*, *salāt*—*Dabne ke yogya nahīn*, *asāukochaniya*, *karā*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, celo*) that cannot be concealed—*Nā-poshtāni*,  
*na-chhippe kā<sup>h</sup>*—*Agopuniya*, *agopya*, *aprachchādāniya*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, capio*) that cannot be conceived by the mind—  
*Gair-mumkinu-l-fahm*, *nā-gābīl-idrak*, *gair-mutasawwar*, *gair-mudrak*, *nā-maḥmū*—  
*Achintaniya*, *achintya*, *abhiñāniya*, *abodhya*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* the quality or state of being inconceivable—*Gair-mumkin-*  
*u-l-fahmī*, *gair-mutasawwari*—*Achintyatī*, *abhiñāniyatī*, *bodhāgamiyatwā*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *ad.* beyond comprehension—*'Aql-o-fahm ke bāhar*, *'adam-i-idrak se*,  
*gair-mumkinu-l-fahm se*—*Samajh ke bāhar*, *achintya-prakār se*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* (L. *in, concipere*) unsuitableness, unaptness—*Nā-hamwārī yā*  
*nā-mutābaqat*, *nā-murāfaqat yā nā-munāsib*—*Anupayuktatā*, *ayogyatā*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, claudio*) not producing a conclusion—*Gair-natiya*,  
*gair-qatī*, *gair-qatī*—*Nigamanaśānya*, *anichāyak*, *anirnyak*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *ad.* not conclusively—*Pa-gair-natiye ke*, *gair-qat'an*—*Asiddhānta-*  
*pūrvvak*, *bnā nichay*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* want of evidence to satisfy the mind and put an end to de-  
bate—*'Adam-i-istidlāl*, *'adam-i-sabūt*—*Nidāśanahinatā*, *pramānahinatā*, *anirnyakata-*  
*twa*. [be-tahit—] *Aparipakwa*, *ajirp*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, coctum*) not fully digested—*Nā-hazm*,  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* state of being indigested—*Nā-hazmī*, *bad-hazmī*, *be-tahitī*—*Apari-*  
*pakwatā*. [be-mel—] *Paraspar-asannatā*, *asamanvit*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, curro*) not concurring—*Nā-muwāfaq*, *nā-muttāfaq*,  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, quassum*) that cannot be shaken—*An-jalā<sup>h</sup>*,  
*a-tal<sup>h</sup>*. [tawāshula—] *Aniyam*, *asabhiya*, *asishṭ wā aparishkṛit*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, do*) irregular, rude, unpolished—*Be-qā'idā*, *wahshī*, *nā-*  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, forma*) not complying with established rules—  
*Khilāf-i-qā'idā*, *be-zabita*, *nā-murāfaq*—*Niyamaviruddh*, *ananurūp*, *asadriś*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* want of conformity—*Nā-muwāfaqat*, *nā-mutābaqat*—*Ananurūpa-*  
*tā*, *asadriśya*. [Prithak, bhinna wā vivikt.]
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, fusum*) not confused, distinct—*Judā*, *mutafarrīq*—  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* distinctness—*Judāt*, *safāi*, *farq*—*Prithakatwa*, *bhinnatā*, *spashtatā*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, con, gelo*) that cannot be frozen—*Jo jam jāne ke*  
*lāiq na ho*—*Jo thakkā na ho sakal*.
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* (L. *in, congruo*) unsuitable, unfit, inconsistent—*Nā-muwāfaq*,  
*nā-mutābaqat yā nā-munāsib*, *bar-khilāf yā be-mel*—*Ayukt*, *ayogya*, *asaṅgat wā vi-*  
*ruddh*. [tatā, asaṅgati.]
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* want of adaptation—*Nā-mutābaqat*, *ikhilāf*—*Ayogyatā*, *ayuk-*  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* unsuitableness—*Nā-murāfaqat*, *nā-mutābaqat*, *ikhilāf*—*Ayuk-*  
*tatā*, *ayogyatā*, *asaṅgatī*, *asamanjas*, *viruddhatā*, *asambandh*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *a.* unsuitable, inconsistent—*Nā-murāfaq yā nā-mutābaqat*, *bā'id nā-*  
*munāsib bar-khilāf yā be-mel*—*Ayukt ayogya wā asambaddh*, *asamanjas asaṅgat wā*  
*viruddh*. [Ayuktatā se, asaṅgati se, virodh se.]
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *ad.* unsuitably—*Nā-mutābaqat se*, *nā-murāfaqat se*, *ikhilāf se*—  
*IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *n.* (L. *in, con, nexum*) want of connexion or just relation—*Ju-*  
*dāt yā be-nisbatī*—*Asaṅgyog wā asambandh*. [se—] *Asaṅgyog se*, *asambandh se*.*
- IN-COM-PR<sup>ES</sup>IBL<sup>ITY</sup>. *ad.* without connexion—*Be-nisbatī se*, *gair-mel se*, *ikhilāf yā judāt*

- IN-CON'SCION-A-BLE, *a.* (L. *in, con, scio*) having no sense of good and evil—*Nek-o-bad ke báb men be-imtiyáz yá be-fahm*—Bhale bure ká ajnani, anyáya, ayathárh.
- IN-CON'SE-QUENT, *a.* (L. *in, con, sequor*) without regular inference—*Natije se khálí, náqis*—Siddhantasúnya, ayauktik. [nwaya.]
- IN-CON'SE-QUENCE, *n.* want of just inference—*Be-kásilí*—Aprayukti, aparipám, ana-
- IN-CON-SE-QUE'NTIAL, *a.* not leading to consequences, not of importance—*Gair natija-áwar, khafif*—Phalasúnya, halká wá tuchchh.
- IN-CON-SID'ER-A-BLE, *a.* (L. *in, considero*) not worthy of consideration, unimportant—*Gaur yá liház ke ná-qábil, khafif ná-chiz yá be-qadr*—Aganya avichárañiya wá achintya, laghu kshudra wá halká. [twa, alpata.]
- IN-CON-SID'ER-A-BLE-NESS, *n.* small importance—*Be-qadrí, ná-chízí*—Lághev, aganya-
- IN-CON-SID'ER-ATE, *a.* careless, thoughtless—*Be-ihitigut be-liháiz yá be-parwá, be-fkr qafil yá be-taammul*—Asávdhan, avichári aviveki wá pramatta.
- IN-CON-SID'ER-ATE-LY, *ad.* thoughtlessly—*Be-fikri be-liháiz yá be-taammuli se*—Achintá avichár wá avivek se, biná soche vicháre. [asávdhání, amanoyog, avivechaná.]
- IN-CON-SID'ER-ATE-NESS, *n.* carelessness—*Be-khabori, qafilat, be-ihitigati*—Asávdhanántá,
- IN-CON-SID'ER-Á-TION, *n.* want of thought—*Be-fikri, be-taammuli, qafilat, be-liháiz*—Avichár, avivechaná, achintá.
- IN-CON-SIST'ENT, *a.* (L. *in, con, sisto*) not consistent, not suitable, contrary—*Bar'id yá ná-mutábíq, ná-muwáfíq yá ná-sazáwár, mukhálif yá bar-khiláf*—Asángat wá purváparaviruddh, ayogya, viruddh wá viparít
- IN-CON-SIST'ENCE, IN-CON-SIST'EN-CY, *n.* want of agreement, incongruity, contrariety—*Ná-muwáfíqat, ná-mutábíqat yá ikhtiláf, mukhálafat yá zidd*—Asángati wá bhed, ayogyatá wá asamánjas, viruddhatá wá viparitatá.
- IN-CON-SIST'ENT-LY, *ad.* incongruously—*Ná-muwáfíqat se, ná-mutábíqat se, bar-khi-láfi se*—Asángati se, asambandh se, virodh se
- IN-CON-SOL'A-BLE, *a.* (L. *in, con, solor*) not to be comforted—*Ná-taskín-pazír, gair-tasallí-pazír, gair-mutasallí, gam-gin, dil-gir*—Ásántwaniya, asantoshaniya, aprabodhaniya, anáswasaniya.
- IN-CON'SO-NANT, *a.* (L. *in, con, sono*) not agreeing, discordant—*Ná-muwáfíq, bar-khiláf yá ná-mutábíq*—Ananusúri wá ananurúp, viruddh wá asadrís.
- IN-CON-SPIC'U-OUS, *a.* (L. *in, con, specio*) not conspicuous, not discernible—*Ná-mashkúr, be-namúd yá ná-zuhir*—Aprasiddh, apratyaksh.
- IN-CON'STANT, *a.* (L. *in, con, sto*) not firm, not steady, changeable, variable—*Be-qarár be-sabát yá ná-páe-dár, be-istiglál na mutalawun, tabdíl-pazír, haft-rangí yá mutagayir*—Asthir, lol wá chanchal, amitya, asthíyí wá anavasth.
- IN-CON'STAN-CY, *n.* unsteadiness, fickleness—*Be-qarári yá ná-páe-dári, talawun yá be-istigláli*—Asthiratá anavasthuti wá asthíyitwa, chanchalatá lolatá wá chalachit-tatá. [se—Asthiratá se, amityatá wá chanchalatá se.]
- IN-CON'STANT-LY, *ad.* unsteadily, changeably—*Be-qarári yá ná-páe-dári se, be-istigláli*
- IN-CON-SUM'A-BLE, *a.* (L. *in, con, sumo*) not to be consumed, not to be wasted—*Gair-tahlíl-pazír, ná-halák-shudani yá lá-zawál*—Akshayaniya wá akshay, anáya.
- IN-CON-SUM'MATE, *a.* (L. *in, con, summus*) not completed—*Ná-kamil, ná-tamám*—Asampanna, apúrñ.
- IN-CON-TÁM'I-NATE, *a.* (L. *in, contaminio*) not contaminated, genuine—*Pák yá sáf, khális*—Adúshit wá akalanákit, súddh.
- IN-CON-TEST'A-BLE, *a.* (L. *in, con, testis*) that cannot be disputed—*Lá-kalám, be-takrár, lá-jawáb, qáti, shafi*—Akhandaniya, nirvadá, avitarkaniya, sumáshit.
- IN-CON-TEST'A-BLY, *ad.* indisputably—*Lá-kalám, be-takrár, saríhan, be-shakk, yaqínan*—Nirvadádarúp se, nihsańsay, nihsandeh, nissandeh.
- IN-CON-TIG'U-OUS, *a.* (L. *in, con, tango*) not touching each other—*Ná-paiwasta, gair-muttasil*—Anmilá, asańlagna
- IN-CON'TI-NENT, *a.* (L. *in, con, teneo*) unchaste; *n.* one who is unchaste—*Be-'ismat, fásida, nafs purast*; *n.* be-'ismat yá nafs-parast shakhs—Ayatendriya, ajitendriya, lampat, vyasani; *n.* ajitendriya wá lampat jan.
- IN-CON'TI-NENCE, IN-CON'TI-NEN-CY, *n.* want of restraint of the passions, unchastity—*Nafs-parastí yá be-'ismati, ná-pák-dámani*—Ajitendriyatwa, lampatatá wá vyabhi-chár. [vyabhihár se, lampatatá se.]
- IN-CON'TI-NENT-LY, *ad.* unchastely—*Ná-pák-dámani se, be-'ismati se*—Ajitendriyatwa se,
- IN-CON-TRACT'ED, *a.* (L. *in, con, tractum*) not contracted, not shortened—*Ná-kotáh, gair-mukhtasar*—Asańkuchit, asańhrit.
- IN-CON-TROL'LA-BLE, *a.* (L. *in, Fr. contre, rôle*) that cannot be controlled—*Be-zabt, ná-qábilu-zabt*—Adamyá, adamaniya, asáaniya. [sanityatwa se.]
- IN-CON-TROL'LA-BLY, *ad.* without control—*Be-zabt, ba-gair zabt ke*—Adamyatá se, asá-
- IN-CON-TRO-VÉRT'I-BLE, *a.* (L. *in, contra, verto*) that cannot be disputed—*Lá-kalám, be-takrár, lá-radd, gair-mutabaddil*—Avivádya, akhandaniya, asandigd.

IN-*CON-TRO-VÉRT*'-BLY, *ad.* beyond dispute — *Lá-kalam, bilá-takrár, lá-jarab, be-hujjati se* — *Avirádyarup se, nirvirád se, asaññay se.*

IN-*CON-VÉNI-ENT*, *a.* (*L. in, con, venio*) incommodious, unsuitable, unfit — *Ná-ma'qúl ná-ba-kár ná-kára yá mutasaddi', muzirr yá ná-muwóflg, be-mauqa' ná-láiq yá ná-mutábíg* — *Ahit asamanñjas wá klesad, ayogya, ayukt wá anupayogi.*

IN-*CON-VÉNI-ENCE*, IN-*CON-VÉNI-EN-CY*, *n.* unfitness, disadvantage, difficulty — *Ná-mu-wáfaqat yá ná-mutábáqat, qabáhat yá harj, taklif yá diqqat* — *Ayogyatá wá anupa-yuktatá, virambaná wá kantak, pirá badhá kles wá asukh.*

IN-*CON-VÉNI-ENCE*, *v.* to put to trouble — *Qabáhat yá harj k., taklif d.* — *Virambaná wá kantak men dálná, pirá d., kles d.*

IN-*CON-VÉNI-ENT-LY*, *ad.* unfitly, unseasonably — *Ná-muwáfaqat yá taklif se, be-mauqa'* — *Ayogyatápúrvak kles wá virambaná se, anavasara se, wá biná subhita.*

IN-*CON-VER'SA-BLE*, *a.* (*L. in, con, versum*) not communicative, reserved, unsocial — *Kam-sukhan, ná-áshná-mizáj kashida yá punba-dahan, tanhá-khor* — *Asañvadásil, análapí, samagamadweshi wá sañsargavimukh.*

IN-*CON-VERTI-BLE*, *a.* (*L. in, con, verto*) not convertible, that cannot be changed — *Gair-mutabaddil, gair-tabdíl-pazir* — *Aparivarttanayogya, aparivarttaniya.*

IN-*CON-VIN'CI-BLE*, *a.* (*L. in, con, vinco*) that cannot be convinced — *Jo qáil na ho sake* — *Jo samjháne se man na sakai, jo samjháne bujháne par swikár na kar sakai.* [*na ho sake* — *Aswikárapúrvak, aisi riti se ki jismen swikár na ho sakai.*

IN-*CON-VIN'CI-BLY*, *ad.* without conviction — *Bilá-i'tiqád, is taur se ki jismen i'tiqád*

IN-*CORPO-RATE*, *v.* (*L. in, corpus*) to form into a body or corporation, to unite, to associate; *a.* mixed, associated — *Mujassam k. yá kisi firge yá jamá'at men miláná, makhlát k. yá h., miláná yá milná<sup>h</sup> : a makhlát, miláya huá<sup>h</sup> — Šariri k. wá kisi mandali wá jathe men milána, ekatra k. wá h., joiná wá sáth k.; a. misit sañyukt wá sanshisht.*

IN-*COR-PO-RÁTION*, *n.* union into one mass, association, formation of a body politic — *Anezish se ek jism ká banná, kisi firge yá jamá'at men dákhil honá, kisi mulki jamá'at ka banná* — *Milaw se ek piud wá sair ká banná, kisi jathe wá rájakiya mandali men sañyog, kisi rájakiya wá rájyasambandhi mandali ka banná.*

IN-*COR-PO-RAL*, IN-*COR-PÓRE-AL*, *a.* not consisting of matter or body, immaterial — *Be-jusad yá be-tan, be-jism yá gair-maddi* — *Amittiman wá asariri, avistav.* [se.]

IN-*COR-PÓRE-AL-LY*, *ad.* immaterially — *Be-jism, be-tan* — *Asariravattwa se, avástavattwa*

IN-*COR-PO-RÉI-TY*, *n.* immateriality — *Be-jismi, be-jusadi* — *Asariravattwa, dehasañyata, nirákratwa.* [piud k.]

IN-*CORPSE*, *v.* to unite into one body — *Mujassam k., milá-kar ek jism k.* — *Milákar ek*

IN-*COR-RECT*', *a.* (*L. in, con, rectum*) not correct, not exact, containing faults — *Gair-sahih, ná-durust, gult yá ná-rást* — *Asuddh, asamichin wá ayatharth, doshawán*

IN-*COR-REC'TION*, *n.* want of correction — *Ná-durusti* — *Asuddhi.* [wá sadosh.]

IN-*COR-RECT'LY*, *ad.* inaccurately, not exactly — *Galati se, ná-durust se* — *Asuddhi se, ayathartharup se* [asuddhatá, ayatharthatá, asamichinatá.]

IN-*COR-RECT'NESS*, *n.* want of correctness — *Ná-durusti, galati, gair-sihhat* — *Asuddhi,*

IN-*COR-RI-GI-BLE*, *a.* bad beyond correction — *Gair-isláh-pazir, ná-tambh-pazir, jisko sudhar na sakeñ<sup>h</sup>, niháyat kharáb* — *Asodhaniya, asodhya, siksháit, ati adham.*

IN-*COR-RI-GI-BIL'I-TY*, IN-*COR-RI-GI-BLE-NESS*, *n.* depravity or error beyond amendment — *'Adam-i-salih, gair-isláh-paziri, niháyat sharárat yá galati* — *Asodhaniyatá, sikhsháititwa, ati dushatata wá ati asuddhi.*

IN-*COR-RI-GI-BLY*, *ad.* beyond amendment — *Gair-isláh-paziri se, niháyat sharárat yá galati se* — *Asodhaniyatá se, atyant dushatata se, ati asuddhi se.*

IN-*COR-RUP'T*', IN-*COR-RUP'TED*, *a.* (*L. in, con, ruptum*) not corrupt, pure, honest — *Bari yá sálh, pák yá saf, rást-baz* — *Suddh abhishat adúshit wá avikrit, pavitra wá suchi, dhármik áttw k wá sádhú.*

IN-*COR-RUP'TI-BLE*, *a.* incapable of corruption — *Gair-fáni, sálh, kharáb hone ke ná-qábil, niháyat rást-báz* — *Akshay, avikárya, adushaniya, bigarne ke ayogya, ati dhármik.*

IN-*COR-RUP'TI-BIL'I-TY*, *n.* the quality of being incorruptible — *Kharab hone ki ná-qá. biliyat, 'adam-i-faná, niháyat rást-báz* — *Bigarne ki ayogyatá, akshayatá, adúshyatá, aháryyatá.*

IN-*COR-RUP'TION*, *n.* incapacity of corruption — *'Adam-i-faná, kharáb hone ki ná-qábiliyat* — *Akshayatá, anás, avikár, bigarne ki ayogyatá.*

IN-*COR-RUP'TIVE*, *a.* free from corruption — *Pák, saf, sálh, gair-fáni* — *Suchi, pavitra, akshay, bigarne ke ayogya, aháryya.*

IN-*COR-RUP'T'NESS*, *n.* purity, honesty, integrity — *Páki yá safái, rást-báz, imán-dúri yá sálhiyat* — *Suddhata, satyasílatá, sachcharitratá abhedyatá wá aháryyatá.*

IN-*CRÁS'SATE*, *v.* (*L. in, crassus*) to thicken, to grow fat; *a.* fattened, filled — *Gárhá k. yá h<sup>h</sup>, móta h<sup>h</sup> : a. gárhá yá móta kiya huá<sup>h</sup>, bhara huá<sup>h</sup>.*

IN-*CRAS'SATION*, *n.* the act of thickening — *Gárhá h. yá k<sup>h</sup>.*



- IN-ORAS-SA-TIVE, *a.* having the quality of thickening; *n.* that which thickens — *Gā; há k. w<sup>h</sup> ; n. gārḥā k. w<sup>h</sup>.*
- IN-CREASE, *v.* (L. *in, cresco*) to grow, to advance, to make or grow greater — *Barḥ-nā<sup>h</sup>, ziyāda k. yā h., mazd k. yā h.* — Vridhī pañś, barḥnā wā adhik h., barā k. wā h.
- IN-CREASE, *n.* augmentation, produce — *Ziyādātī taragqi yā afzūni, paidā-wār* — Vridhī adhiḥatā barḥ barḥtī wā saivarddhan, phal wā utpatti.
- IN-CREASE-FUL, *a.* abundant of produce — *Pur-paidā-wār* — Phalamay.
- IN-CREAS-ER, *n.* one who increases — *Barḥāne w<sup>h</sup>, barḥne w<sup>h</sup>.*
- IN-CRE-MENT, *n.* increase, produce — *Ziyādātī afzūni taragqi yā afzāish, paidā-wār* — Barḥtī vridhī wā unnatī, phal wā utpatti. [*lūq* — *Asriṣṭ, ajanit.*]
- IN-CRE-ATE, IN-CRE-AT-ED, *a.* (L. *in, creatum*) not created — *Nā-paidā, gair-makh-*
- IN-CRED-I-BLE, *a.* (L. *in, credo*) not to be credited, surpassing belief — *Be-ītibār, gair-mu'tabar* — *Aviswāya, aprāmānik atipratyay wā atitapratyay.*
- IN-CRED-I-BIL-I-TY, IN-CRED-I-BLE-NESS, *n.* the quality of being incredible — *'Adam-i-ītibār, 'adam-i-ītiqād, be-ītimādī* — *Aviswāyati, aviswāsapatrakī, aprāmānikatwa.*
- IN-CRED-I-BLY, *ad.* in an incredible manner — *Be-ītibārī se, be-ītimādī se* — *Aprāmānikatwa se, aviswāyatyā se.*
- IN-CRED-U-LOUS, *a.* not disposed to believe — *Gair-mu'taqid* — *Apratyayī, aviswāsaīl.*
- IN-CRE-DUL-I-TY, *n.* indisposition to believe — *Be-ītiqādī* — *Apratyayasīlatī, apratitī.*
- IN-CRE-MA-BLE, *a.* (L. *in, cremo*) not consumable by fire — *Nā-sokhtanī, āg se lā-zawāl* — *Adhuniya, āg se akshay.*
- IN-CRE-PATION, *n.* (L. *in, crepo*) a chiding, rebuke, reprehension — *Sar-zanish, malāmāt, ilzām yā chashm-nunāi* — *Jhirkī, dānt, mūdā wā dhikkār.*
- IN-CRUST, IN-CRUST-ATE, *v.* (L. *in, crusta*) to cover with a crust or hard coat — *Les-nā<sup>h</sup>, karā lep charḥānā<sup>h</sup>, parat jamānā<sup>h</sup>.*
- IN-CRUS-TATION, *n.* a crust or hard coat — *Parat<sup>h</sup>, Farā lep<sup>h</sup>, papari<sup>h</sup>.*
- IN-CU-BATION, *n.* (L. *in, cubo*) the act of sitting on eggs to hatch them — *Sewnā<sup>h</sup>.*
- IN-CU-BUS, *n.* the nightmare, a demon — *Kābūs, jinn* — *Duhswapna kuswapna wā ajirna-prayuktaswapna, bhūt wā pret.*
- IN-CUL-CATE, *v.* (L. *in, calx*) to impress by frequent admonition or repetition — *Man meṇ dānā<sup>h</sup>, sikkilānā<sup>h</sup>, battlānā<sup>h</sup>, samjḥānā<sup>h</sup>, salāh d, nasthat k, zihn-nishīn k.* — *Upades wā śikshā k.*
- IN-CUL-CA-TION, *n.* the act of inculcating — *Nasihāt, islāh, tākid, zihn-nishīn k* — *Upades, śikshā, vīraivār upades karne se chitta meṇ dhasnā*
- IN-CUL-PA-BLE, *a.* (L. *in, culpa*) without fault, unblamable, not reprehensible — *Be-gunāh, be-īlām, nā qābil-i-īlām* — *Nirdosh, niraparādh, anindya wā anindaniya.*
- IN-CUL-PA-BLE-NESS, *n.* unblamableness — *Be-gunāhī, nā-qābil-i-īlāmī* — *Niraparādhātī, anindyati.* [*aparādhātī se, anindyatā se.*]
- IN-CUL-PA-BLY, *ad.* unblamably — *Be-gunāhī se, nā-qābil-i-īlāmī se, be-taqṣiri se* — *Nir-*
- IN-CULT', *a.* (L. *in, cultum*) untilled — *Nā-mazrū', nā-tarāshīda* — *Partī wā anjotā, aparishkrit.* [*shīt aparishkrit wā asabhyā.*]
- IN-CUL-TI-VAT-ED, *a.* not cultivated — *Nā-mazrū', be-tarbiyat* — *Partī wā anjotā, asik-*
- IN-CUL-TI-VATION, *n.* want of cultivation — *Nā-mazrū'ī, nā-tarāshīdagī* — *Akrishi wā akareḥan, aparishkrit wā asaṅskār.* [*Akrishi wā akareḥan, aparishkrit wā asaṅskār.*]
- IN-CULTURE, *n.* neglect of cultivation — *'Adam-i-mazrū', nā-mazrū'ī, nā-tarāshīdagī* —
- IN-CUM-BENT, *a.* (L. *in, cumbo*) lying upon, imposed as a duty; *n.* one who is in present possession of a benefice or any civil office — *Upār parā huā<sup>h</sup>, farz wājib zarūr bar-haqq ya lāzim ; n. nazr-i-aimma-dār ya 'uhda-dār* — *Avalambī wā uparisth, avāsyakartavya avāsyakaraṇiya avāsyak wā āvāsyak ; n. dharmnavrittibhogi, dharmnavrittidhārī, vrittibhogi.*
- IN-CUM-BEN-CT, *n.* the act or state of lying upon, the state of holding a benefice or an office — *Upār parnā yā upār parā rahnā<sup>h</sup>, nazr-i-aimmu-dārī yā 'uhda-dārī* — *Avalamban, vrittibhog wā karmabhār.*
- IN-CUM-BER. See ENCUMBER.
- IN-CUR', *v.* (L. *in, curro*) to run into, to become liable to, to bring on — *Andar daurn-nā, mustaujīb-yā saza-wār h., paidā k.* — *Bhitar daurnā, adhīn wā yogya h., utpanna k. wā lān.*
- IN-CURSION, *n.* an invasion, an inroad — *Yūriṣh, tākht* — *Charḥāi, ākraman.*
- IN-CUR-A-BLE, *a.* (L. *in, cura*) that cannot be cured; *n.* an incurable patient — *Lā-īlāj, nā-īlāj-pazir, be-īlāj, lā-davā, be-davā ; n. lā-īlāj mariz, jo mariz changā na hone-wālā ho* — *Asādhyā wā achikitaya ; n. asādhyā wā achikitaya rogi.*
- IN-CUR-AB-I-L-I-TY, *n.* impossibility of cure — *Be-īlājī, lā-īlājī, nā-īlāj-pazirī, lā-davāt* — *Asādhyatā, achikīyatwa.* [*dhyatā, achikīyatwa.*]
- IN-CUR-A-BLE-NESS, *n.* state of being incurable — *Be-īlājī, nā-īlāj-pazirī, lā-īlājī* — *Asād-*
- IN-CUR-AB-LY, *ad.* without remedy — *Lā-īlājī se, nā-īlāj-pazirī se, be-īlājī se* — *Asādhyatā se, achikitaya rūp se.*

- IN-CŪRIOUS**, *a.* (L. *in, curiosus*) not curious, inattentive, negligent—*Be-shauq yā gair-mutajassis, be-khabar yā be-iltifāt, gāfil*—Anutsuk ajiñāsū wā ananusandhāni, amanoyogi, asāvadhān. [ajiñāsī, amanoyog asāvadhāni wā asāvadhānatā.]
- IN-CŪRI-ŌS-I-TY**, *n.* want of curiosity—*Be-shauqi, be-iltifāti, uqāful*—Anutsukatī wā
- IN-CŪRI-ŌUS-LY**, *ad.* without curiosity—*Bilā shauq, bilā iltifāt, bilā-rāz-jōi yā bilā-tajassus*—Binā apūrvadarśanotsukatī ke, binā anusandhān ke.
- IN-CŪRI-ŌUS-NESS**, *n.* negligence, carelessness—*Gāfilat, gāfil yā be-khabarī*—Amanoyog, asāvadhānatā wā asāvadhāni. [chhinā jhukānā yā nurānā<sup>h</sup>.]
- IN-CŪRVE**, **IN-CŪRVATE**, *v.* (L. *in, curvus*) to make crooked, to bend—*Terhā k<sup>h</sup>, la-*
- IN-CUR-VĀTION**, *n.* the act of bending—*Terhās<sup>h</sup>, lachkāw<sup>h</sup>, terhā k. yā h<sup>h</sup>.*
- IN-CŪR-VETTY**, *n.* a bending inward—*Lachkāw<sup>h</sup>, terhāi<sup>h</sup>.*
- IN-DA-GĀTION**, *n.* (L. *in, ago*) search—*Talāsh*—Khoj, dhūñh.
- IN-DA-GĀ-TOR**, *n.* a searcher, an inquirer—*Talāshī, mutalāshī yā mutajassīs*—Khoji, anweshak jiñāsū wā anusandhātā.
- IN-DART**, *v.* (Fr. *en, dard*) to dart in—*Chalānā<sup>h</sup>, pheñk-mārnā<sup>h</sup>.*
- IN-DEAR**. See **ENDEAR**.
- IN-DEBT**, *in debt*, *v.* (L. *in, debitum*) to put into debt, to lay under obligation—*Maqrūz k., mamnūn yā mashkūr k.*—fīni k., upakārabaddh wā kanaurā k.
- IN-DEBTED**, *p. a.* obliged by something received—*Maqrūz, mamnūn, mashkūr, ihsān-mand*—Rīnī, upakārabaddh, anugrhit, kanaurā. [kūrabaddhatā]
- IN-DEBTMENT**, *n.* the state of being in debt—*Maqrūzī, ihsān-mandī*—Rīnī dasā, upa-
- IN-DECENT**, *a.* (L. *in, decco*) unbecoming, immodest, not fit to be seen or heard—*Nā-sazā wār yā nā-lāyq, gustākhi be-adab yā be-īmtiyāz, nā-māqūl fāhish nā-shāyasta yā nā-shāiste*—Anuehit ayogya wā anupayukt, nirlajja avinay wā asishṭ, kutsit kudrīṣya wā kuśrīṣya.
- IN-DE-CEŊ-CY**, *n.* any thing unbecoming—*Be-adabī, be-īmtiyāzī, gustākhi, nā-shāyastagi, nā-māqūl, nā-lāyq*—Ayogyatā, anuchitatwā, asishṭatā, kudrīṣyatī, kuśrīṣyatī.
- IN-DE-CEŊ-LY**, *ad.* without decency—*Gustākhiānā, be-adabānā, be-hayāi se, nā-shā-yastagi se*—Asishṭatī se, ayogyatī se, anuchitarūp se, binā lajjā.
- IN-DE-CID-U-ŌUS**, *a.* (L. *in, de, cado*) not falling annually, evergreen—*Sāl-ba-sāl na jharne w. yā nī bar-qarār, hamesha-bahār yā hamesha-sabz*—Pratī varsh na jharne w. arthāt chrasthāyī, asushkaparn wā sadā barā.
- IN-DE-CEŊ-SIVE**, *a.* (L. *in, de, cesum*) not determining, hesitating, irresolute—*Nā-qūlī, pash-o-pash k. w., be-qarār yā be-istiqālī*—Anirnayak wā sandigdḥ, āgāpichhā k. w., asthiramati anava-thitamatī wā dolayamānamati.
- IN-DE-CEŊ-SION**, *n.* want of decision—*Be-īnī-sīlī, be-istiqālī, dil kī be-qarārī, shakk*—Anirnay, anavasthuti, chalachittatī, sandeh
- IN-DE-CEŊ-SIVELY**, *ad.* without decision—*Be-īnīsīlī se, be-istiqālī se, dil kī be-qarārī se, shakk se*—Anirnay se, anavasthuti se, chalachittatī se, sandeh se.
- IN-DE-CLIN-A-BLE**, *a.* (L. *in, de, clinio*) not variable, not varied by termination—*Gair-tabdīl-pazīr, nā-sarf-pazīr nā-gardān-pazīr jāmid yā be-tasrif*—Avikāryya wā apariyartaniya, avyayī andkheva wā avibhaktik.
- IN-DE-CLIN-A-BLY**, *ad.* without variation—*Gair-tabdīl-pazīrī ke, jāmidānū, nā-sarf-pazīrī nā-gardān-pazīrī se*—Aparivartaniyatī se, avibhaktikarūp se.
- IN-DE-CŌROUS**, *a.* (L. *in, decor*) unbecoming, violating good manners, indecent—*Nā-zeb yā nā-sazā-wār, nā-shāiste yā nā-māqūl, be-hayāi nā-lāyq yā be-adab*—Ayogyā wā anuchit, asishṭ wā sabhyāchāravirodhī, nirlajja anupayukt wā avinīt.
- IN-DE-CŌROUS-LY**, *ad.* in an unbecoming manner, improperly, indecently—*Nā-zebāish yā nā-sazā-wārī se, nā-māqūlī se yā be-jā, be-hayāi nā-shāyastagi yā be-alabī se*—Ayogyatāpūrvvak, anuchitarūp se, kuśilatī śishtāchāravirodh wā nirlajjjatā se.
- IN-DE-CŌRUM**, *n.* impropriety of behaviour—*Nā-shāistagi yā nā-shāyastagi, be-adabī be-īmtiyāzī, gustākhi, bad-wāzī*—Vinayavirodh, śishtāchāravirodh, asabhyatā, avinay, kuśilatī.
- IN-DEED**, *ad.* (S. *in, dēd*) in reality, in truth, in fact—*Fī-l-haqīqat, fī-l-wāqf, haqīqatan yaqīnan yā nafsu-l-amr*—Sach sach wā sach, sachmuch, vastutah wā satya.
- IN-DE-FĀT-I-GA-BLE**, *a.* (L. *in, de, fatigo*) unwearied, not yielding to fatigue—*Athak<sup>h</sup>, nā-mānda*—Aparīśrānt wā asrānt, aklānt aṭandrit wā buhārāmī.
- IN-DE-FĀT-I-GA-BLY**, *ad.* without weariness—*Be-māndagi se, mihnāt se, binā thakūhat ke<sup>h</sup>*—Asrāntatāpūrvvak, asrāntī se.
- IN-DE-FĀT-I-GA-BIL-I-TY**, **IN-DE-FĀT-I-GA-BLE-NESS**, **IN-DE-FĀT-I-GĀ-TION**, *n.* unweariedness—*Be-māndagi, athakāi<sup>h</sup>*—Asrāntī, asrāntatī, aklāntī.
- IN-DE-FĀS-I-BLE**, *a.* (L. *in, de, facio*) incapable of being defeated or made void—*Be-zavāl nā-mumkinu-l-ibtāl yā nā-mumkinu-l-ibtāl*—Avināśya wā alopaniya.
- IN-DE-FĒCT-I-BLE**, *a.* (L. *in, de, factum*) not liable to defect or decay—*Nā-fānī, lā-zavāl, be-naqān*—Avikāryya wā akshay.
- IN-DE-FĒCT-I-BIL-I-TY**, *n.* exemption from decay—*Lā-zavālī*—Anāśyatā, akshayatā.

IN-DE-FEC-TIVE, *a.* not defective, perfect—*Be-nugs yá be-naqs, kámil*—Akhañdit, purñ wá paripurn.

IN-DE-FEN-SI-BLE, *a.* (*L. in, defendo*) that cannot be defended or maintained—*Ná-mumkinu-l hífázat, mumtana'u l'uzr*—Arakshaniya, apratipádaniya.

IN-DE-FEN-SI-BLY, *ad.* so as not to be defended—*Ná-mumkinu-l-hífázati se, mumtana'u-l'uzri se*—Arakshaniyatá se, apratipádaniyatápurvvak.

IN-DE-FEN-SIVE, *a.* having no defence—*Be-hífázat, be'uzr*—Biná bachaw.

IN-DE-FY-CIENT, *a.* (*L. in, de, facio*) not deficient, not failing, perfect, complete—*Ná-qásir, ná-kotáh, kámil, tamám*—Anyún wá ahin, arahit, sampurn, samagra.

IN-DE-FY-CIEN-CY, *n.* quality of not failing—*Ná-qasr, ná-kotáhi, kumál*—Anyúnatá, ahínatá, sampurnatá.

IN-DEFT-NITE, *a.* (*L. in, de, finis*) not limited, not determined, not precise—*Ná-mahdúd, gair-nuqarrar yá gair mushakkkhas, bilá-ta'ayun yá gair-muta'ayin*—Aparimit, anyat alakshit wá anyamit, aníshit. [tarup se, anyamapurvvak.

IN-DEFT-NITE-LY, *ad.* without limitation—*Ná-mahdúdi se, be-ta'ayuni se*—Aparimi-

IN-DEFT-NITE-NESS, *n.* the state or quality of being indefinite—*Ná-mahdúdi, be-ta'ayuni*—A parimitatá, anyamitatwa, aníshitatá.

IN-DE-LÍ-BER-ATE, *a.* (*L. in, de, libera*) done without deliberation, unpremeditated—*Be-tuumuli se kiya huá, pesh-tar se na sochú huá*—Biná soche vicháre kiya huá, apurvachintit wá apurvakalpit.

IN-DEL-T-BLY, *a.* (*L. in, deleo*) not to be blotted out, not to be annulled—*A-mít, gair-mahw yá lá-radd*—Anapamriyya arthát jo dhone wá mítane se na mite, anásya alopaniya wá akhandaniya.

IN-DEL-T-BLÍ-TY, *n.* quality of being indelible—*Gair-mahwí*—Anapamriyyatá, amitpaná.

IN-DEL-T-BLY, *ad.* so as not to be effaced—*Aisá ki jismen mit na jay*.

IN-DEL-T-CATE, *a.* (*L. in, delicio*) wanting delicacy, indecent, offensive, impure—*Gair-názuk yá be-lutí, ná-sháista yá be-hugi, zabún yá ná-pasand, ná-pák*—Anuchit wá anupayukt, nilajja wá asisht, sadicháviruddh kutsit wá apriya, asuchi malin wá malin. [pákizagi—Sadacharavirodh, kushtatá, asuddhatá, asishtatá.

IN-DEL-T-CA-CY, *n.* want of delicacy—*Gair-nazakat, ná-sháistagi yá ná-sháyastagi, ná-*

IN-DEM-T-NÍ-FY, *v.* (*L. in, damnum*) to secure against loss or penalty, to make good—*Mahfúz rakhná yá dil jam'i k, táwán denú yá nuqsán bharná*—Háni se rakhá k, bhar denú wá kshatipuran k.

IN-DEM-T-NÍ-FY-CÁ-TION, *n.* the act of indemnifying, security against loss, reimbursement—*'Iwaz-i-nuqsán d, táwán, mubálatu*—Kshatipuran, dandamstúr wá háni se rakshá, hanipuran wá paritosh.

IN-DEM-T-NÍ-TV, *n.* security against loss or penalty—*'Iwaz-i-nuqsán, táwán, nuqsán se hífázat*—Dandanistúr, kshatipuran, hámpuran, háni se rakshá.

IN-DE-MÓN'STRA-BLE, *a.* (*L. in, de, monstro*) that cannot be demonstrated—*Be-dalíl-pazir, ná-qábil-i subút, gair-da'álat pa'ir*—Anupakádaniya, aprameya.

IN-DENT, *v.* (*L. in, dens*) to cut in the edge like teeth, to notch, to bind by contract—*Dandána-dár k, khandánus-dár k, shart se bándhna*—Dantapaniktirup katná, khandána k, hor se bándhna wá pan k.

IN-DEN-TÁ-TION, *n.* inequality in the margin—*Khandána<sup>h</sup>, khandána<sup>b</sup>*.

IN-DENT-URE, *n.* a contract; *v.* to bind by contract—*Shart, 'ahd-náma, iqrár-náma; v. shart se bándhna*—Niyamapatra, pratijná, hor; *v.* niyam pratijná wá hor se bándhna.

IN-DE-PEN'DENT, *a.* (*L. in, de, pendeo*) not relying on others, not subject to the control of others; *n.* one who holds that every congregation is a complete church subject to no superior authority—*Be-rác-khud yá dúsre se be-ta'allug, khud-sar ázád mutlaq-l'inán khud-mukhtár yá mustagní; n. wah shakhs jiská yah mat hai ki 'Isáiyón ká har firqa purá girja hai aur mustagní hai*—Anásrit anavalamb wá anupárit, anadhin swádhin swatantra aparádhin aparavás wá aparatantra; *n. wah jan jiská yah mat hai ki 'Isáiyón ki pratyek mandali purá 'Isáibhajanabhawan hai aur swatantra hai*.

IN-DE-PEN'DENCE, IN-DE-PEN'DEN-CY, *n.* exemption from reliance or control—*Khud-sari, khud-mukhtári, ázádi, istigná*—Anadhinatá, swádhinatá, útínásray, swatantratá, anavalambatwa.

IN-DE-PEN'DENT-LY, *ad.* without dependence—*Be-ta'allugi se, khud-sari se, ázádi se, istigná se, mustagniyána, ta-gáir*—Swatantravat, swádhínavat, anásrit, biná avalamb wá sambandh ke.

IN-DE-PR-E-HÉN-SI-BLE, *a.* (*L. in, de, prehensum*) that cannot be found out—*Jo daryáft nahín ho rakta, ná-mumkinu-l-husúl, jisko níkal nahín sakte<sup>a</sup>*—Jisko pá nahín sakte, alabhya. [sakte<sup>b</sup>, jisko le na sakte<sup>b</sup>.

IN-DE-PRIV-A-BLE, *a.* (*L. in, de, privo*) that cannot be taken away—*Jisko chhín na*

IN-DE-SCRIB-A-BLE, *a.* (*L. in, de, scribo*) that cannot be described—*Be-bayán, ná-mumkinu-l-bayán*—Avarnaniya, anirvachaniya, avyákhyeya.

- IN-DE-SÉRT**, *n.* (L. *in, de, servio*) want of merit or worth — *Ná-liyáqat*, 'adam-i-jauhar' — *Ayogyatá*, nirgunatá.
- IN-DES-T-NENT**, *a.* (L. *in, de, sino*) not ceasing, incessant, perpetual — *Yak-lakht*, *mutawátir*, *hamesha* — *Anivrita*, *anavarat* wá *nirantar*, *nitya* wá *sarvákálin*.
- IN-DES-T-NENT-LY**, *ad.* without cessation — *Lagá-tár*<sup>h</sup> — *Nirantar*.
- IN-DE-STRÚCT-I-BLE**, *a.* (L. *in, de, structum*) that cannot be destroyed — *Lá-savál*, *ná-mumkinu-l-faná* — *Anásya*, *avinási*, *akshay*, *adhwānsaniya*.
- IN-DE-TÉR-MI-NA-BLE**, *a.* (L. *in, de, terminus*) that cannot be determined — *Mumtana'u-l-haar*, *be-tá'ayun* — *Anirneya*, *avivechaniya*, *anirdhārāniya*.
- IN-DE-TÉR-MI-NATE**, *a.* unfixed, indefinite — *Gair-muqarrar*, *gair-mushakṣṣhas* yá *bilā-ta'ayun* — *Aniśchit*, *anirdhāt* wá *anirnit*, [anīyatarūp se, aparimitarūp se.
- IN-DE-TÉR-MI-NATE-LY**, *ad.* indefinitely — *Bilā-ta'oyun* se, *bilā-ta'ayun* — *Binā* ṭhikān se.
- IN-DE-TÉR-MI-NĀ-TION**, *n.* an unfixed state — 'Adam-i-ta'ayun, *gair-muqarrari* — *Aniśchay*, *anirṇay*, *anirdhāran*, *anishpatti*.
- IN-DE-TÉR-MINED**, *a.* unfixed, unsettled — *Ná-mu'ayun*, *gair-mustaqill* ná-pác-dār yá *gair-muqarrar* — *Aniśchit*, *anirnit* wá *anishpanna*.
- IN-DE-VÓTE**, **IN-DE-VÓTED**, *a.* (L. *in, de, votum*) not devoted, disaffected — *Gair-máil*, *bad-khwāsh* *bad-andesh* wá *bad-gumán* — *Abhakt* wá *asakt*, *virakt* wá *ahit*.
- IN-DE-VÓTION**, *n.* want of devotion, irreligion — *Gair-fidūiyat* yá *ná-jān-nisārt*, 'adam-i-'ibādāt 'adam-i-zuhd yá *ná-Khudā-parust* — *Abhakti* wá *aprasakti*, *abhajanaśilātā* *adharimatwa* wá *dharmmahinatā*.
- IN-DE-VÓŮT**, *a.* not devout, irreligious — *Ná-'arīf* ná-musallī yá *ná-pársá*, *be-dīn* yá *mulhid* — *Abhakt* wá *anīswaranishth*, *adharmmi* wá *dharmmahin*.
- INDEX**, *n.* (L.) that which points out, a hand to show the way or the hour, a table of the contents of a book. *pl.* **IN'DEX-EṢ** or **IN'DI-GEṢ** — *Dalīl* *dāll* yá *mudallīl*, *rāh* *dikhlāne* *ke* *wāste* *hāth* *kā* *panja* yá *ghurī* *meñ* *waqt* *zāhir* *karne* *kā* *kāntā*, *kisī* *kitāb* *ke* *māzmūn* *kī* *filhrīst* — *Dikhnā* *w.* *darsak* *deśinī* *pradeśinī* *pradeśanī* wá *prakāśak*, *mārg* *dikhnā* *ke* *nimitta* *hāth* *kā* *ākār* *wá* *samāy* *jānūne* *ke* *hye* *gharī* *kī* *sūī* *wá* *kīl*, *suchipatra* *siichi* wá *anukramanīkā*, [ná-k'ir-sāzī — *Anupnatā*, *adaikshyatā*.
- IN-DEX-TÉR-I-TY**, *n.* (L. *in, dexter*) want of dexterity — *Ná-chālāki*, *ná-dast-kārī*, **IN'DI-CATE**, *v.* (L. *in, dico*) to show — *Dalālat* *k.*, *batlānā*<sup>h</sup> — *Dikhānā* wá *dikhlanā*, *batānā*.
- IN-DI-CĀ-TION**, *n.* mark, token, symptom — *Nishān*, 'alāmat, *asar* — *Chihn*, *sūchanā* wá *līng*, *lakshan*.
- IN-DI-CĀ-TIVE**, *a.* showing, pointing out — *Dikhlāne* *w.* *batāne* *w.* yá *jatāne* *w.*<sup>h</sup>, *dāll* — *Uddesak* wá *darsak*, *suchak* wá *nirdesak*, [ya — *Swārthanīyam*.
- IN-DI-CĀ-TIVE**, *a.* a term applied to the mood of the verb which affirms — *Sārat-bayāni*.
- IN-DI-CĀ-TIVE-LY**, *ad.* in a manner which shows — *Dikhlāne* *ke* *taur* *se*, *batlāne* *ke* *tarīq* *se* — *Dikhlāne* *kī* *rīti* *se*.
- IN-DI-CĀ-TOR**, *n.* one that shows — *Dikhlāne* *w.*<sup>h</sup>, *batāne* *w.*<sup>h</sup>.
- IN-DI-CA-TO-RY**, *a.* showing, pointing out — *Dikhlāne* *w.*<sup>h</sup>, *batlāne* *w.*<sup>h</sup>.
- IN-DICT**, *in-dite*, *v.* (L. *in, dictum*) to accuse, to charge with a crime — *Mākhūz* *k.*, 'illat *lagānā* yá *muttahim* *k.* — *Kalaūk* *lagānā*, *dosh* *d.* wá *dosh* *lagānā*.
- IN-DICT'A-BLE**, *a.* liable to be indicted — *Mākhūz* yá *muttahim* *kiye* *jāne* *ke* *qābil* — *Abhiyoktavya*, *abhiyojaniya*, [yoktā.
- IN-DICT'ER**, *n.* one who indicts — *Mākhūz* *k.* *w.*, *muttahim* *k.* *w.* — *Kalaūk* *lagāne* *w.*, *abhi-*
- IN-DICTION**, *n.* declaration, proclamation, a cycle of fifteen years — *Isbāt*, *ishār*, *pandrah* *sāl* *kā* *daura* — *Prakāśan*, *ghoshanā*, *pandrah* *baras* *kā* *kālachakra*.
- IN-DICTION**, *a.* proclaimed, declared — *Zāhir* *kiyā* *gayā*, 'alāniya *kiyā* *gayā* — *Prakāśit*, *sūchit* wá *jñāpit*.
- IN-DICT'MENT**, *n.* an accusation, a charge — 'Illat, *ittiḥām* — *Apavād*, *abhiyog* wá *kalaūk*.
- IN-DIFF'FER-ENT**, *a.* (L. *in, dis, fero*) neutral, unconcerned, impartial, passable — *Mu'allaq* *bain-bain* *mābain* *musāwī* yá *mu'arrā*, *be* *qaraz* yá *be-parwā*, 'adil yá *muneif*, *chaltā*<sup>h</sup> — *Samapakshī* wá *madhyavartti*, *virakt* wá *udāsin*, *samadarsī* wá *apakshapātī*, *kām-chalāū*.
- IN-DIFF'FER-ENCE**, **IN-DIFF'FER-EN-CY**, *n.* neutrality, impartiality, unconcernedness — *Mu'allaqi* *be-tā* *alluqi* *tasāwī* yá *bain-bain* *kī* *hālat*, 'adl yá *rāstī*, *be* *garazī* yá *be-parwā* — *Madhyasthatā*, *apakshapāt* wá *vipakshapāt* *tatwa*, *udāsinatā* wá *viraktatā*.
- IN-DIFF'FER-ENT-LY**, *ad.* impartially, passably, unconcernedly — 'Adl yá *rāstī* *se*, *mumkin-u-l-'ubūrī* *se*, *be-parwā* yá *be-garazī* *se* — *Binā* *pakshapāt* *ke*, *kām* *chalāū* *rīti* *se* wá *kām* *chalāw* *se*, *udāsinatā* wá *viraktatā* *se*, [nirdhan, vittahin wá arthahin.
- IN'DI-GENT**, *a.* (L. *in, ego*) poor, needy — *Muftis*, *miskin* yá *muhtāj* — *Daridra* wá *IN-DI-GENCE*, **IN'DI-GEN-CY**, *n.* want, penury — *Ihtiyāj* yá *īflās*, *tih*, *dastī* *be-nawā* *tang-dastī* yá *gadā* — *Daridrātā* wá *durgatī*, *nirdhanatā* wá *nihswatā*, [yajān.
- IN'DI-GÈNE**, *n.* (L. *in, gigno*) a native — *Mutawattin* — *Desāj*, *desāvāsī*, *desalok*, *desī*.
- IN-DI-G'E-NOUS**, *a.* native to a country — *Watani*, *mulki* — *Desī*, *swadesāj*.

**IN-DIGESTED**, *a.* (L. *in, di, gestum*) not digested, not regularly disposed—*Nā-hasm ya be-tahlil, be-tartil abtar ya darham-burham*—*Ajirp wā apakwa, avyavasthit.*

**IN-DIGESTIBLE**, *a.* not digestible—*Mumtana'u-l-hasm, saqil*—*Apachaniya, apachya, apaktavya.*

**IN-DIGESTION**, *n.* want of digestive power—*Bad-hazmi*—*Ajirp, ajiznatā, aparipāk.*

**IN-DIGITATE**, *v.* (L. *in, digitus*) to point out with the finger—*Angulī se dikhlanā<sup>b</sup>.*

**IN-DIGITATION**, *n.* the act of pointing out—*Angulī se dikhlanā<sup>b</sup>.*

**IN-DIGN**, *in-din*, *a.* (L. *in, dignus*) unworthy, undeserving, disgraceful—*Nā-lāiq yā be-qadr, nā-saza-wār, nā ma'qil*—*Ayogya wā nirgup, apātra, apakrisht wā lajjākār.*

**IN-DIGNANT**, *a.* inflamed with anger and disdain, angry, raging—*Qazab ke sāth haqarat k. w., qazub-nāk yā taish-nāk, qahr-nāk*—*Krodhapūrvvakaghrīṅkāśī, atikruddh wā atirushṭ, atikopī wā jaljalātā.* [se, atikrodh wā atirosh se.

**IN-DIGNANTLY**, *ad.* with indignation—*Qazab-nāki-o-haqarat se*—*Avajñāpūrvvakakop*

**IN-DIGNATION**, *n.* anger mixed with disdain—*Khashm ke sāth haqarat, qazab-nāki, qahr-nāki, qazab, qahr, taish*—*Avajñāpūrvvakakop, atirosh, atyanta krodhī.*

**IN-DIGNITY**, *n.* contemptuous injury—*Khiffat, ihanat, hutk, fazihāt, istiḥḥfāf, rubkī*—*Halkāi, tiraskār, apamān, anādār, avajñā.*

**INDIGO**, *n.* (L. *indicum*) a plant used in dyeing blue—*Nil<sup>b</sup>.* [ālasī.

**INDULGENT**, *a.* (L. *in, di, lego*) careless—*Be-khabar, gāḥl, sust*—*Asāvadhān, dhilā,*

**INDULGENCE**, *n.* slothfulness, carelessness—*Kāhili yā sustī, taqāḥl yā be-khabari*—*Ālasya wā āskat, asāvadhānatī wā asāvadhāni.*

**INDULGENTLY**, *ad.* without diligence—*Sustī se, gāḥl se*—*Ālasya se, asāvadhāni se*

**INDIMINISHABLE**, *a.* (L. *in, di, minor*) that cannot be diminished—*Jisko ghaṭā na sukhā<sup>b</sup>.*

**INDIRECT**, *a.* (L. *in, di, rectum*) not straight, not direct, improper, unfair—*Nā-rāst, pechīda, nā-durust yā nā-munāsib, nā-sāf yā be-imān*—*Terhā, vakra wā pherwat kā, anuchit wā asanichin, anyayya khal wā adharmik.* [Vakra gati wā upāy.

**INDIRECTION**, *n.* oblique course or means—*Nā-rāst yā kham wusūl yā tadbīr*

**INDIRECTLY**, *ad.* obliquely, unfairly—*Pech-se khatan, ishāratan yā kināyatān, nā-sāfī yā be-imāni se*—*Pherwat se vakrarūp se wā avyaktarūp se, ayogyatā khalatī wā adharmma se.* [Tirchhāpan vakratā wā terhāpan, khalatī wā adharmma.

**INDIRECTNESS**, *n.* obliquity, unfairness—*Nā-rāstī yā kham, nā-sāfī yā be-imāni*—

**INDISCERNIBLE**, *a.* (L. *in, dis, cerno*) that cannot be discerned, not perceptible—*Lā-ma'ūm yā gair-namūd, gair-mahsūs be-namūd yā gair-zāhir*—*Adriyā wā adarsaniya, apriyākshī aprekshya wā alakshya.*

**INDISCERNIBLENESS**, *n.* incapability of being discerned—*Gair-namūdi, gair-mahsūsīyat*—*Adriyātā, adarsaniyātī, apriyākshatā, alakshyātī.*

**INDISCERNIBLY**, *ad.* so as not to be discerned—*Gair-namūdi se, gair-mahsūsīyat se, bīdā ubār*—*Adriyārūp se, apriyāksharūp se, alakshyātī se.*

**INDISCERNIBLE**, *INDISCERNIBLE*, *a.* (L. *in, dis, carpo*) that cannot be destroyed by dissolution of parts—*Jo kisson kī tafriq se bar-bād nā-ho-sake, gair-tafriq-pazīr, judā hone ke nā-qābil*—*Jo avayavon ke prithak hone se nashṭ nā ho sakai, achhedyā, akhandaniyā.*

**INDISCERNIBLENESS**, *n.* the quality of being indiscernible—*Hisson kī tafriq se bar-bādī kī nā-qābīliyat, gair-tafriq-pazīrī*—*Avayavon ke prithak hone se nashṭ hone kī ayogyātā, achhedyātā, akhandaniyātā.*

**INDISCIPLINABLE**, *a.* (L. *in, disco*) that cannot be improved by discipline—*Gair-tarbiyat-pazīr*—*Asikshaniya.* [duryāstani—*Anirūpaniya, aprekshaniya.*

**INDISCOVERABLE**, *a.* (L. *in, dis, con, operio*) that cannot be discovered—*Nā-*

**INDISCREET**, *a.* (L. *in, dis, cretum*) not discreet, imprudent, injudicious—*Be-lihāz yā be-intiyāz, be-shu'ūr, be-taammul yā te-aql*—*Aviveki aparinaḥmadarsī wā abuddhīmān, vichārasūnya wā amatimān.* [dhinattwa se, avivek se.

**INDISCREETLY**, *ad.* without prudence—*Be-lihāzī se, be-wuqūfī se, nā-dāni se*—*Abud-*

**INDISCRETE**, *a.* not separated or distinguished—*Judā nahtīn, alug nahtīn<sup>b</sup>*—*Bhinna wā prithak nahtīn.*

**INDISCRETION**, *n.* imprudence, rashness—*Nā-dāni be-shu'ūrī yā be-wuqūfī, be-lihāzī be-intiyāzī yā gushtāhī*—*Abuddhimattwabuddhisūnyatā wā avivechanā, avichār wā avinay.*

**INDISCRIMINATE**, *a.* (L. *in, dis, crimen*) not making any distinction, promiscuous—*Be-tamiz ya'ni kuchh farq yā tamiz na k. w., makhḥlūt amekhṭa gair-mu'āniyan be-tashkhis yā sarāsarī*—*Aviveki arthāt kuchh bhēd wā antar na k. w., abhed nirvīśesh wā bhedavichārāhin.* [ke—*Binā kisi bhedavichār ke, abhed se.*

**INDISCRIMINATELY**, *ad.* without distinction—*Be-tamizī se, bā-gair kisi farq yā tamiz*

**INDISCRIMINATING**, *a.* not distinguishing, making no distinction—*Be-tamiz, kuchh farq yā tamiz na k. w.*—*Aparichchhedak wā avīśeshajña, aviveki wā kuchh bhēd na k. w.* [se, *adām-i-intiyāz*—*Avichār, avivek, aparichchhed, abhed.*

**INDISCRIMINATION**, *n.* want of discrimination or distinction—*Be-tamiz, be-tashkhi-*

**IN-DIS-CUSSED',** *a.* (L. *in, dis, quassum*) not discussed, not examined—*Qair-bahs kiya huá, na-tajwiz kiya huá yá na-ámáyá huá*—Amathit wá avichárit, aparikshit wá jo jáuchá na gayá ho.

**IN-DIS-PEN'SA-BLE, a.** (L. *in, dis, pensum*) that cannot be dispensed with, that cannot be spared, absolutely necessary—*Jisko judá na kar sakeh, jisko chhor na sakeh<sup>h</sup>, lázim wájib furz yá nihayat zarúr*—Aparitýajya, atýajya wá apariharajya, atýavasyak wá avasyakaraniya.

**IN-DIS-PEN SA-BIL'ITY, IN-DIS-PEN'SA-BLE-NESS, n.** the state or quality of being indispensable—*Luzim, wujub, furziyat, nihayat zarurat*—Atýajyatwa, atýavasyakatá, avasyakartavyatá. [Atýavasyakatá se, atýajyatwa se, avasya.]

**IN-DIS-PEN'SA-BLY, ad.** without dispensation—*Luziman, zaruratan, wujuban, farzan*—**IN-DIS-PERSED', a.** (L. *in, di, sparsum*) not dispersed—*Qair-muntashar yá ná-muntashir, ná-parágunda, phut-phát nahin<sup>h</sup>*—Tiri biri nahin, tin terah nahin, abhinna, chhitaríya nahin.

**IN-DIS-POSE', v.** (L. *in, dis, positum*) to make averse, to render unfit, to disorder—*Munharif ná-mihr-bán ná-ráz yá ná-khush k., ná-sháista yá ná-luq k., kasal-mand 'ulil yá mutakhallal k.*—Man pherná wá vinukh k., ayogya wá anupayukt k., asusth aswasth wá asusthasarú k.

**IN DIS-POSED', p. a.** disinclined, disordered—*Qair-máil ná-ráz yá ná-khush, ná-sáz kasal-mand yá 'alil*—Anmana apravitta vinukh pratikúl wá anichchhu, aswasth asusth wá aswasthasarú. [Adam-i-máil—Aparivitti, pratikúlati, aswasthatá.]

**IN-DIS-POSED-NESS, n.** disordered state—*Ná-khushi, ná-sázi, kasal-mandi yá kasal, IN-DIS-PO-SITION, n.* disinclination, aversion, slight disease—*Ná-marzi gurez iráz ná-pasandí yá be-khwáhishi, haqarat hiqarat yá nafrat, kasal-mandi kasal mandagi yá ná-sázi*—Amehohhá truchi apravitta wá vinukhatí, dwesh, aswasthya asusthatá wá alparog.

**IN-DIS-PU-TA-BLE, a.** (L. *in, dis, puto*) not to be disputed, incontrovertible, evident—*Qair-qábil i'itiraz qat i yaqin be-takrár yá lá-bahs, lá-radd yá lá-kalam, zá hir yá sarih*—Nuvidad wá avitarkya, akhandaniya, pratyaksh wá spashit.

**IN-DIS-PU-TA-BLY, ad.** without dispute—*Lá-radd, lá-kalam, qat'an, yaqinan, sarihan, be-shakk*—Nirvivád, nihsaideh, missandeh, aviradapurvak.

**IN-DIS-PUT'ED, a.** not disputed—*Lá-kalam, lá-radd, yaqin, qat'i*—Nirvivád, akhandaniya.

**IN-DIS-SO-LU-BLE, a.** (L. *in, dis, solutum*) not to be dissolved, firm, stable, binding—*Qair-muhallil lá-hall ya muntana'ul infikak, mazbut, mustaqill yá páe-dár, zábit ya qabiz*—Angalán anpighalán agalaníya wá adravya, dihih wá vajrapráy, stháyí wá atál, avasyamantavya wá avasyamananiya. [sakai<sup>h</sup>.]

**IN-DIS-SOLV-A-BLE, a.** not to be dissolved—*Angalán<sup>h</sup>, an-pighalán<sup>h</sup>, jo na gal ya pighal*

**IN-DIS-SO-LU-BIL'ITY, IN-DIS-SO-LU-BLE-NESS, n.** the quality of being indissoluble—*'Adam-i infikak, bastagi, ná-gadakhagi*—Agalaníyatí, adravyatí, abhedyatí, stháyitwa, avasyamantavyatwa se.

**IN-DIS-SO-LU-BLY, ad.** so as not to be dissolved—*Sakhti se, bastagi se, ná-shikastagi se, ná-gadakhagi se*—Agalaníyatí se, adravyatí se, abhedyatá se, stháyitwa se, avasyamananiyatwa se.

**IN-DIS-TINCT', a.** (L. *in, di, stinguo*) not plainly marked, confused, obscure—*Ná-sáf, ná-marbút yá abtar, muzab-zub*—Aspashit avyakt wá aprakaś, garbar wá vyast, garhi wá asphut. [Zub—Garbaráhat wá aspashitwa, anisichay.]

**IN-DIS-TINCTION, n.** confusion, uncertainty—*Abtari ya ná-marbúti, be-sabúti yá tazab-*

**IN-DIS-TINCT'LY, ad.** confusedly, obscurely—*Abtari ná-marbúti ya ná-sajú<sup>h</sup> se, tazab-zub se*—Garbaráhat wá aspashitá se, guhata wá avyaktatwa se.

**IN-DIS-TINCTION-NESS, n.** confusion, obscurity—*Ná-marbúti khatt abtari yá ná-safúti, tazab-zub*—Garbaráhat vyastatí wá abhinna<sup>h</sup>, aprakaśatwa aspashitá guhata wá avyaktatí.

**IN-DIS-TINGUI-SH-A-BLE, a.** that cannot be distinguished or separated—*Qair-mutamaiyaz, muntana'ul-judái, ná-mumkinu-t-farq, qur-i-qábil-i-imtiyáz*—Alakshya, avibhavaníya, aparichchedaniya.

**IN-DIS-TUR'BANCE, n.** (L. *in, dis, turba*) freedom from disturbance, calmness—*'Adam-i-hangáma, ásidagi yá ásaish*—Avyastatí wá kshobhabháv, sánti.

**IN-DITCH', v.** (S. *in, dic*) to bury in a ditch—*Kháti meh gárah<sup>h</sup>.*

**IN-DITE', v.** (L. *in, dictum*) to compose, to write, to dictate what is to be written—*Banáná<sup>h</sup>, likhná<sup>h</sup>, jo likhná ho usko kahte jina<sup>h</sup>.*

**IN-DIT'ER, n.** one who indites—*Banáne w<sup>h</sup>, likhne w<sup>h</sup>, jo likhná ho usko kahte jine w<sup>h</sup>.*

**IN-DI-VID'A-BLE, a.** (L. *in, divido*) that cannot be divided—*Qair-mumkinu-t-taqsim, qair-tefríq-pazir*—Avibhájya, anahsaníya.

**IN-DI-VID'ED, a.** not divided—*Qair-taqsim, qair-magsim*—Avibha<sup>h</sup> t, avibhájit.

**IN-DI-VID'U-AL, a.** single, one, separate from others. *n.* a single person or thing—*Furd yá mufrad, wáhid, auron se judá; n. shakhs yá tun-i-tanhá, koi wáhid shái*—Kewal wá ekákti, ek, auron se bhinna wá alag; *n.* vyakti wá ek jan, koi ek vastu.

- IN-DI-VĪD-U-ĀL'I-TY, *n.* separate existence—*Fardiyat, wahdīyat, yakīyat, wahdat, ahādīyat, tanhāi*—*Ekātā, aikya, vyaktitā, avibhaktatā.* [alag alag.]
- IN-DI-VĪD-U-ĀL-LY, *ad.* separately—*Fardun, fard-fard, judā-judā*—*Ek ek, prīṭhak,*
- IN-DI-VĪD-U-ĀT, *v.* to distinguish from others, to make single; *a.* undivided—*Auroṇ se judā k., fard yā wāhid k.; a. gair-taqsim, gair-maqsum*—*Auroṇ se prīṭhak k., nyārā alag wā ekāki k.; a. avibhakt.*
- IN-DI-VĪD-U-ĀTION, *n.* act of making single—*Fard yā wāhid k.*—*Ekāki k., ek k.*
- IN-DI-VĪS'I-BLE, *a.* that cannot be divided—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim*—*Avibhājya, anāṣṇāniya.*
- IN-DI-VĪS'I-BIL'I-TY, IN-DI-VĪS'I-BLE-NESS, *n.* the state or quality of being indivisible—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim, 'adam-i-tajazzī*—*Avibhājyatā, anāṣṇāniyatā.*
- IN-DI-VĪS'I-BLY, *ad.* so as not to be divided—*'Adam-i-tajazzī se, gair-tafriq-pazīrī se, maqsum na hone ke taur se*—*Avibhājyatā se, vibhakt na hone ke prakār se.*
- IN-DŌC'I-BLE, *a.* (L. *in, doceo*) unteachable, not capable of being taught—*Gair-islāh-pazīr, nā-tarbiyat-pazīr*—*Asikshaniya, asikshya wā asikshāsīl.*
- IN-DŌC'ILE, *a.* unteachable, untractable—*Gair-islāh-pazīr yā nā-tarbiyat-pazīr, be-zabt yā nā-zabt-pazīr*—*Asikshaniya, duḥāsāya wā adāmya.*
- IN-DŌ-CIL'I-TY, *n.* unteachableness—*Gair-islāh-pazīrī, nā-tarbiyat-pazīrī, nā-ta'lim-giri*—*Asikshaniyatā, asikshāsīlatā.* [Tarbiyat k., ta'lim k.—*Śikshā k. wā d., sikhānā.*
- IN-DŌC'TRI-NATE, *v.* (L. *in, doctum*) to instruct, to tincture with any opinion—
- IN-DŌC'TRI-NATION, *n.* instruction, information—*Ta'lim yā tarbiyat, khabar yā āgāhī*—*Śikshā wā upadēś, samāchār.*
- IN'DO-LENT, *a.* (L. *in, doleo*) lazy, listless—*Sust kāhil majhūl yā ārām-talab, be-khabar yā gāfil*—*Dhīlā āskati ālasi wā avyavasāyi, asāvdhan.*
- IN'DO-LENCE, IN'DO-LEN-CY, *n.* laziness—*Susti, kāhili, majhūli*—*Ālas wā ālasya, dhīlāi wā dhil, vyavasāyadwesh, āskat.*
- IN'DO-LENT-LY, *ad.* lazily, listlessly—*Susti kāhili yā ārām-talabī se, be-khabar yā gāfil se*—*Ālas wā ālasya se, asāvdhani wā āskat se.*
- IN'DŌM'I-TA-BLE, *a.* (L. *in, domo*) that cannot be subdued, untamable—*Gair-muqarrarī, nā-zabt-pazīr yā mumtana'u-z-zabt*—*Aparājeya, adāmya wā adamāniya.*
- IN'DORSE'. See ENDORSE. [Khāṭ, khāri<sup>h</sup>.]
- IN'DRAUGHT, *in'drāft, n.* (L. *in, dragan*) an opening from the sea into the land—
- IN'DRENCHT', *v.* (S. *in, drencau*) to overwhelm with water, to drown, to soak—*Ḍabonā ḍubonā yā ḍubānā<sup>h</sup>, bornā yā bornā<sup>h</sup>, bhigonā bhigānā yā bhijānā<sup>h</sup>.*
- IN'DŪ'B'I-TA-BLE, *a.* (L. *in, dubito*) not to be doubted, unquestionable—*Be-shakk yā be-shubha, lā-kalām yā bilā-i'tirāz*—*Asandigh wā nihsandeh, asaṣāsāya wā sunīschit.* [sandeh wā asaṣāsāya, sunīschit.]
- IN'DŪ'BIOUS, *a.* not doubtful, certain—*Be-shakk yā be-shubha, yaqīni yā taḥqīq*—*Nih-in-DŪ'B'I-TA-BLY, ad.* undoubtedly—*Be-shukk, yaqīnan*—*Nihsandeh, binā saṣāsāya.*
- IN'DŪCE', *v.* (L. *in, duco*) to lead, to persuade, to prevail upon, to influence—*Khitch-nā khichnā yā lānā<sup>h</sup>, māl k. yā targīb d., tahrīk d., tahrīs d.*—*Chalānā, ukṣānā mānānā wā jhukānā, pravartit k., prerānā k. wā kāran dikhākar utsuk k.*
- IN'DŪCEMENT, *n.* any thing that induces—*Targīb, tahrīk, tahrīs, bā'is, muharrik*—*Praroḥan, pralobhan, lobh, lālach. prerānā, hetu.* [jhukāne w., pravarttak.]
- IN'DŪCER, *n.* one who induces—*Targīb tahrīk yā tahrīs dene w., lāne w<sup>h</sup>.*—*Manāne w.,*
- IN'DŪC'I-BLE, *a.* that may be induced—*Targīb-pazīr, jisko lā-saken<sup>h</sup>*—*Praroḥaniya, pralobhaniya.*
- IN'DŪCT', *v.* to bring in, to introduce, to put in possession of a benefice—*Andar lānā yā dākhil k., nazr-i-aimma par gābic k., girje kī amlak k. mālik k. yā girje kī amlak ke sāth pādri k. 'uhda denā*—*Bhitar lānā, pravisht k. wā bharti k., vrit-tivīśishtadharmmapad par niyukt k. wā vrit-tivīśishtadharmmapad k. adhikār denā.*
- IN'DŪCTION, *n.* introduction, admission to a benefice, a mode of reasoning from particulars to generals—*Idkhal, nazr-i-aimma yā nī dīni mā'āsh yā 'uhde par muqarrari, istiqrāa yā istiqrā*—*Praveśan, vrit-tivīśishtadharmmapad par niyukti, parīkshayāsiddhāntasthāpan arthāt parīkshā se siddhānt k. sthāpan.*
- IN DŪC'TIVE, *a.* proceeding by induction—*Istiqrāī*—*Parīkshayāsiddhāntasthāpanayukt, parīkshā se siddhāntasthāpan ke anugam.*
- IN-DŪC'TIVE-LY, *ad.* by induction, by inference—*Istiqrāa yā istiqrā se, istidlāl yā nattiya se*—*Parīkshā se siddhāntasthāpan ke anusār, nigaman wā tarkāsiddhānt se.*
- IN-DŪC'TOR, *n.* one who inducts—*Dākhil k. w., nazr-i-aimma yā dīni 'uhde par muqarrar k. w., kisi ke liye nazr-i-aimma yā dīni mā'āsh muqarrar k. w.*—*Pravisht k. w., vrit-tivīśishtadharmmapad par niyukt k. w.* [Sampanna wā yukt k., kaprā pahnānā.]
- IN-DŪE', *v.* (L. *induo*) to invest, to clothe—*Bakhshnā, mulabbas yā malbūs k.*—
- IN-DŪE'MENT, *n.* investment, endowment—*Lības yā poshāk, waqf yā jācadād-bakhshī*—*Vastra wā paridhān, devaswadān wā devaswa.*
- IN-DŪLGE', *v.* (L. *indulgeo*) to encourage by compliance, to gratify, to humour—

**IN-TER-CHĀNGE**, *n.* mutual change, barter—*Tabdīl-i-jāmbāin*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

**IN-TER-CHĀNGE'A-BLE**, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr yā mumkinu-l-'iwaz, bāri-bāri yā tawātūr se ek dūse ke piche hone-wāle*—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugānī wā anyonyapriṣṭhānugāmī.

**IN-TER-CHĀNGE'A-BLE-NESS**, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīrī, bāri-bāri se tawātūr*—Parasparaparivarttanīyatā, parasparānugāmītwā.

**IN-TER-CHĀNGE'A-BLY**, *ad.* by interchange—*Mubādala-pazīrī se, tabdīl-i-jāmbāin se, 'iwaz-mu'āwaza se*—Parasparaparivarttan se, palte se, parasparavinimay se.

**IN-TER-CHĀNGE'MENT**, *n.* mutual transference—*'Iwaz-mu'āwaza, mubādala*—Parasparaparivarttan, paltā.

**IN-TER-CĪSION**, *n.* (L. *inter, cœsum*) interruption—*Rukāwat<sup>h</sup>, rok<sup>h</sup>, atkāw<sup>h</sup>*.

**IN-TER-CŁODE'**, *v.* (L. *inter, claudo*) to shut from, to intercept, to cut off—*Band k., bāz-rakhnā, rok d<sup>h</sup>*.—Avaruddh k., roknā, atkānā ārnā wā stambhit k.

**IN-TER-CO-LUM-NI-ĀTION**, *n.* (L. *inter, columna*) space between pillars—*Kham-bhōṇ ke bīch kī jagah<sup>h</sup>*.

**IN-TER-COM'MON**, *n.* (L. *inter, con, munus*) to feed at the same table, to graze in the same pasture—*Ek hī mez yā dastar-khwan par khānā, ek hī charāgah meṇ charānā*—Ek hī chauke meṇ baithkar khānā, ek hī charāī meṇ charānā.

**IN-TER-COM-MUN'ION**, *n.* mutual communion—*Āpas meṇ āmad-raft yā rāh-rabt*—Parasparasāṅsarg, āpas meṇ āwagachchh.

**IN-TER-COM-MU'NI-TY**, *n.* mutual community—*Āpas meṇ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgamanī, āpas meṇ sāṅgam.

**IN-TER-COST'AL**, *a.* (L. *inter, costa*) placed between the ribs—*Pasliyoṇ ke darmi-yān wāqī*—Pasliyoṇ ke bīch meṇ sthit.

**IN-TER-CŪR**, *v.* (L. *inter, curro*) to intervene, to come in the mean time, to happen—*Darmi-yān ānā, isī yā usī 'arse meṇ ānā, sar-zad h. yā guzarnā*—Bīch meṇ ānā, isī wā usī antar meṇ ānā, ā-parṇī ho-jīnā wā bitnā.

**IN-TER-CŪRSE**, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-niyāz, 'alāqa mu'āmala yā dād-sitad*—Samāgam gamanāgaman wā parasparālāp, sāṅsarg parasparasāṅsarg wā lokasāṅsarg. [man wā āwājāhī.]

**IN-TER-CŪR'ENCE**, *n.* passage between—*Darmi-yān meṇ guzar*—Bīch meṇ gamanāga-

**IN-TER-CŪR'RENT**, *a.* running between—*Darmi-yān meṇ rawān, bīch meṇ jāri*—Madhyavartī, antardhāyak, madhyachālī.

**IN-TER-CU-TĀNE-OUS**, *a.* (L. *inter, cutis*) within the skin—*Khāl ke bhitar<sup>h</sup>, chām ke tale<sup>h</sup>*—Twagantahstī, twagantarbhūt.

**IN-TER-DEAL**, *n.* (L. *inter, S. deal*) mutual dealing, traffic—*Āpas meṇ kār-o-bār yā dād sitad, sandū-garī*—Āpas meṇ lenden wā lewādeī, bānījya.

**IN-TER-DICT**, *v.* (L. *inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāz rakhnā, mun' k., āmad-raft yā rāh-rabt band k.*—Nivāraṇ k., nishedh k., parasparasāṅsarg wā parasparālāp rok d.

**IN-TER-DICT**, *n.* a prohibiting decree—*Mumānā'at-nāma, manhāī kā hukm, mumānā'at, manhāī*—Nishedhakarājñā, nishedh. [wā nivāraṇ, āp wā bhartsan.]

**IN-TER-DICT'ION**, *n.* a prohibition, a curse—*Mumānā'at yā manhāī, la'nat*—Nishedh

**IN-TER-DICT'IVE**, *a.* having power to prohibit—*Mun' karne kī tāqat rakhne v.*—Nishedh karne ko samarthī.

**IN-TER-DICT'IO-RY**, *a.* serving to prohibit—*Mumānā'atī, mānī*—Nishedhak, nishedhakar.

**IN-TER-EST**, *v.* (L. *inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*Ālāqa yā garaz rakhnā, āsar k., sharik h. yā k., chas-pida k.*; *n.* 'ālāqa yā parwā, nafī yā faida, āsar qudrat yā ikhtiyār, hissa yā bakhrā, garaz ya'ni khass apne faide kā khayāl, sūd—Sambandh rakhnā wā sambaddh h., vyāpanā man-dulānā lagnā wā anurakt k., bhāgi h. wā k., apnānā wā lagānā; *n.* sambandh sneh wā anurāg, lābh phal hit wā arth, gaurav prabhāv prābalya wā kahā-sunā, bhāg wā aṅś, swārth wā ātmahit, byāj.

**IN-TER-EST-ED**, *a.* having an interest—*Garaz-mand, garazī, garaz-ūshnā*—Sambaddh, arthasambaddh, anurakt, āsakt.

**IN-TER-FERE'**, *v.* (L. *inter, fero*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmi-yān parnā, mudākhalat k., mukhālāfat k., mukhīl h., mukhālīf h.*—Bīch meṇ parnā, hāth dālnā wā d., parasparavirodh k., parasparaviparyyās k., viruddh h.

**IN-TER-FER'ENCE**, *n.* interposition, a clashing—*Mudākhalat dakhī yā tadākhal, talātum yā zidd*—Antarāgaman paravyāpāraprāveś wā parādhi-kāracharchā, parasparavirodh wā parasparasamāghāt.



- IN-TÉR-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyán meñ jári, bích meñ bahá huá<sup>b</sup>* — Madhyasaravan. [*yá chhitráya huá<sup>b</sup>*]
- IN-TÉR-FUSED', *a.* (L. *inter, fusum*) poured or scattered between — *Bích meñ dhálá*
- IN-TÉR-IM, *n.* (L.) intervening time — *Bích ká zamána, darmiyán ká 'arsa ya waqt, dar-in-asná, tine meñ<sup>b</sup>* — Madhyakál, antargatakál.
- IN-TÉR-IOU, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andaríni, daríni, mufassál ká*; *n.* *andaríni hissa, andar* — Antarasth wá antaravartí, ántarik wá antarañg, madhyadesí wá samudradúrasth; *n.* antarbhág wá garbh, abh-yantar.
- IN-TÉR-IOU-LY, *ad.* inwardly, internally — *Andar meñ, batin meñ* — Abhyantar meñ,
- IN-TÉR-JA-CENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutawassit, darmiyáni* — Madhyasthit, madhyavartí wá antaravartí.
- IN-TÉR-JA-CEN-CY, *n.* a lying between — *Tawassut* — Madhyasthiti, madhyavarttan wá antaravarttan. [*— Bích meñ dálná<sup>b</sup>, bích meñ aná<sup>b</sup>, dálná<sup>b</sup>*]
- IN-TÉR-JECT', *v.* (L. *inter, jaetum*) to throw between, to come between, to insert
- IN-TÉR-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bích meñ rakhná ya dálná<sup>b</sup>, harf-i-nílá* — Madhyaprakshép wá antakshépan, vistamayúdbodhakávyay. [*Miláná<sup>b</sup>, ek ke bích meñ dúre ko rakhná ya dálná<sup>b</sup>*]
- IN-TÉR-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —
- IN-TÉR-LAPSE', *n.* (L. *inter, lapsus*) the time between any two events — *Do májaron ke bích ká zamána* — Do ghatañon wá vrittáñon ke bích ká kál.
- IN-TÉR-LARD', *v.* (L. *inter, lardum*) to mix, to diversify by mixture, to insert between — *Khalt k., ámerish rang-ba-rang ya gún-á-gún k., dákhil ya mundaraj k.* — Miláná, miláw se chitravichitra k., dálná ghusáni wá bích meñ dálná.
- IN-TÉR-LEAVE', *v.* (L. *inter, S. leaf*) to insert blank leaves between the other leaves of a book — *Kisi kitáb ke har warq ke bád ek ek sída warq lagána ya dákhil k.* — Kisi pustak ke pratyek líkhe wá chhápé hue patra ko chhorkar ek ek korí wá súnya patra lagána, pustak ke líkhe wá chhápé hue patron ke bích meñ kore wá bin-likhe patra lagána wá síta. [*— Aksharapañktiyon ke bích meñ líkhná*]
- IN-TÉR-LINE', *v.* (L. *inter, linea*) to write between lines — *Satron ke bích meñ líkhná*
- IN-TÉR-LIN'E-AR, *a.* inserted between lines — *Satron ke darmiyán mundaraj ya líkhá huá* — Aksharapañktiyon ke madhya meñ líkhá huá
- IN-TÉR-LIN'E-ARY, *a.* inserted between lines; *n.* a book having insertions between the lines — *Satron ke darmiyán mundaraj ya líkhá huá*; *n.* ek kitáb jiski satron ke darmiyán kuchh mundaraj rakhtá hai — Aksharapañktiyon ke bích meñ líkhá huá; *n.* ek pustak jiski aksharapañktiyon ke bích bích kuchh líkhá rakhtá hai.
- IN-TÉR-LIN'E-ATION, *n.* the act of interlining, correction by writing between the lines — *Satron ke darmiyán líkhná, satron ke darmiyán líkh-kar ísláh* — Aksharapañktiyon ke bích bích líkhná, aksharapañktiyon ke bích bích líkhkar sódhan.
- IN-TÉR-LINK', *v.* (L. *inter, Ger. gelenk*) to connect by uniting links — *Kariyon ko jor-kar milána<sup>b</sup>, ek korí ya sukri ko dásri se milána<sup>b</sup>*. [*rakhná<sup>b</sup>, bích meñ dálná<sup>b</sup>*]
- IN-TÉR-LO-CATION, *n.* (L. *inter, locus*) a placing between, interposition — *Bích meñ*
- IN-TÉR-LO-CUTION, *n.* (L. *inter, locutum*) an interchange of speech, dialogue — *Guft-gú, bát-chit<sup>b</sup>* — Sambhāshan wá parasparáláp, uttarapratyuttar wá kathopakathan.
- IN-TÉR-LOC'U-TOR, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gú k. w., suwál-jawáb k. w. ya suwál-jawáb-ámez bátén líkhné w., má-bain kí ya darmiyáni tujwíz ya fatrá* — Samblúshak, kathopakathak wá prasnottarakram se kathopakathanarachak, bích ká nirnay.
- IN-TÉR-LOC'U-TORY, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gú-ámez ya suwál-jawáb-ámez, fúsálé ke lípé pesh-zarír, darmiyáni* — Uttara-pratyuttaravísishṭ, nirnayopakramasádhak, bichlí wá madhyavartí.
- IN-TÉR-LOPE', *v.* (L. *inter, D. loopen*) to run between and intercept advantage — *Dast-andáz k., be-já dakhil k., ná-haqq háth dálná* — Par ke adhikár meñ háth dálná.
- IN-TÉR-LÖP'ER, *n.* an unauthorized intruder — *Dast-andáz, be-já dakhil k. w., ná-haqq háth dálné w.* — Parádhikárántargami, parádhikárapravesak, par ke adhikár meñ háth dálné w.
- IN-TÉR-LÜDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sawāñg ke bích bích meñ jo lila hoti hai<sup>b</sup>*.
- IN-TÉR-LÜD-ER, *n.* a performer in an interlude — *Bhāñf jo kisi sawāñg ke bích bích meñ lila kartá hai<sup>b</sup>*.
- IN-TÉR-LÜ'EN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bích meñ bahná ya bahar<sup>b</sup>, bích meñ páni ká á-jána<sup>b</sup>*.
- IN-TÉR-LÜ'NAR, IN-TÉR-LÜ'NAR-Y, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shab-i-daujir ke muta'allig, takhu-sh-shud' se nábat-dár* — Amávasyákalik, amásanbandhi.
- IN-TÉR-MARRY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

- IN-EX-PÉ-DI-ENT**, *a.* (L. *in, ex, pes*) not expedient, unfit, improper, unsuitable — *Be-mauqa' yá ná-sháista, ná-láiq, be-já, ná-munásib yá ná-muwáfiq* — Akartavya anupayogi wá anurakarak, ayogya, anuchit, anupayukt.
- IN-EX-PÉ-DI-ENCE**, **IN-EX-PÉ-DI-EN-ÇY**, *n.* want of fitness unsuitableness, inconvenience — *Ná-liyáqat yá ná-muwáfaqat, ná-munásabat, qabáhat yá ná-hamwári* — Ayogyatá, ayuktatá wá anupayuktatá, anupayogita.
- IN-EX-PÉ-RI-ENCE**, *n.* (L. *in, experior*) want of experimental knowledge — *Ná-áz-múla-kárt, ná-tajriba-kári* — Avyavaharajñatá, apakwabuddhitwa, ananubhúti, apripák, abahudarsan. [vaharajña, aparipakwabuddhi, abahudarsai.]
- IN-EX-PÉ-RI-ENCED**, *a.* not experienced — *Ná-ázmúla-kár, ná-tajriba-kár, kham* — Avya-
- IN-EX-PÉ-RT**, *a.* not expert, unskilful — *Qair-máhir, ná-wáqif yá be-hunar* — Adaksh wá achatur, anipun avijña wá apatu.
- IN-EX-PI-A-BLE**, *a.* (L. *in, ex, pius*) admitting no atonement, not to be appeased — *Ná-kaffára-pazir be-afú ná-takfir-pazir yá be-mugfirat, amít<sup>h</sup>* — Práyaschittayogya aprayaschetya wá amochaniya, akshamaniya wá amárjjaníya.
- IN-EX-PI-A-BLY**, *ad.* in an inexpiable manner — *Ná-kaffára-paziri se, be-mugfirat se, ná-takfir-paziri se* — Práyaschittayogyatá se, amochaniyatwa se, aisi riti se jismeñ práyaschitta na ho sakai.
- IN-EX-PLI-CA-BLE**, *a.* (L. *in, ex, plico*) that cannot be explained — *Lá-bayán, qair-qábilu-l-bayán, qásiru-l-bayán, lá-hall* — Avyákyeya, avivaraníya, avaraníya.
- IN-EX-PLI-CA-BLY**, *ad.* so as not to be explained — *Qair-qábilu-l-bayáni se, lá-bayáni se* — Avivaraníyaprakár se, avaraníyaríti se.
- IN-EX-PLÓ-RA-BLE**, *a.* (L. *in, ex, ploro*) that cannot be explored or discovered — *Ná-qábil-i-tajassus, mumtana'u-t-tajassus, ná-daryáftani* — Jisko dhúññ na sakain, anirúpaníya, aprekshaniya.
- IN-EX-PRESS-I-BLE**, *a.* (L. *in, ex, pressum*) that cannot be expressed, unutterable — *Ná-guftani, be-bayán yá ná-mumkinu-l-izhár* — Avaktavya wá anirvachaniya, akathaniya wá anuchharyya. [kír se, akathaniyaríti se.]
- IN-EX-PRESS-I-BLY**, *ad.* unutterably — *Be-bayáni se, ná-guftani taur se* — Avaktavyapr-
- IN-EX-PRESS-IVE**, *a.* not expressive, ineffable — *Qair-má'ni-numá ná-dál ná-pur-matlab yá záhár na k. v. ná-guftani* — Niruddesak apúrnárh wá asúchak, anirvachaniya.
- IN-EX-PÚ-G'NA-BLE**, *a.* (L. *in, ex, pugno*) not to be taken by assault — *Qair-mumkinu-t-tashkír, jisko hante se na le sakeñ* — Anákramaníya, durgamya, jisko chaphái se na le sakain, ajeya.
- IN-EX-TÍN-GUISH-A-BLE**, *a.* (L. *in, ex, stinguo*) that cannot be extinguished — *Mumtana'u-l-iftá, an-bujhá<sup>h</sup>, amít<sup>h</sup>* — Ásamaniya, anirvániya, jo bujh na sakai.
- IN-EX-TRI-CA-BLE**, *a.* (L. *in, ex, trice*) that cannot be extricated or disentangled — *Ná-hall-pazir, pech-dar-pech, pechída* — Asulajh, jo sulajh na sakai, anuddharaniya, dustar, dustáryya, anuddharyya.
- IN-EX-TRI-CA-BLE-NESS**, *n.* the state or quality of being inextricable — *Ná-hall-paziri, pech-dar-pechi* — Asuljhaw, anuddharaniyatá, dustáryyatá.
- IN-EX-TRI-CA-BLY**, *ad.* so as not to be extricated — *Aisa ki sulajh na sake<sup>h</sup>*.
- IN-EYE'**, *v.* (S. *in, eage*) to inoculate — — *Qalam lagáná yá pavvand lagáná* — Kalam lagáná, ek per kí dál dúsre per meñ lagána.
- IN-FÁL-LI-BLE**, *a.* (L. *in, fallo*) not capable of erring, not liable to fail — *Ná-khatá, hukm-andáz muqarrar be-galat yá be-khatá* — Abhrántisíl wá abhránt, achúk nirbhul amogh wá abhramádhini. [tisílatí, abhramádhinatí.]
- IN-FÁL-LI-BLI-TY**, **IN-FÁL-LI-BLE-NESS**, *n.* exemption from error — *Be-khatái* — Abhrán-
- IN-FÁL-LI-BLY**, *ad.* without failure, certainly — *Be-khatái se, yaqínan yá qat an* — Biná chúk wá biná bhul, dhruv karke wá nischaya karke.
- IN-FA-MOUS**, *a.* (L. *in, fama*) notoriously bad, odious — *Niháyat kharáb bad-nám ruswá yá sharir, karik najis yá zabún* — Atidusht kukhyát wá kalaúki, ghrinárha wá kutsit.
- IN-FA-MOUS-IX**, *ad.* with infamy, shamefully — *Ruswái rú-siyáhi be-ábrús yá bad-námi se, fazihati yá be-qairatí se* — Durnám apakirtti wá apratishthá se, nirlajjatá wá apayaśaskararúp se.
- IN-FA-MY**, *n.* public disgrace, disrepute — *Ruswái rú-siyáhi be-ábrús yá bad-námi, fazihati* — Apratishthá apakirtti wá apayaś, kalaúk wá maryyádádháni.
- IN-FANT**, *n.* (L. *in, fari*) a young child; *a.* pertaining to infancy, young, tender — *Shir-khori, tifl*; *a.* *tufúliyat yá tífagi ke muta'alliq, nau-khez, ná-pukhta yá jadíd* — Kshirapáyí, janmatuá larká, shú; *a.* bálakiya, bál wá abhinav, kachchá wá tarup. [bachpan larkái bályávasthá wá balávasthá, árar bh wá prathamakál.]
- IN-FAN-ÇY**, *n.* the first part of life, beginning — *Tufúliyat yá tífagi, shurú* — Larakpan
- IN-FAN-TILE**, *a.* pertaining to an infant — *Tífána, bachgána* — Bálakasambandhi, shú-sambandhi. [sambandhi, bál wá abhinav, kachchá wá tarup.]
- IN-FAN-TINE**, *a.* childish, young, tender — *Tífána, nau-khez, ná-pukhta yá jadíd* — Bála-

- IN-FANT-LIKE**, **IN-FANT-LY**, *a.* like an infant—*Tiṣṭ yā śhr-ṭhore ke mánind*—Śísuvāt, bálak ke sadriá.
- IN-FÁN-TI-ÇIDE**, *n.* the murder of an infant, the murderer of an infant—*Tiṣṭ-kushí yā bachcha-kushí, tiṣṭ-kush yā bachcha-kush*—Bálahatyá bálakahatyá wá śísúbadh, bála-ghátak wá śísuhantá.
- IN-FÁN'TA**, *n.* (Sp.) a princess of the blood royal in Spain and Portugal—*Spen aur Portgál ke mulkón kí sháh-zádí*—Spen aur Portgál ke desón kí rájakunári.
- IN-FÁN'TE**, *n.* (Sp.) a prince of the blood—*Sháh-záda*—Rájakunár, kuñwar, rájaputra.
- IN-FAN-TRY**, *n.* (L. *in, fari* ?) the foot soldiers of an army—*Paidal<sup>h</sup>, piyáde*—Padagasainya, pádátikasainya, patti, pádāta, padāti.
- IN-FAT'U-ATE**, *v.* (L. *in, futuus*) to make foolish, to deprive of understanding; *a.* affected with folly, stupified—*Be-wuqúf baniná, be-aql dawána shefta yā farefta k.*; *a. be-wuqúf, be-shu'úr yā shefta*—Hatabuddhi wá buddhibhrasht<sup>h</sup> k., hatajnán wá nashtavivek k.; *a.* hatabuddhi wá buddhibhrasht, hatajnán.
- IN-FAT-U-Á-TION**, *n.* deprivation of reason—*Dívānagí, be-hoshí, sheftagí, fareftagí*—Buddhilop, jñānalop, buddhinás, mūrhatá.
- IN-FEÁ-SI-BLE**, *a.* (L. *in, facio*) that cannot be done, impracticable—*Ná-sáḁhtani, gair mumkin*—Akaraniya wá asādhyā, asakya wá asambhavya.
- IN-FEÁ-SI-BLE-NESS**, *n.* impracticability—*Gair-imkán, be-imkán, istihála*—Akaraniyatá, asādhyatá, asakyatá, asambhavyatá.
- IN-FÉCT'**, *v.* (L. *in, factum*) to taint with disease, to corrupt, to pollute—*Siráyat k., kharáb k., bigápná<sup>h</sup>*—Chhút lagná wá rogadúshit k., dúshit k., bhrasht k.
- IN-FÉC'TION**, *n.* communication of disease—*Siráyat, 'afúnat yā 'ufúnat, taassur yā ta'affun*—Sañcháradosh, rogasañchár, sparśasañchár, sañsargadosh, chhút.
- IN-FÉC'TIOUS**, *a.* communicating disease—*Sári, chhutihá<sup>h</sup>, siráyat-gar*—Rogasañchári, sparśakrámak. [se, rogasañchár se.]
- IN-FÉC'TIOUS-LY**, *ad.* by infection—*Siráyat se, chhút se<sup>h</sup>*—Sañsargadosh se, sañcháradosh
- IN-FÉC'TIOUS-NESS**, *n.* quality of being infectious—*Siráyat-garí, chhutihá-pan<sup>h</sup>*—Sparśa-sañchárítwa, sparśakrámakatwa. [sparśakrámak.]
- IN-FÉC'TIVE**, *a.* communicating disease—*Sári, siráyat-gar, chhutihá<sup>h</sup>*—Rogasañchárak,
- IN-FÉC'UND**, *a.* (L. *in, fecundus*) unfruitful, barren—*Báñjh<sup>h</sup>, ásar<sup>h</sup>*.
- IN-FE-CÚN'DI-TY**, *n.* unfruitfulness—*Báñjh-pan<sup>h</sup>, usará<sup>h</sup>, ná-saṁsgarí<sup>h</sup>, ná-ábádí*—Bandhyatá, nishphalatá wá aphilatá.
- IN-FE-LIÇ'I-TY**, *n.* (L. *in, felix*) unhappiness, misery, misfortune—*Ná-khushí, taklíf, kam-bakhtí yā bad-bakhtí*—Asukh wá sukhábháw, dukh dukhk wá kleś, durdasa
- IN-FÉOFF'**. See **ENFEOFF** [durbhāgya wā āpad.]
- IN-FÉR'**, *v.* (L. *in, fero*) to deduce, to draw or derive as a fact or consequence—*Nikálná<sup>h</sup>, tajwiz k. yā natija nikálná*—Būjhná atkalná tárná wá bodh k., nigaman nikálná wá anumán k.
- IN-FER-A-BLE**, **IN-FÉR'R-I-BLE**, *a.* deducible—*Muntij, qábil-i-istiḁlál, tajwiz kerú se ṭha-harne ke láq*—Anumeya, úhaniya, anumánasádhyā.
- IN-FE-RENÇE**, *n.* deduction, conclusion—*Hásil yā istiḁlál, natija*—Anumán wá anumánasiddhant, úhan úhá tarka-siddhant wá nigaman.
- IN-FÉ-RI-OR**, *a.* (L. *infra*) lower in place station or value; *n.* one lower in station—*Nichá<sup>h</sup>, chhotá<sup>h</sup>, halká<sup>h</sup>, asfal, adnú, dín, past*; *n. nichá<sup>h</sup>, chhotá<sup>h</sup>*—Adharasth adhahsth adhar wá nichasth, apakrishṭ níkrishṭ wá adhan, avar hín wá kutsit; *n.* avarapadasth, hinapadasth, anujivi.
- IN-FÉ-RI-ÖR'I-TY**, *n.* a lower state—*Farotani, kam-tari, kih-tari, chhotá<sup>h</sup>, pastí*—Apakri-shtatá, níkrishṭatá, hinatá, nichatwa wá nichái.
- IN-FER'NAL**, *a.* pertaining to hell, diabolical—*Jahannami yā dozakhí, shaitáni*—Nara-kiya, náraakiya náarak náraiki pátáliya wá pátálasambandhi, písáchi wá rúksasai.
- IN-FER-NAL-LY**, *ad.* in an infernal manner—*Jahannami taur se, dozakhí tariq se, shai-táni taur se*—Narakiyaprakár se, pátáli ríti se, písáchi prakár se.
- IN-FÉRT'ILE**, *a.* (L. *in, fero*) unfruitful—*Úsar<sup>h</sup>, báñjh<sup>h</sup>, aphil<sup>h</sup>, an-phil<sup>h</sup>, shor*.
- IN-FER-TIL'I-TY**, *n.* unfruitfulness—*Úsarí<sup>h</sup>, báñjh-pan<sup>h</sup>, aphilatá<sup>h</sup>, ná-saṁsgarí<sup>h</sup>*.
- IN-FÉST'**, *v.* (L. *in, festus*) to harass, to plague, to disturb, to annoy, to trouble—*Díqq k., izá d., tákht-o-taráq k. yā khalal dálná, tasdi' d., taklif d.*—Satána, khijháná, upa-drav k., kleś d., pírá d. [pírá vyathá wá dukkh.]
- IN-FES-TÁ-TION**, *n.* molestation, annoyance—*Taklíf yā izá, tasdi'*—Upadrav wá kleś,
- IN-FEU-DÁ-TION**, *n.* (L. *in, fides*) the act of putting in possession of a fee or estate—*Kisi zamín-dári par kisi ko qábiz k.*—Kisi bhúmi ká kisi ko adhikári banána.
- IN-FI-DEL**, *n.* (L. *ir fides*) an unbeliever, one who rejects all revealed religion; *a.* unbelieving, disbelieving inspiration—*Káfir, mushrik yā be-dín*; *a. káfir, mushrik*—Nástik, aniswaravádí wá dharmanindak; *a.* avísavási wá avísavásásil, nástikavrittí wá devanindak.
- IN-FI-DÉL'I-TY**, *n.* unbelief, unfaithfulness—*Be-i'tiqádi be-díná kufir shirk yā inkár-i-*

*mazhab, bad-diyānati be-imānti be-wafāi yā dagā-būzi*—Aviswās asraddhā dharmma-nindā wā nāstikātā, bhaktihinatā bhaktibhaṅg wā viśwasaghaṭ.

INFI-NITE, *c.* (L. *in, finis*) boundless, unlimited, immense—*Be-hadd, be-pāyān, be-intihā yā be-andāza*—Asinā wā asimak, anant niravadhi wā atyant, amīt.

INFI-NITE-LY, *ad.* without limits, immensely—*Be-hadd yā be-pāyān, be-intihā yā be-andāza*—Anantarūp se, atyant wā amitarūp se.

INFI-NITE-NESS, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāzagi yā be-nihāyati*—Anantata asinatwa wā avadhihinatā, amitatā wā aparimitatā.  
[rūp se wā amitarūp se vibhakt, atyant chhotā.

INFIN-I-TES'-MAL, *a.* infinitely divided—*Be-intihā mayśim, be-hadd chhotā*—Ananta-

INFIN-I-TIVE, *a.* applied to that mood of the verb which affirms without limiting to number or person—*Muṭar*—Bhāvaviśhakaniyam, kriyā kā sādharān rūp.

INFIN-I-TUDE, *n.* boundless number—*Be-shumārī*—Asaṅkhyatwa.

INFIN-I-TY, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāza-gi yā be-nihāyati*—Amitatā asinatwa wā avadhihinatā, anantatā wā atyantatā.

INFIRM', *a.* (L. *in, firmus*) weak, feeble—*Kam-zor, nā-tawān nayil yā nā-qumwat*—Nirbal, āsakt śithil wā asamarth. [—Chikitsāśāṣ, chikitsāśāṣa, rogīśāṣ, ārogyaśāṣa.

INFIRM'-RY, *n.* an hospital for the sick—*Bimār-khāna, dārū-sh-shifā yā shifā-khāna*

INFIRM'-TY, *n.* weakness, disease, failing—*Zu'f kam-zori nayāhat yā nā-tawāni, marz maraz yā āzar, nuqs yā 'aih*—Nirbalatā śithilatā kshinatā wā āsakti, rog wā vyādhi, swābhavikadosh doṣh wā chhidra.  
[śithilatā, āsakti wā balahinatā.

INFIRM'-NESS, *n.* weakness, feebleness—*Zu'f, nā-tawāni yā kam-zori*—Nirbalatā wā

INFIX', *v.* (L. *in, fixum*) to fix in, to fasten, to implant—*Guṛnā<sup>b</sup>, bāndhnā<sup>b</sup>, lagānā yā dālnā<sup>b</sup>.*

INF'LAME', *v.* (L. *in, flamma*) to set on fire, to kindle, to excite, to grow hot—*Āg-lagā-nā yā jalānā<sup>b</sup>, phūknā yā sulgānā<sup>b</sup>, aksinā uskānā ubhārnā yā barhānā<sup>b</sup>, tapnā yā*

INF'LAM'-ER, *n.* one that inflames—*Sozandā, ātash-zan, muhriq*—Dāhāk. [tantamānā<sup>b</sup>.

INF'LAM'-BLE, *a.* easily set on fire—*Mumkin-i-ihitirāy, jalan-hār<sup>b</sup>, jalan-jog<sup>b</sup>, sokhtanī*—Dāhyā, dahaniyā, jwāniyā, dahanaśīl

INF'LAM'-MA-BLE'-TY, INF'LAM'-MA-BLE-NESS, *n.* the quality of easily catching fire—*Jukānu-i-ihitirāy*—Dāhyatā, dahaniyatā, jwānasālitā.

INF'LAM'-TION, *n.* the act of inflaming, the state of being on flame, a hot swelling—*Ātash-zanī, ihtirāy yā ilthāb, badan meñ kahīn khōn ke jamne se āmās aur dard*—Jwān wā dahan, dāh tūp wā jwālā, deli meñ kahīn rakt ke vikār se phulāwat wā sūjan.  
[dāhajanak.

INF'LAM'-TO-RY, *a.* tending to inflame—*Sozān, sozandā, muhriq*—Dāhāk, tāpak,

INF'LATE', *v.* (L. *in, latere*) to swell with wind, to puff up, to elate—*Hawā se phulānā, tū'rif yā gurūr se phulānā, magrār k.*—Vāt se phulānā, prasūpsā wā ahañ-kār se phulānā, ghamañhī k.  
[swasapūran, phūnkāw, phulāw.

INF'LA'-TION, *n.* the act of inflating—*Intifākh, nafkh, dam-dihī, phulāwai<sup>b</sup>*—Vātapūran,

INF'LECT', *v.* (L. *in, flecto*) to bend, to modulate, to vary the terminations—*Jhukā-nā<sup>b</sup>, āwāz budulnā, gardannā yā tasrif k.*—Nawān nihurānā wā ṭerhā k., swarabhed wā swarapūrvartan k., śabdārūp sudhānā wā vibhakti k.

INF'LEC'-TION, *n.* the act of bending, modulation, variation of terminations—*Jhukāw<sup>b</sup>, nagma murgāl yā nawāz, gardān yā tasrif*—Nawāw wā nihurāw, swarabhed swarapūrvartan wā kāl, śabdārūpasādhān wā vibhaktikāryya.

INF'LECTIVE, *a.* having the power of bending—*Jhukā sakne w<sup>b</sup>, ṭerhā kar-sakne w<sup>b</sup>.*

INF'LEXED', *a.* bent, turned—*Jhukāyā huā<sup>b</sup>, pherā huā yā ṭerhī kiyā huā<sup>b</sup>.*

INF'LEX'-BLE, *a.* not to be bent, firm—*Ṭerhā-nā-hone-lāy yā jhukne-ke-qābil-nahīn, sakht yā nā-mulāim*—Nā-nawānhār nā-jhukānhār wā anumanīyā, kaṭhin kaṭhor wā dīrgh.

INF'LEX'-I-BLE'-TY, *n.* the quality of being inflexible, firmness, obstinacy—*Jhukne kī nā-qābilitiyat, sakhtī yā karakhtagi, hath<sup>b</sup>*—Anumanīyatā wā jhukne kī ayogyatā, kaṭhinatā kaṭhoratā wā dīrghatā, magrīī wā āgrah.

INF'LEX'-IBLY, *ad.* with firmness, inexorably—*Sakhtī yā karakhtagi se, nā-'uzr-pazīrī yā sang-dīlī se*—Anumanīyatā se wā nā jhukw se, kaṭhoratā kaṭhinatā wā dīrghatā se.

INF'LICT', *v.* (L. *in, flictum*) to lay on, to apply, to impose as a punishment—*Dālnā<sup>b</sup>, lagānā<sup>b</sup>, denā yā karnā<sup>b</sup>.*

INF'LICT'-ER, *n.* one who inflicts—*Dālnē w<sup>b</sup>, lagānē w<sup>b</sup>, denē w. yā karne w<sup>b</sup>.*

INF'LIC'-TION, *n.* act of inflicting, punishment—*Dilāw pakūnchāw yā lagāw<sup>b</sup>, sarā yā gosh-mālī*—Prayog wā vidhān, dand.  
[de-sakne w<sup>b</sup>.

INF'LICTIVE, *a.* a tending or able to inflict—*Lagānē w. yā lagā-sakne w<sup>b</sup>, denē w. yā*

INF'LU-ENCE, *n.* (L. *in, fluo*) moving or directing power, moral or spiritual power; *v.* to act upon, to lead or direct—*Zor mulāhaza asar tāsir ikhtiyār yā ru'b, khulgi yā Ilahī qudrat yā tāsir*; *v. asar k., chālānā<sup>b</sup>*—Bal śakti dabāw kahā-sunā adhikār kshamatā sāmārthya guṇ gaurav vyāpakatā wā prabhāv, sadasadachārasambandhi

wá ísawári śakti wá prabháv; v. vyápaná prabháv k. pravarttit k., prerit k. upahat k. wá niyojit k., śisan k.

IN-FLU-ENTIAL, a. exerting influence or power—*Muassir, bá-qudrat, bú-ikhtiyár, ru'b-dár, bhárá<sup>h</sup>*—Saprabháv, prabhávavíśiṣṭ, sagaurav. prabal, adhikári, pratápi.

IN-FLU-ENTIAL-LY, ad. with influence—*Zor muláhaza asar yá ru'b se*—Bal dabaw gun gaurav wá prabháv se.

IN-FLUX, n. the act of flowing in, infusion—*Andar-bahná dukhúl yá dar-ámád, andar-dhálná*—Bhitar bahná antarvahan antahpraváhi antargaman wá ágaman, antahprakshepan wá bhitar dhálná.

IN-FLUX'ION, n. infusion, intromission—*Andar dhálná, andar pahunháná*—Antahprakshepan wá bhitar dhálná, antarpraveśan wá bhitar-pahunháná.

IN-FOLD, v. (S. *in, feuldan*) to involve, to enwrap, to inclose, to embrace—*Lapetná<sup>h</sup>, uhmárá yá dhánpná<sup>h</sup>, chhipáná yá mūháná<sup>h</sup>, kauriyáná god-men-lená yá gale-lagáná<sup>h</sup>*. [yá dhánpná<sup>h</sup>.

IN-FOLI-ATE, v. (L. *in folium*) to cover with leaves—*Putiyáná<sup>h</sup>, patte se chhú-dená*

IN-FORM, v. (L. *in forma*) to animate, to instruct, to give intelligence, to accuse—*Zinda k., sikháná yá jatóná<sup>h</sup>, khabar d., shikáyat yá nálísh k.*—Sajiv k., sikhláná chetáná samjháná wá batláná, samíchár d., kalúik lagáná wá nindá k.

IN-FORM'ANT, n. one who informs—*Mukhbír, khufya-navis, nammám, goinda*—Jñápak, vijñápak, śúchak, jatáne w., chetáne w. samíchár d. w., aparádhásúchak.

IN-FOR-MÁ'TION, n. intelligence, instruction, knowledge, a charge or accusation—*Khabar ittíli' yá gosh-guzári, talim, wuqúf 'ilm wáqfiyyat yá ágalí, dáwá yá nálísh*—Samáchar sandes wá saivád, vijñápan prabodhan wá suchar, jñán vidyá wá bodh, aparádhásúchan paśunya wá nindá.

IN-FORM'A-TIVE, a. having power to animate—*Zinda kar sakne w.*—Sajiv kar sakne w.

IN-FORM'ER, n. one who informs—*Mukhbír, khabar d. w., nammám, goinda, khufya-navis*—Śúchak, jñápak, prabodhak, kauphūñkiyá, samíchár wá saivád d. w., aparádhásúchak, anyáśasúchak.

IN-FOR'MAL, a. not in the usual form, irregular—*Khiláfi-zábíta, be qá'ida be-rabí yá khiláfi-dastúr*—Ritiviruddh, vidhiviruddh niyamaviruddh wá vidhigna.

IN-FOR-MÁL'I-TY, n. want of regular form—*Be-zábítagi, khiláfi-zábítagi, khiláfi-dastúri*—Vidhivirodh, avyavasthá, ariti, vidhibhāṅg. [kudaulí.

IN-FOR'MI-TY, n. shapelessness—*Be-shakli, bad-uslubí*—Nirákáratwa, arúpatá, kurúpatá, in-fór'mous. a. shapeless—*Be-shakli, bad-uslub, bad-shakl*—Arúp, nirákár, kurúp, kudaul.

IN-FOR'MI-DA-BLE, a. (L. *in, formido*) not to be feared or dreaded—*Ná-muhíb, ná-haibat-nák*—Adárun, abhayának.

IN-FOR'TU-NATE. See UNFORTUNATE.

IN-FRÁCT', v. (L. *in, frango*) to break—*Torná<sup>h</sup>, phorná<sup>h</sup>, tukre-tukre k<sup>h</sup>*.

IN-FRÁCTION, n. the act of breaking, violation—*Faskh yá rakhná, shikast yá shikastagi*—Bhañjan wá bhañg, khandan atikram wá ullāṅghan. [gakar wá atikramí.

IN-FRÁCT'OR, n. a breaker, a violator—*Torne w<sup>h</sup>, fásikh*—Phorne w. wá bhañjak, bhañ-

IN-FRÁN'CI-BLE, a. not to be broken—*Ná-shikastani, ná-tátnahár<sup>h</sup>*—Akhañdaniya, abhedya, anatikramaniya.

IN-FRÁN'CHISE. See ENFRANCHISE.

IN-FRÉ'QUENT, a. (L. *in, frequens*) rare—*Qulil, aqall, kam, sház, nádíram, khál-khál*—Viral, birlá. [dáchitkatwa.

IN-FRÉ'QUENCE, IN-FRÉ'QUEN-CY, n. rarity—*Qillat, kamí, nádíri, nudrat*—Viralatá, ká-

IN-FRÍG'I-DATE, v. (L. *in, frigo*) to chill—*Thandhá k<sup>h</sup>*.

IN-FRÍG-I-DÁ'TION, n. the act of chilling—*Thandhá k<sup>h</sup>*.

IN-FRÍNGE', v. (L. *in, frango*) to break—*Torná<sup>h</sup>*.

IN-FRÍNGE'MENT, n. breach, violation—*Faskh yá rakhná, shikast yá shikastagi*—Bhañg wá bhañjan, khañdan atikram wá ullāṅghan.

IN-FRÍNG'ER, n. a breaker, a violator—*Torne w<sup>h</sup>, fásikh*—Phorne w., vichchhedak bhañjak bhañgakar wá atikramí. [ras, suzúl-kharch—Amitavyayi, uráú.

IN-FRÚ'GAL, a. (L. *in, fruges*)—not frugal, extravagant—*Ná-kifáyat-shí'ár yá ná-juz-*

IN-FÚ'MED', a. (L. *in, fumus*) dried in smoke—*Dhūncū meñ sukháyá huá<sup>h</sup>*.

IN-FÚ'RI-ATE, v. (L. *in, furo*) to render furious, to enrage; a. enraged—*Gozab-nák yá dūwána k., barkam yá khaífá k.*; a. barham, gazab-nák—Prachand wá unmatta k., prakopit k.; a. prakopit, krodhándh, kopákul.

IN-FÚSE', v. (L. *in, fuso*) to pour in, to instil, to steep in liquor, to inspire—*Andar dhálná, dil-men-baithálná yá zihn-nishín k.*, 'araq yá páni meñ bhigóná, dálná<sup>h</sup>—Bhitar dhálná, man meñ baithálná wá chitta meñ dálná, dravadravya wá jal meñ bhijáná, nivishít k.

IN-FÚSE'ER, n. one who infuses—*Andar dhálné<sup>h</sup> w., dil-men baithálné w., zihn-nishín k. w.*, 'araq yá páni meñ bhigone w., dálné w<sup>h</sup>—Bhitar dhálné w., chitta meñ dálné w., dravadravya wá jal meñ bhijáne w., nivishít k. w.

IN-FU'SI-BLE, *a.* that may be infused : that cannot be dissolved or melted—*Andar dhá-le jáne ke qábíl, zihñ-nishín kiyé jáne ke líq : ná-gudákhtuní, lá-hall, mumtana'u-l-gudáz, galne ke ná-qábíl*—Bhítar dhále jáne ke yogya, bhítar dále jáne ke yogya, antarprakshepaniya, nivesaniya : adravya, adravaníya, galne ke ayogya.

IN-FU'SION, *n.* the act of infusing, liquor made by infusion—*Andar dhálná, 'araq jis-men nabátút bhyot játi haín*—Antarprakshepan, ásek wá bhítar dhálná, kwáth ka-sháya wá niryás.

IN-FU'SIVE, *a.* having the power of infusing—*Andar dhál sakne w., zihñ-nishín kar sakne w., dál sakne w.*—Antarprakshepak, bhítar dhál sakne w., chitta men dál sakne w.

IN'GATH-ER-ING, *n.* (*S. in, gaderian*) the act of getting in the harvest—*Ambár-sázi, khi-man-sázi, fasl jam' k*—Śasyasaṅgrah, śasyasañhiya.

IN-GEM'I-NATE, *v.* (*L. in, gemino*) to double, to repeat; *a.* redoubled—*Duhráná<sup>b</sup>, bār-bār kahná<sup>b</sup> ; a. duhrāyā gayá<sup>b</sup>, dughāyā gayá<sup>b</sup>.*

IN-GEM-I-NĀ'TION, *n.* repetition, reduplication—*Takrár takarrur yá 'ádat, duhráw yá dohráw<sup>b</sup>*—Punahpunnakaraṇ, dwivarakaraṇ dwiguṇikaraṇ wá dughnāw.

IN-GEN'DER. See ENGENDER.

IN-GEN'ER-ATE, *v.* (*L. in, genus*) to beget, to produce; *a.* inborn, innate—*Paidá k., jannáná<sup>b</sup> ; a. jibillí yá tab'í, zátí aslí jigurí yá bi-z-zát*—Utpanna k., utpádan k. ; *a. antariját, sahañ wá antarbhav.* [sakaí.]

IN-GEN'ER-A-BLE, *a.* that cannot be produced—*Jo paidá na ho sake*—Jo utpanna na ho

IN-GEN'ITE, *a.* innate, inborn, native—*Bi-z-zát yá aslí, jibillí yá tab'í, zátí*—Sahañ, antariját, swábhávik wá prákrit.

IN-GE'NI-IOUS, *a.* (*L. ingenium*) possessed of genius, inventive, skilful, witty—*Zakí zakhí zirak yá fahim, mukhtari<sup>b</sup> yá mutajáwiz, hunar-mand, salíqa-shi'ár sáhib-i-salíqa, salíqa bá-mauqá<sup>b</sup> házir-jawáb latífa-go zarif yá khush-fahm*—Tikshnabuddhi wá vidagdha, yuktimán upáyajna upáyí wá kalpak, nipuṇ praviṇ wá suyuktinishpanna, rasik wá saras.

IN-GE'NI-OUS-LY, *ad.* in an ingenious manner—*Zakáwat se, zirakí se, firásat se, tez-fahmí se, dá-salíqa, hunar-mandí se, lutf se, zaráfut se*—Tikshnabuddhi se, suyukti se, upáyajnatá se, nipuṇatá se, praviṇatá se, rasikabháv se, saras.

IN-GE'NI-OUS-NESS, *n.* quality of being ingenious—*Zakáwat, salíqa-shi'árí, hunar-mandí, tez-fahmí, zaráfut*—Buddhitikshnatá, suyukti, upáyajnatwa, nipuṇatá, suyuktinishpannatá, sarasatwa.

IN-GE'NÚ'I-TRY, *n.* invention, wit—*Zirakí hunar hikmat zakáwat firásat latáfut yá malíka, gíyásat házir-jawábí latífa-goí tez-fahmí yá zaráfut*—Buddhitikshnatá nipuṇatá kalpanásakti suyuktinishpannatá kalá suyukti wá upáyajnatá, buddhicháturyya buddhikaúsál wá vidagdhata.

IN-GE'N'U-ous, *a.* open, frank, candid, noble—*Khulása yá rást, sádiq yá sáf, be-riyá yá sina-sáf, sharif yá 'umda*—Sarañ wá máyahín, nishkapat nirmalachitta khará wá súddhamatí, vimalátná wá amáyik, mahánubháw wá udár.

IN-GE'N'U-ous-LY, *ad.* openly, fairly, candidly—*Sáf-dilí se yá sáf-sáf, rástí se, sina-safái yá be-riyái se*—Sarañatá wá chittanirmalatwa se, súchitá kharái wá bhávasuddhatwa se, vimalátnatí chittanirmalatwa wá kapatahínatá se.

IN-GE'N'U-ous-NESS, *n.* openness, candour—*Khulásagí safái rástí yá sídq, sina-safái yá be-riyái*—Sarañatá wá máyahínatá, vimalátnatá kharái wá kapatahínatá. [dálná.]

IN-GE'ST', *v.* (*L. in, gestum*) to throw into the stomach—*Mí'da men dálná*—Udar men

IN-GE'ST'ION, *n.* the act of ingesting—*Mí'da men dálná*—Udar men dálná.

IN-GLÓ'RI-IOUS, *a.* (*L. in, gloria*) not glorious, dishonourable, disgraceful—*Khafif, ma'yúb, qabih ná-láq yá sharm-angez*—Halká wá ayaásawi, apamánajanak, kalánkar wá lajjákar.

IN-GLÓ'RI-ous-LY, *ad.* without glory—*Khíffut se, be-gairatí se*—Apayaśapúrvvak, akhyátipúrvvak, kalánk wá apamán se. [ayaś, apamán.]

IN-GLÓ'RI-ous-NESS, *n.* state of being inglorious—*Khíffat, zillat, be-gairatí*—Akhyátí,

IN'GOT, *n.* (*Fr. lingot*?) a mass of metal—*Kisi dhút ká chakká chakkí sil ínt yá dalá<sup>b</sup>.*

IN-GRÁFF', IN-GRÁFF', *v.* (*S. in, grafan*) to insert a shoot of one tree into the stock of another, to fix deep—*Qalam lagáná yá paivand lagáná, khúb gárná*—Kalam lagána arthát ek per kí dál katkar dusre per men khoṅskar lagá dená, bháli bháñtí se gárná dhasána wá baithálná. [yá k<sup>b</sup>, dhasá-kar gárná<sup>b</sup>.]

IN-GRÁIN', *v.* (*S. in, geregnian*) to dye in grain, to infix deeply—*Pakká rang rangná*

IN-GRÁTE', IN-GRÁTE'RÚL, *a.* (*L. in, gratus*) unthankful, unpleasing—*Ná-sipás be-wafá yá ná-shukr-guzár, ná-gawára ná-guwára ná-guwára ná-gawára ná-gawár ná-guwár yá ná-pasandída*—Akritajña wá kritagña, apriya wá anshúhwan.

IN-GRÁTE'RÚL-LY, *ad.* without gratitude—*Ná-shukrí se, ná-sipási se, ná-shukr-guzári se*—Akritajnatá se, kritagnatá se. [akritajnatá se.]

IN-GRÁTE'LY, *ad.* unthankfully—*Ná-shukrí se, ná-shukr-guzári se*—Kritagnatá se,

IN-GRÁT'I-TUDE, *n.* unthankfulness, retribution of evil for good—*Ná-shukrí ná-shukr-*

*guzári yá ná-sipásti, namak-harámí yá be-wafát*—Akritajñatá, kritagnatá wá anu-pakáritá.

IN-GRÁ'TI-ATE, *v.* (L. *in, gratia*) to get into favour, to recommend—*Kisi kí khátir-jói kar-ke uski míhr-báni hasil k., 'aziz yá maqbúl k.*—Anurodh k. wá anugrahapátra h. wá k., priya k.

IN-GRÁ'TI-Á-ING, *n.* act of getting into favour—*Kisi kí khátir-jói kar-ke uski míhr-báni hasil karné meñ sa'í k.*—Anurodh, anugrah páne kí cheshtá, anugrahanusandhán.

IN-GRÁVE'. See ENGRAVE.

IN-GRÉ'DI-ENT', *n.* (L. *in, gradior*) a component part of any substance—*Juz, murak-kab chis ká ek juz*—*Kisi misrit vastu ká ek aṅg, aṅg.*

IN-GRESS, *n.* (L. *in, gressum*) entrance—*Dukhúl, guzará yá guzára, dar-ámad, mu-dákhulat*—*Praveś, paith.* [dákhalat—*Praveśan, paith wá praveś.*

IN-GRES'SION, *n.* act of entering, entrance—*Dukhúl yá dar-ámad, guzará guzára yá mu-*  
IN-GU'IL-NAL, *a.* (L. *inguen*) pertaining to the groin—*Jagháñse ke muta'alliy*—Ja-gháñse ká, vañkshanasambandhí, vañkshañiya.

IN-GÚLF'. See ENGULF.

IN-GÚR(GI-TATE, *v.* (L. *in, gurges*) to swallow greedily, to drink largely—*Marbhu-khe sá nigalná yá bhakosná<sup>h</sup>, dhakosná yá bahut-piná<sup>h</sup>.* [dhakosná<sup>h</sup>.

IN-GÚR-GI-TÁ'TION, *n.* the act of swallowing greedily or in great quantity—*Bhakosná<sup>h</sup>,*

IN-GÚST'A-BLE, *a.* (L. *in, gustus*) not perceptible by the taste—*Be-maza*—*Rasanen-driyátit, rasanendriyáviśhay.*

IN-HÁB'IT, *v.* (L. *in, habeo*) to dwell in, to occupy as a dweller, to live—*Sukínat k., istiqámát k., rahná<sup>h</sup>*—*Basní wá vás k., nivás wá sthiti k., tikuá.*

IN-HÁB'TA-BLE, *a.* that may be inhabited—*Qábil-i-istiqámát, rahné ke qábil, jismeñ bas sakeñ<sup>h</sup>*—*Vásárha, vāsāyogya, vāsāniya, vāsateya, vastavya, vāstavya, nivasāniya.*

IN-HÁB'T-TANCE, *n.* residence of dwellers—*Sukínat, istiqámát*—*Nivas.*

IN-HÁB'T-TANT', *n.* one who resides in a place—*Sákin, bāshanda yá bāshinda, muḡim*—*Nivási, vási, avasthāyí, ruhne w.* [Nivás, vāsasthán.

IN-HÁB-T-TÁ'TION, *n.* act of inhabiting, abode—*Sukínat, maskan makán yá búl-bāsh*—

IN-HÁB'T-TER, *n.* one who inhabits, a dweller—*Sákin, bāshanda yá bāshinda*—*Nivási, vási avasthāyí wá ruhne w.*

IN-HÁLE', *v.* (L. *in, halo*) to draw into the lungs, to inspire—*Phephron meñ khíñch lená<sup>h</sup>, dam-lená*—*Vakshahsthán wá hridayasthán meñ swás ke dwará khíñch lená, swás lená wá sáñs bharná.* [gár, be-tál yá be-sur—*Vaitálik wá aswar, viswar.*

IN-HAR-MÓN'I-OUS, *a.* (L. *in, Gr. harmonia*) not harmonious, unmusical—*Ná-sáz*—*IN-HERÉ', v.* (L. *in, hereo*) to exist or be fixed in something else—*Kisi meñ rahná yá gar-janá<sup>h</sup>.* [tarbháv, samavāyasambandh, antarvarttan.

IN-HE'RENCE, IN-HE'REN-ÇY, *n.* inseparable existence in something else—*Jibillat*—*AN-HE'RENT, a.* existing inseparably in something else, naturally pertaining to, innate—*Khilqí, zátí yá aslí, jibillat*—*Antarvartti wá sahaj, swábhávik, antarját wá antar-bhav.*

IN-HE'RENT-LY, *ad.* by inherence—*Jibillat se*—*Samavāyasambandh se, antarvarttan se.*

IN-HE'SION, *n.* existence in something else—*Jibillat*—*Antarvarttan, samavāyasam-bandh.*

IN-HER'IT, *v.* (L. *in, heres*) to receive by inheritance, to possess, to enjoy—*Wáris h. mírás lená yá írs páná, 'amal k., lená<sup>h</sup>*—*Uttarádhikári h. wá paitrikádhikár páná, adhikári h. wá adhikár lená, bhog k.*

IN-HER'IT-BLE, *a.* that may be inherited—*Irs-pazir, wirásat-pazir, qábil-i-wirásat, mauris-shudani*—*Dāyayogya, uttarádhikáropabhogya, pītiputraparamparābhogya.*

IN-HER'IT-TANCE, *n.* the act of inheriting, hereditary possession, patrimony, possession—*Wirásat, írs, mírás, gabcá yá milk*—*Paitrikádhikáraprápti dayabhāgaprápti wá paitrikárikthagrahan, paitrikádhán wá paitrikáriktha, bapauti, bhog wá rikth.*

IN-HER'IT-TOR, *n.* one who inherits—*Wáris, mírás-dár, mírás-khor*—*Uttarádhikári, rik-thabbāgi, paitrikádhánádhikári.* [dhikáriní.

IN-HER'IT-TRESS, IN-HER'IT-TRIX, *n.* an heiress—*Wárisa*—*Uttarádhikáriní, paitrikádháná-*

IN-H-ARSE', *v.* (in, *hearse*) to inclose in a funeral monument—*Murde ko rauze meñ rakhná*—*Samádhí dená.* [sānyam k.

IN-HIBIT, *v.* (L. *in, habeo*) to restrain—*Man' k., báz rakhná, rokná<sup>h</sup>*—*Niváran k.,*

IN-HI-BIT'ION, *n.* restraint, hindrance—*Man' mumúna'at yá muzáhamat, atkáu yá rukáu<sup>h</sup>*—*Sānyam wá nigrah, niváran yá nishedh.*

IN-HOÓP', *v.* (S. *in, kōp*) to confine—*Qaid k., band k.*—*Berná, münd dená, atkíná.*

IN-HO'SP'I-TA-BLE', *a.* (L. *in, hospes*) not hospitable, not kind to strangers—*Ná-mih-mán-nawáz, ná-musáfir-dost yá ná-musáfir-parwar*—*Satkáradweshí wá asatkárasí,*

*abhyáगतद्वेशी abhyágatáhit wá atithidweshí.*

IN-HO'SP'I-TA-BLY, *ad.* unkindly to strangers—*Ná-mihmán-nawáz se, ná-musáfir-par-wari se, ná-mihmán-dári se*—*Atithyanádar se, atithyasatkár se, usatkár se.*

IN-HÖS'PI-TA-BLE-NESS, IN-HÖS-PI-TÄL'I-TY, *n.* want of kindness to strangers—*Ná-mih-mán-parwari, ná-mihmán-dári, ná-mihmán-nawázi*—Atithyanadar, atithyasaktár, abhyagata<sup>h</sup>deh.

IN-HÜ'MAN, *a.* (*L. in, homo*) savage, cruel—*Ná-insán be-muriwat yá be-dard, be-rahm yá be-tars*—Amanushya wá krúr, nishthur nirday wá kathorehriday.

IN-HÜ-MÂN'I-TY, *n.* cruelty, barbarity—*Sang-dili be-rahm yá be-dardi, wahshi-pan wahshat yá ná-insániyati*—Krúratá nishthuratá wá nirdayata, amanushyatwa.

IN-HÜ'MAN-LY, *ad.* cruelly, barbarously—*Sang-dili yá be-rahmi se, ná-ádmíyati wahshat yá wahshi-pan se*—Nirdayata wá nishthuratá se, amanushyatwa wá krúratá se.

IN-HÜME', *v.* (*L. in, humus*) to bury—*Dafn k., mitti dená<sup>h</sup>*—Gáyná. [samarpan.

IN-HÜ-MĀ'TION, *n.* a burying, sepulture—*Dafn, tudfin*—Gártop, samádhí d. wá bhúmi.

IN-I-MĀQ'I-NA-BLE, *a.* (*L. in, imago*) that cannot be imagined, inconceivable—*Gair-mutawawwar, muntaná-u-q qiyás*—Achintaniya wá abhāvaniya, amanogamya wá abodhaniya.

IN-IM'I-CAL, *a.* (*L. in, amicus*) unfriendly, hostile, adverse, hurtful—*Mukhálif, bad-andesh yá bar-'aks, ná-muwáfaq, muzirr yá mukhill*—Ahit, vauri, virodhí dweshí wá pratikul, apakári wá anupakári.

IN-IM'I-TA-BLE, *a.* (*L. in, imitor*) that cannot be imitated, surpassing imitation—*Gair-manqúl, muntaná-u-n-nazir be mist yá be-nazir*—Ananukarāpiya wá anukarāpātīt, anukarāpātīg wá anupam.

IN-IM-I-TA-BIL'I-TY, *n.* the state or quality of being inimitable—*Gair-manqúl, muntaná-u-n-naziri, be-naziri*—Ananukarāpiyatá, anukarāpātítatwa, anupameyatá.

IN-IM'I-TA-BILY, *ad.* in an inimitable manner—*Be-nazir, be-mist, be-naziri se*—Ananukarāpiyatá se, atulyarūp se, att uttam rūp se.

IN-IQ'ŪI-TOUS, *a.* (*L. in, equus*) unjust, unrighteous, wicked—*Ná-'ādil yá be-insáf, gair-sálík má'gub yá ná-huqq, bad-tinat zabún yá bad*—Anyāyí wá anyāyya, adhārmumik adhārmimí wá nyāyaviruddh, pápi dushit khal wá burá.

IN-IQ'ŪI-TOUS-LY, *ad.* unjustly, wickedly—*Ná-huqq yá be-insáfí se, sharárat yá badí se*—Nyāyaviruddh wá adhārmimna se, dushitatá wá khalatá se.

IN-IQ'ŪI-TY, *n.* injustice, wickedness—*Be-insáfí, badí zabúni yá má'gubí*—Anyāy uyāya-viuddhatá nyāyaviruddh wá adhārmimna, khalatá daurātmya wá dushkarmimna.

IN-IT'IAL, *a.* (*L. in, itum*) beginning, incipient; *n.* the first letter of a name—*Awwal, muqaddam*; *n. kisi nám ka uwwal harf*—Ādya wá pratham, ārambhak; *n. námādi-vāg, námādyakshar.*

IN-IT'IAL-LY, *ad.* in an incipient degree—*Āgāzan, awwalan*—Ārambhak bhāv se.

IN-IT'ATE, *v.* to instruct in rudiments or principles, to introduce, to do the first part; *a.* unpractised, newly admitted—*Shurú karānā yá 'ilm ágāz karānā, dákhil k. yá dar-laná, ágāz yá shurú k.*; *a. ná ázmúda-kār yá be-tayrība, nau-dákhil yá mashrú*—Vidyārambh karānā wá vilyatattwa sikhlánā, praves k. wá praves karānā, ārambh k.; *a. anabhiyast, navnapravashit.*

IN-IT'ĀTION, *n.* the act of initiating, admission, introduction, entrance—*Shurú karānā yá ágāz-ta'lim, dar-ámul yá mudakhalat, idkhal, gusar*—Vidyārambhopades vilyatattwopadós wá prathamāsikshá, pravesan, pravesakaran wá sanskár, praves.

IN-IT'Ā-TO-RY, *a.* serving to initiate, introductory; *n.* an introductory rite—*Ágāz karāne w. yá shurú ká, tamhudi pesh-rav yá pesh rav*; *n. tamhudi rasim, shurú kī rasim*—Ārambhak, pravesak wá prārambhak; *n. ārambh, ādim riti.*

IN-IT'ION, *n.* a beginning—*Shurú*—Ārambh.

IN-JĒCT', *v.* (*L. in, jectum*) to throw in—*Bhitar phenkná<sup>h</sup>, bhitar dálná<sup>h</sup>*. [ná<sup>h</sup>.

IN-JĒCTION, *n.* act of throwing in, a clyster—*Bhitar phenkná yá dálná<sup>h</sup>, pichkari mār-*

IN-JŌIN', *v.* (*L. in, jungo*) to command—*Hukm k., farrmānā*—Ājūš k., ádes k.

IN-JUNCT'ION, *n.* a command, an order—*Hukm, amr yá tákid*—Ājnā, ádes wá vidhān.

IN-JU DĪ'CIOUS, *a.* (*L. in, judex*) not judicious, void of judgment, unwise—*Be-'aql, be-basirat, be-shu'úr yá ná-dán*—Vichārasūnya, avivekí wá avivechak, abuddhiman.

IN-JU-DĪ'CIOUS-LY, *ad.* without judgment—*Be-basirati se, be-'aqlí se, be-shu'úri se*—Avivek se, biná vichār, biná vivek. [vekasūnyatá, avivechaná.

IN-JU-DĪ'CIOUS-NESS, *n.* want of judgment—*Be-basirati, be-shu'úri*—Avivek, avichār, vi-

IN-JURE', *v.* (*L. in, jus*) to hurt, to wrong—*Nuqsān pahunchānā yá ziyān k., be-haqq kharāb yá zulm k.*—Kshatí wá apakár k., hīnsā dhwasim hāni wá anyāy k.

IN-JUR-ER, *n.* one who injures—*Ziyān-kār, jafá-kār, zālím, kharāb-kār, bigarú<sup>h</sup>*—Hīnsak, kshatikarak, anyāyakári, parāpakári, drohi, nashtá.

IN-JUR-RY, *n.* wrong, mischief, detriment—*Be-insáfí jafa zulm yá sitam, khsārat khsārat izá áseb khalat ázab yá harj, nuqsān yá ziyān*—Hīnsā anyāy droh wá aparādh, kshatí wá dosh, hāni. [hin wá anyāyya, kshatikar hīnsak wá apakári.

IN-JŪ'RI-ŌUS, *a.* wrongful, hurtful—*Be-insáf yá ná-haqq, ázār-rasān yá muzirr*—Niti-

IN-JŪ'RI-ŌUS-LY, *ad.* wrongfully, hurtfully—*Be-insáfí se yá ná-haqq, zavar yá nuqsān se*—Anyāyapūrvvak, hīnsā hāni wá kshatí se.



IN-JŪ'RI-ous-NESS, *n.* quality of being injurious — *Be-insāfi, zarar, nuqsān, āsar-rasāni* — Nītihiṇatā, anyāyātā, kshatijanakatwa, hānikaratwa.

IN-JŪS'TICE, *n.* iniquity, wrong — *Be-insāfi yā gair-wājibī, zarar be-ḡādī yā-ḡulm* — Anyāy wā anīti, adharm hāni wā atyāchār.

INK, *n.* (D. *ink*) a liquid used in writing and printing; *v.* to daub with ink — *Siyāhi, roshnā; v. siyāhi se bharnā, roshnāt se kālā k.* — Masī, masī, masī, kālī; *v. masī se bharnā, kālī se potnā.* [masivarn masiya wā masisadriṣ.

INK'Y, *a.* consisting of ink, like ink — *Siyāhi-omez yā siyāhi-dār, siyāhi sā* — Masimay, INK'HORN, INK'TAND, *n.* a case or vessel for holding ink and other writing materials — *Qalam-dān, dawāt* — Masjidhāni, masjidhān, masipātra, lipisāmagryabbājan.

IN'KLE, *n.* a kind of narrow fillet, a tape — *Niwār<sup>h</sup>, patṭā<sup>h</sup>.*

IN'KLING, *n.* hint, whisper, intimation — *Ishāra, bhinak<sup>h</sup>, imā yā kināya* — Saṅket, sungun wā phusphushat, isatsuchanā.

IN-KNOT, in-nōt, *v.* (S. *in, enotta*) to bind as with a knot — *Ḡānth denā<sup>h</sup>, gaṇṭhiyānā<sup>h</sup>.*

IN-LACE', *v.* (S. *in, laqueo*) to embellish with variegations — *Raig-ā-rang kar-ke āvasta k.* — Chitravichitra karke suśobhit k.

IN'LAND, *a.* (S. *in, land*) interior, remote from the sea, domestic, not foreign; *n.* the interior part of a country — *Mufassal meṇ, bahr se dūr, khāngi yā khānāgī, mulki yā gair-mulk kā nahīn; n. mufassal* — Madhyadeśī wā madhyadeśasth, samudradūravartī wā samudradūrasth, deśiya deśī wā deśī, avidēśiya; *n. deśamadhya, madhyadeś.* [se dūr rahne *v.* — Madhyadeśavāsī, samudradūravāsī.

IN'LAND-ER, *n.* one who lives in the interior — *Mufassal kā bāshinda yā bāshanda, bahr*

IN-LAP'ID-ATE, *v.* (L. *in, lapis*) to convert into stone, to petrify — *Patthar banānā<sup>h</sup>, puthriyānā<sup>h</sup>.* [pāk k. — Nirdosh wā nirdoshī k., kalaṇk se mukt k.

IN-LAW', *v.* (S. *in, lagu*) to clear of outlawry or attainder — *Be-gunāh k., jurm se*

IN-LAY', *v.* (S. *in, legan*) to diversify by inserting other substances, to variegate — *Qalam-kārī k., murabbat k.* — Nānāvarnadravya se jarāt, chitravichitra k.

IN'LAY, *n.* matter inlaid — *Jis shai kā qalam-kārī meṇ istī'māl hotā hai, jo chiz jarī jāti hai* — Jo vastu jarī jāti hai. [dravya se jarne w., chitravichitra k. w., jarīyā.

IN-LAY'ER, *n.* one who inlays — *Qalam-kārī k. w., murabbat-kār, koft-gar* — Nānāvarna-

IN'LET, *n.* (S. *in, letan*) an opening, a passage, an entrance, an arm of the sea — *Guzar, rah, madkhal yā guzar-ḡāh, khārī<sup>h</sup>* — Dvār, mīng wā path, praveśadwār, khāt.

IN'LY, *a.* (S. *in*) internal, secret; *ad* internally, within, secretly — *Andarūni, poshidā; ad. andarūni, andar, poshidagi se* — Antarasth wā āntarik, gupt; *ad. antar,*

bhitār, guptarup se.

IN'MOST, IN'NER MOST, *a.* deepest within — *Andarūni, bhitārī<sup>h</sup>* — Antaratam.

IN'NER, *a.* interior, not outward — *Andarūn, bātini* — Bhitārī, antaraṅg wā antariya.

INN, *v.* to put under cover, to house, to lodge — *Ghar meṇ ya chhappar ke tale rakhnā<sup>h</sup>, basānā yā basnā<sup>h</sup>, tiknā yā tiknā<sup>h</sup>.*

IN'NING, *n.* ingathering of grain — term in the game of cricket — *Galla jam' k., yah lafz chahān ke khel meṇ musā'at mal hotā hai* — Anaj batōnā wā sāsyasaṅgrah, is šabd kā vyavahār gend aur dānde ke khel meṇ hotā hai.

IN'MATE, *n.* (S. *in, mātā*) one who dwells in the same house with another, a lodger; *a.* admitted as a dweller — *Ham-khāna yā ham-makān, muqīm yā mihmān; a. ham-khāna* — Ekagrihavasī wā sahavāsī, nivāsī wā sabasthāyī; *a. sabasthāyī wā sahavāsī.*

INN, *n.* (S.) a chamber, a house of entertainment for travellers; *v.* to lodge — *Makān, sarāe bhatiyār-khāna yā musāfir-khāna; v. tiknā yā tiknā<sup>h</sup>, basnā yā basānā<sup>h</sup>.* [mi.

Kocharī wā ghar, bhatiyāre kā ghar uttarapāsālā wā uttarapagrih.

IN'NOLD-ER, IN'KEEP-ER, *n.* one who keeps an inn — *Bhatiyārī<sup>h</sup>* — Uttarapāsālāsawī-

IN'NATE, *a.* (L. *in, natum*) inborn, native — *Tub'ī khilqī yā zātī, jibiltī jauharī jigori yā aslī* — Antaryāt antarutpanna wā prākritik, swābhāvik wā swābhāvī.

IN-NAV'I-GA-BLE, *a.* (L. *in navis, ago*) that cannot be navigated — *Jahāz yā kishti chalne ke nā-lāiq yā nā-qābil* — Anautīryya, anāvya, anaugamya.

IN'NO-CENT, *a.* (L. *in, nocere*) free from guilt, pure, harmless, lawful; *n.* one free from guilt or harm, an idiot — *Be-gunāh, pāk, garīb be-sharr yā nek, shar'ī ānī yā rawā; n. be-jurm yā be-sharr shakhs, sādu-dīl yā be-amuqīf shakhs* — Anaparādhī wā nirdoshī, śūchi wā suddha, nishpāp wā anapakārī, dhammānusārī wā nyāvya; *n.* nirdoshī wā anupakārī vyakti, bhakwā bhakuwā wā murh.

IN'NO-CENCE, IN'NO-CEN-CY, *n.* freedom from guilt, purity, harmlessness, simplicity — *Be-jurmī be-gunāhī yā ma'sūmiyat, pākī yā safāi, garīb be-sharr yā nek, shar'ī ānī yā rawā* — Niraparādhī, nishpāp, nishkapāt, bholepan se, aduṣhatatā. [anapakarak, akshatīkar.

IN'NO'CIOUS, *a.* harmless, safe — *Be-sharr yā gair-muzīr, be-khatar* — Anapakārī wā IN'NO'CIOUS-LY, *ad.* without harm — *Be-zarar* — Binā kshatī, binā apakār.

- IN-NŌC'U-ŌUS-NESS, *n.* harmlessness — *Ma'sumiyat, be-badī, be-zararī* — Anapakāratā, akshatikaratwa.
- IN-NŌX'IOUS, *a.* harmless, pure, innocent — *Be-sharr yā be-zarar, pāk, be-gunāh yā gair-muṭṭar* — Anapakārak wā akshatikar, niraparādḥ wā śuddha, nirdoshī wā ahimsak.
- IN-NŌX'IOUS-LY, *ad.* harmlessly — *Be-zarar* — Binā kshatī, binā apakār, anapakār se.
- IN-NŌM'I-NA-BLE, *a.* (*L. in, nomen*) not to be named — *Gair-mausum, nām-zad hone ke nā-qābil* — Anākhyeya.
- IN-NŌM'I-NATE, *a.* without a name — *Be-nām, gum-nām* — Nāmahin.
- IN'NO-VATE, *v.* (*L. in, nomus*) to change by introducing something new — *Ihdās k., koi nai bāt jāri kar-ke bādīl k., nayā k<sup>h</sup>.* — Koi nai bāt nikālkar palāṭnā, nūtanariti saṁsthāpan k., navin k.
- IN-NO-VĀ'TION, *n.* introduction of novelties — *Ihdās, ijāl, nau-tarz, ikhtirā'* — Nūtanarītisaṁsthāpan, navināchārasaṁsthāpan, nūtanakarmnupravarttan, nūtanasampṛalāyakaḥpan.
- IN'NO-VĀ-TOR, *n.* an introducer of novelties — *Muhlis, mījīd, muḥṭtarī'* — Navaritisthāpak, nūtanavyavahārasthāpak, navavyavahārāpravarttak, nūtanakarmnupravarttak.
- IN-NU-ĒN'DO, *n.* (*L. in, nuo*) a hint — *Ishāra, kināya, ramz* — Saṅket, vyaṅgya.
- IN'NU-ENT, *a.* significant — *Ma'navī, bā-na'nī* — Sāṅketik, lākshapik, sūchak, bodhak.
- IN-NŪ'MER-A-BLE, *a.* (*L. in, numerus*) that cannot be numbered for multitude — *Be-shumār, be-hisāb, an-gināt<sup>h</sup>* — Aganya, asaṅkhyā, agant, agananiya.
- IN-NŪ-MER-A-BIL'I-TY, IN-NŪ'MER-A-BLE-NESS, *n.* state or quality of being innumerable — *Be-shumārī, be-hisābī* — Aganyatā, asaṅkhyatā, agananiyatī.
- IN-NŪ-MER-A-BLY, *ad.* without number — *Be-shumār, be-hisāb* — Aganyatāpūrvvak, asaṅkhyatāpūrvvak, linginti wā anginti.
- IN-NŪ'MER-US, *a.* too many to be counted — *Be-shumār, be-hisāb* — Aganya, asaṅkhyā.
- IN-O-BE'DI-ENT, *a.* (*L. in, obediō*) not yielding obedience, neglecting to obey — *Nā-farmān, gair-muṭṭ'* — Avās, ājnālaṅghī. [laughan, ājnābhaṅg.
- IN-O-BE'DI-ENCE, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avāsātwa, ājnā-
- IN-OB-SERV'ANT, *a.* (*L. in, ob, servo*) not taking notice — *Nā-mutawajjih, gair-muṭṭat* — Anirikshak, apreksak, ananusthāyī.
- IN-OB-SERV'ANCE, *n.* want of observance — *'Adam-i-'amal, 'adam-i-mulāhaza* — Ana-nushtān, anīshevan, anūcharan, anūdar. [anirikshā, nirālōkan, nīlaksh.
- IN-ŌB-SER-VĀ'TION, *n.* want of observation — *'Adam-i-līhaz, 'adam-i-gaur* — Anirikshan,
- IN-ŌC'U-LATE, *v.* (*L. in, oculus*) to insert the bud of one tree or plant into another, to communicate disease by inserting infectious matter — *Paiwand k. yā qulam-lagānā, tikā d<sup>h</sup>.* — Kalam lagānā arthāt ek per ki dāl kātṅkar dūstre per meṇ lagā d., chhāpnā, [per ki dāl kātṅkar dūstre per meṇ lagā d., chhāpnā,
- IN-ŌC'U-LĀ'TION, *n.* the act of inoculating — *Paiwand k. yā qulam-lagānā, tikā<sup>h</sup>* — Ek
- IN-ŌC'U-LĀ-TOR, *n.* one who inoculates — *Paiwand k. w., qulam-lagāne w., tikā d. w<sup>h</sup>.* — Kalam lagāne w., ek per ki dāl kātṅkar dūstre per meṇ lagāne w., chhāpne w., sitalā w. mātā chhāpne w. [be-bās — Gandhāhū, nīrghandh.
- IN-ŌDOR-ATE, IN-ŌDOR-ŌUS, *a.* (*L. in, odor*) having no smell or scent — *Be-bū, be-bo,*
- IN-OF-FEN'SIVE, *a.* (*L. in, offendo*) giving no offence, harmless — *Nā-zabūn nā-karīh yā be-sharr, be-gunāh be-zarar be-khutar yā qarīb* — Aparakleśad wā nirupadravī, nirdoshī anapakārī sātṅik wā sidhā.
- IN-OF-FEN'SIVE-LY, *ad.* without offence — *Nā-zabūnī yā gair-badī se, bilā qusūr, be-gunāhī se, gair-mazarrat se* — Binā aparādḥ, binā kshatī, anapakār wā adroh se.
- IN-OF-FEN'SIVE-NESS, *n.* harmlessness — *Nā-zabūnī, ma'sumiyat, gair-mazarrat, be-gunāhī, gurbat, qarībī, be-zararī* — Satwāsīlatā, anapakārasīlatā, niraparādḥatā.
- IN-OF-FI'CIOUS, *a.* (*L. in, ob, facio*) unkind — *Nā-mīkr-bān, be-murawwat* — Nirday, kṛpāhin, anupakārasīl.
- IN-ŌPER-A-TIVE, *a.* (*L. in, opus*) inactive — *Nā-kār-gar, be-tāsir, gair-muassir* —
- IN-ŌP-POR-TUNE', *a.* (*L. in, ob, porto*) unseasonable, inconvenient — *Be-waqt, be-mau-qa' nā-muwaṭṭiq yā muwāṭṭiq* — Akālīk wā asāmāyik, aprastāvayogya wā ayogya.
- IN-ŌP-POR-TUNE'LY, *ad.* unseasonably — *Be-waqt, be-mauqa', nā-tāiq, nā-muwaṭṭiq* — Thīk samay par nālīn, anavasār wā asāmāy se, kusāmāy meṇ.
- IN-ŌRD-I-NATE, *a.* (*L. in, ordo*) irregular, disorderly, excessive, immoderate — *Be-qā-'ida, be-zabt yā abtar, be-hadd yā bu-īfrāt, nā-mu'tadīl 'īdāl-se-ziyāda yā be-andāza* — Aniyamī, avyavasthit, atyant, amīt aparimit wā aparimān.
- IN-ŌR'DI-NA-ŌY, *n.* irregularity, disorder — *Khilāf-dastūrī yā nā-hamwārī, abtarī* — Niyamavirodh wā vyatikram, avyavasthā.
- IN-ŌR'DI-NATE-LY, *ad.* irregularly, excessively — *Khilāf-dastūrī yā nā-hamwārī se, be-hadd yā hadd-se-ziyāda* — Vyatikram wā avyavasthā se, atyant wā atīśay karke.
- IN-ŌR'DI-NATE-NESS, *n.* irregularity, excess — *Khilāf-dastūrī yā nā-hamwārī, īfrāt yā ziyādatī* — Niyamātikram vyatikram wā avyavasthā, aparimitatā adhikātā wā adhikāī.
- IN-ŌR-DI-NĀ'TION, *n.* irregularity — *Khilāf-dastūrī, nā-hamwārī, abtarī* — Niyamātikram avyavasthā wā vyatikram.

- IN-OR-GAN'IC, IN-OR-GAN'I-CAL, *a.* (L. *in*, Gr. *organon*) void of organs — *Be-rag-resha*, *gair-'uzni* — Prānitwasādhanaḥ, jīvitwasādhanaḥ, niravayav, angarahit.
- IN-OS'CU-LATE, *v.* (L. *in*, *osculum*) to unite by contact, to join in, to insert — *Mil-kar junā yā milā-kar jorā<sup>h</sup>*, *junā yā jorā<sup>h</sup>*, *dālnā yā tānkā<sup>h</sup>*.
- IN-OS-CU-LĀ'TION, *n.* the act of uniting by joining the extremities — *Kanāroḥ yā kināroḥ* *kī paivestagi*, *sirōḥ yā toṅkoḥ kā bāham jor* — *Toṅkoḥ wā chhoroḥ ko milākār jorā*, *IN'QUEST.* See under INQUIRE. [*agnadwayasandhi*.
- IN-QUIE-TUDE, *n.* (L. *in*, *quies*) disturbed state, restlessness — *Izīrāb yū be-qarārī*, *be-ārāmī* — *Vyagrātā wā vyastātā*, *asthirātā udveg wā aswasthātā*.
- IN'QUI-NATE, *v.* (L. *inquino*) to pollute — *Nā-pāk k.*, *ālūda k.* — *Bigārnā*, *bhrasht k.*
- IN-QUI-NĀ'TION, *n.* pollution, corruption — *Nā-pākī yā najāsāt*, *ābūdgī yā kudūrat* — *Bhrashtātā*, *dūṣhaṇ dūṣhātā wā khotāī*.
- IN-QUIRE', *v.* (L. *in*, *quero*) to ask a question, to seek for information, to make search, to examine — *Pursish k.*, *khabar lenā yā tahqīq k.*, *talāsh k.*, *āzmānā imtikhān k.* *yā taftish k.* — *Pūchhanā*, *jijñāsā k.*, *khojanā wā dhūnrhanā*, *kasnā jāuchnā wā parikshā k.* [— *Samikshaniya*, *anusandhāniya*, *vichāraniya*.
- IN-QUIR'A-BLE, *a.* that may be inquired into — *Mumkinu-l tahqīqāt*, *mumkinu-l-āzmāish*
- IN-QUIR'ENT, *a.* making inquiry — *Tahqīqāt k. w.*, *istifsār-k. w.*, *āzmāish k. w.*, *talāshī* — *Pūchhne w.*, *parikshak*, *vichārak*, *anusandhātā*.
- IN-QUIR'ER, *n.* one who inquires — *Pursāḥ*, *muhagqīq*, *mujawviz*, *mutalāshī*, *mutajassīs* — *Pūchhne w.*, *praśnakārī*, *parikshak*, *vichārak*, *anweshak*, *khojī*.
- IN-QUIR'RY, *n.* interrogation, examination — *Pursish taftish istifsār yā bāz-purs*, *tahqīqāt talāsh tajassīs yā āzmāish* — *Pūchhpāchh prāśna wā sampraśna*, *parikshā samikshaṇ anusandhān wā vichār*. [*parikshā*, *khoj dhūnrh wā anweshān*.
- IN'QUEST, *n.* judicial examination, search — *Tahqīqāt*, *talāsh* — *Vichār wā vyavahāra*.
- IN-QUI-S'TION, *n.* judicial inquiry, examination, an ecclesiastical tribunal for the detection and punishment of heresy — *Tahqīqāt*, *bāz-purs tajwiz yā āzmāish*, *mulhidoṇ yā kāfroṇ ko pakarne aur saḍā dene kī 'adālat* — *Vichār wā vyavahāraparikshā*, *parikshā samikshaṇ wā anusandhān*, *dharmmaparikshaṇasabhi wā nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri*.
- IN-QUI-S'TION-AL, *a.* busy in inquiry — *Tahqīqāt yā talāsh k. w.*, *tahqīqāt yā talāsh meṇ mashgūl* — *Khojī*, *dhūnrhū*, *anweshak*, *anusandhātā*, *khoj pūchhpāchh wā parikshā meṇ lagā hua*.
- IN-QUI-S'TIVE, *a.* apt to ask questions, curious — *Muhagqīq yā mustafsīr*, *mutalāshī mutajassīs yā jāśūs-tabi'at* — *Pūchhū wā praśnasīl*, *anusandhānasīl anweshānasakt khojī yā wā khojī*. [*latwa se*, *pūchhpāchh se*, *anweshānā-sakti se*, *khojī bhāw se*.
- IN-QUI-S'TIVE-LY, *ad.* with curiosity — *Tajassūs se*, *jāśūsi se*, *just-jūi se* — *Anweshānāsi*.
- IN-QUI-S'TIVE-NESS, *n.* busy curiosity — *Just-jūi*, *jāśūsi*, *tajassūs* — *Anweshānasīlātā*, *anweshānasaktī*, *pūchhpāchh*, *jijñāsā*, *anusandhānasīlatwa*.
- IN-QUI-S'TOR, *n.* one who examines officially, a member of the court of inquisition — *Muhagqīq yā tahqīqāt-k. w.*, *mulhidoṇ yā be-dinoṇ ko pakarne aur saḍā dene kī 'adālat kā ek rukn yā shakhs* — *Parikshak vichārak wā anusandhātā*, *dharmmaparikshāsabhsādhād dharmmavichārasabhsādhād wā nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri kā jan*.
- IN-QUI-S'TORIAL, *a.* relating to inquisition — *Tahqīqāt tajwiz yā āzmāish ke muta'alliq*, *mulhidoṇ yā kāfroṇ ko pakarne aur saḍā dene kī 'adālat se nigāt-dār* — *Parikshāsambandhi*, *anusandhāyī*, *dharmmaparikshaṇasabhsādhāsambandhi*, *dharmmavichāraṇasabhsādhāsambandhi*, *nāstikoṇ ko pakarne aur daṇḍ dene kī kachahri kā sambandhi*.
- IN-QUI-S'TORIOUS, *a.* making strict inquiry — *Sakht yā ba-khūbī tahqīqāt k. w.*, *sakht muhagqīq* — *Kāthinaparikshak*, *kāthinavichārak*, *kāthinānusandhāyī*. [*lagānā<sup>h</sup>*.
- IN-RĀIL, *v.* (Ger. *in*, *riegel*) to inclose within rails — *Kathahra lagānā<sup>h</sup>*, *kath-gheṛā*
- IN'ROAD, *n.* (S. *in*, *rad*) an incursion — *Yurish*, *tākt*, *achānak kā hamlā* — *Daur*, *dhāwā*, *chāhāī*, *abhikraman*, *ākraman*.
- IN-SA-LU'BRI-OUS, *a.* (L. *in*, *salus*) unhealthy, unwholesome — *Bimār-gar yā gair-sikhat-āwar*, *nā-muwāfiq nā-guḍār yā nā-gawār* — *Rogakar wā rogajanak*, *aswasthyakarak wā akshemya*. [*gawārī*, *nā-muwāfaqat*.
- IN-SA-LU'BRI-TY, *n.* unhealthiness — *Gair-sikhat-āwarī*, *bimār-garī*, *nā-guḍārī yā nā-*
- IN-SĀNE', *a.* (L. *in*, *sanus*) mad — *Divāna*, *saudāī*, *majnūn*, *mukhabbat* — *Ummatta*, *bāwālā*, *vātul*, *baurahā*, *kshipt*.
- IN-SĀN'I-TY, *n.* madness, mental derangement — *Divānagī yā khaḍt*, *junūn yā saudā* — *Ummattatā wā vātulatā*, *buddhivikshiptatā wā ummād*.
- IN-SĀ'TI-A-BLE, *a.* (L. *in*, *satīs*) that cannot be satisfied, greedy beyond measure — *Nā-ser*, *nihāyat hars* — *Atripi atarpaniya wā atarpya*, *atilobhī wā marbhukhā*.
- IN-SĀ'TI-A-BLE-NESS, *n.* excessive greediness — *Nā-serī*, *nihāyat hirs* — *Marbhukhāī*, *atilubdhātā*, *atilobh*, *atripti*. [*se*, *atilubdhātā se*, *atilobh se*.
- IN-SĀ'TI-A-BLY, *ad.* with excessive greediness — *Nihāyat hirs se*, *nā-serī se* — *Marbhukhāī*

- IN-SĀ'TI-ATE, *a.* not to be satisfied — *Nā-ser* — Atarpaniya, atript. [atarpaniyatā se.  
IN-SĀ'TI-ATE-LY, *ad.* so as not to be satisfied — *Nā-seri se, nihāyat hirs se* — Atripti-se,  
IN-SA-TI-E-TY, *n* excessive greediness — *Nihāyat hirs, be-hadd lālach* — Atilobh, atyant  
lālach, atripti. [tosh, atripti.  
IN-SĀT-IS-FĀCT'ION, *n.* want of satisfaction — *Be-āsūdagi, nihāyat hirs* — Atushti, asan-  
IN-SĀT'U-RA-BLE, *a.* not to be saturated — *Nā-ser hone kā, nā-ser, gair-āsūda* — Abharani-  
IN-SCŌNCE'. SEE ENSCONCE. [yā, jo pur̄ṇ na ho sake, atarpaniya, atript, dushpur̄.  
IN-SCRIBE', *v.* (L. *in, scribo*) to write on, to imprint, to engrave, to mark, to address  
— *Ūpar tahrir k. yā qalam-band k., naqsh k., kanda k., nishām k., falāne ke nām se*  
*banānā* — Ūpar likhnā, chhāpnā, khodnā, chihn k., nām likhkar samarpan. k.  
IN-SCRIB'ER, *n.* one who inscribes — *Ūpar tahrir k. w., naqsh k. w., kanda-gar, nishām*  
*k. w., nām likh-kar niyāz k. w.* — Ūpar likhne w., chhāpne w., khodne w., chihn k.  
w., nām likhkar samarpan k. w.  
IN-SCRIPT'ION, *n.* something written or engraved, title, address — *Kitāba, khittāb yā*  
*laqab, falāne ke nām se banānā* — Abhilekhan aṅkitalekh wā mudritalekh, upādhi  
wā dām, nām likhkar samarpan. [ritalekhayukt.  
IN-SCRIPTIVE, *a.* bearing inscription — *Kitāba-dār, tahrir-dār* — Aṅkitalekhayukt, in-  
IN-SCRŪ'TA-BLE, *a.* (L. *in, scrutor*) unsearchable, not to be searched out — *Mumtana'*  
*u-t-taftish, gair-mumkinu-t-tafahhus yā tulāsh-nā-shudani* — Anupalabhya wā alaksh-  
ya, durjñeya wā durlakshya. [shyatā, durjñeyatwa, durlakshyatā.  
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out — *Mumtana' u-t-taftishi se* — Anupalabhyatā, alak-  
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out — *Mumtana' u-t-taftishi se* — Anupalabhyatā, alak-  
IN-SCŪLP', *v.* (L. *in, sculpto*) to engrave — *Kanda k., naqsh k.* — Takshan k., khodnā.  
IN-SEAM, *v.* (S. *in, seam*) to mark with a seam or scar — *Dāg se nishām k., dāg d.* —  
Ghāw kā chihn k.  
IN-SECT, *n.* (L. *in, sectum*) a small creeping or flying animal, any thing small — *Kīra-*  
*makoṛā yā kīra-patanga<sup>h</sup>, koī chhoṭī chiz* — Krimī wā kit, koī chhoṭī vastu.  
IN-SECT'ED, *a.* having the nature of an insect — *Kīre-makoṛe sā<sup>h</sup>, kīre-patange sā<sup>h</sup>, kirm-*  
*khāsiyat* — Kitavat, krimijātiya, kitajātiya. [khāsiyat — Kitajātiya.  
IN-SECTILE, *a.* having the nature of an insect — *Kīre-makoṛe sā<sup>h</sup>, kīre-patange sā<sup>h</sup>, kirm-*  
IN-SE-CURE', *a.* (L. *in, se, cura*) not secure, not safe, exposed to danger or loss — *Be-*  
*amm, be-salāmāt yā gair-mahfūz, mahktūr* — Sabhaya wā bhayayukt, sāṅkānwit,  
sāsāyasth. [zat ke — Akshem s., bhayaśāṅsaya se, sāṅkākatā se.  
IN-SE-CURE'LY, *ad.* without security — *Be-amm, be-ammī se, be-salāmātī se, ba-gair hifā-*  
IN-SE-CŪ'RI-TY, *n.* want of safety, danger — *Be-ammī yā be-salāmātī, khatra yā andesha*  
— Akshem, ātāṅk wā bhayaśāṅkā  
IN-SEN'SATE, *a.* (L. *in, sensum*) stupid — *Be-muqāf, ahmaq* — Nirbuddhi, jar, mūr̄h.  
IN-SEN'SI-BLE, *a.* that cannot be felt or perceived, void of feeling, void of affection — *'Adam-*  
*qir-muhsūs yā gair-namūd, be-hiss be-hosh gum-hosh yā be-khabar, be-dard yā be-*  
*riqqaṭ* — Indriyāgochar agochar wā atindhiya, achetan jar wā pramūr̄h, nirday wā  
anārdra chitta.  
IN-SEN-SI-BIL'I-TY, *n.* inability to feel or perceive, want of emotion or affection — *'Adam-*  
*i-ḥsās be-khabarī gum-hoshī yā majhūlī, be-parvā yā be-dardī* — Achetanā achaitanya  
jaratā chetanāhāni wā pramoh, rūgahinatā wā dayāhinatā.  
IN-SEN'SI-BLE-NESS, *n.* inability to perceive — *'Adam-i-ḥsās, gum-hoshī, majhūlī* — Achai-  
tanya, jaratā, pramoh<sup>h</sup>, chetanāhāni.  
IN-SEN'SI-BLY, *ad.* imperceptibly, gradually — *Bilā-ijbār yā bilā-nigāh, rafta-rafta yā*  
*tadrījan* — Alakshyaprakar se, kram se wā kramasah. [tan, chaitanyarahit, gatachetan.  
IN-SÉN'TI-ENT, *a.* not having perception — *Be-khabar, be-hosh, be-hiss, gum-hosh* — Ache-  
IN-SÉP'A-RA-BLE, *a.* (L. *in, se, par*) not to be separated or disjoined — *Nā-mumkinu-*  
*t-tafriq, lāzim-malzum, nā-munfakk, kaljuz, lāzimu-t-tāfāt, an-bilgāb<sup>h</sup>* — Aprithak-  
karaniya, advaidhikaraniya, avibhajaniya, abhedya.  
IN-SÉP'A-RA-BIL'I-TY, IN-SÉP'A-RA-BLE-NESS, *n.* the quality of being inseparable — *Nā-*  
*mumkinu-t-tafriqī, lāzim-malzūmī, be-infikāki* — Aprithakkaraniyatā, abhedyatā, nitya-  
sambandh.  
IN-SÉP'A-RA-BLY, *ad.* with indissoluble union — *Be-infikāki se, nā-tafriq-pazīr se* —  
Samavāyasambandh se, nityasambandh se, driḥhasambandh se, abhedyarup se.  
IN-SÉRT', *v.* (L. *in, sertum*) to thrust in, to place in or among other things — *Dākhil*  
*k. darj k. yā shāmīl k.* — Dāl d., antargat wā antarasth k.  
IN-SÉR'TION, *n.* act of inserting, thing inserted — *Idkhāl indirāj tadākhul yā dākhila,*  
*dākhil kī hui shai* — Nivesan pravesan wā antasthāpan, nivesit wā antarasth vastu.  
IN-SÉR'VI-ENT, *a.* (L. *in, servio*) conducive — *Mumidd, mu'awīn* — Pratipādak, janak,  
IN-SÉT', *v.* (S. *in, settan*) to infix — *Gārnā<sup>h</sup>, baithālnā<sup>h</sup>, jamānā<sup>h</sup>*. [pravarttak.  
IN-SHAD'ED, *a.* (S. *in, scead*) marked with different shades — *Sāya-dūr, mukhtalif-sā-*  
*ya-dūr* — Chhāyāvisishṭ, nānāchhāyāvisishṭ.

IN-SHELL', *v.* (S. *in, scyl*) to hide in a shell—*Sīp yā kauṛe meñ chhipānā<sup>h</sup>.*

IN-SHELTER, *v.* (L. *in, cyld* ?) to place under shelter—*Panāh yā sāya meñ rakhnā*  
—*Ar bachāw wā chhānw meñ rakhnā.*

IN-SHIP', *v.* (S. *in, scip*) to embark—*Jahāz yā kishtī meñ bharnā*—*Naukā meñ bharnā.*

IN-SHRINE'. See ENSHRINE. [yantarabhāg, bhitarī bhāg.]

IN'SIDE, *n.* (S. *in, side*) the inner part—*Andarūn, darīn, bhitarī hisa*—*Bhitar, abh-*

IN-SID'IOUS, *a.* (L. *in, sedeo*) watching to ensnare, crafty, sly, treacherous—*Shap-*  
*pa-bāz yā phāhane ke liye gābū dekhne w.*, *makkār hila-bāz fīratī yā mutafannī, 'aiyār,*  
*dogā-bāz*—*GHātī wā phāhsāne ke nimitta avasār dekhne w.*, *kuṭl kapatī wā*  
*mayāpatu, dhūrtta, chhālī.*

IN-SID'ATE, *v.* to lie in ambush for—*Kamīn-gāh meñ bāithnā, ghāt lagā-kar bāithnā<sup>h</sup>.*

IN-SID'ATOR, *n.* one who lies in wait—*Kamīn meñ bāithne w.*, *ghāt lagā-kar bāithne w<sup>h</sup>.*

IN-SID'IOUS-LY, *ad.* in an insidious manner—*Shappa-bāzī se, fīrat se, 'aiyārī se, hila-*  
*bāzī se, dogā se*—*Dhūrttatā se, chhāl se, kapāt se, mayā se.*

IN-SID'IOUS-NESS, *n.* quality of being insidious—*Shappa-bāzī, fīrat, dogā, 'aiyārī,*  
*makk, fareb*—*Dhūrttatā, kūtātā, kūtlatī, chhāl, kāpatikatwa.*

IN-SIGHT, IN'SIT, *n.* (S. *in, gesiht*) sight or view of the interior, thorough knowledge  
—*Andarūn kī nigāh yā nazār-andāzī, kāmil 'ilm waqīfīyat waqīf basīrat ma'rīfat*  
*mahārat yā shīnākht*—*Antarbhāg kā nīkshan, pariññān wā abhijñān.*

IN-SIG'NI-A, *n. pl.* (L. distinguishing marks of office or honour—*Darja yā hurmat*  
*ke nishān*—*Padachihān, maryādāchihān.*

IN-SIG-NIFI-CANT, *a.* (L. *in, signum, facio*) wanting meaning, without weight,  
unimportant, contemptible—*Be-mā'ni, be-wāzn yā be-qudr, adnā lā-shai yā nā-chiz,*  
*khafīf yā hūqir*—*Nīrarthak wā nīrarth, halkā wā aguru, laghu prabhāvahīn wā*  
*gauravahīn, kshudra kutsit wā tuchchhā.*

IN-SIG-NIFI-CANCE, IN-SIG-NIFI-CAN-CY, *n.* want of meaning, unimportance, want of  
effect—*Be-mā'niyat, nā-chizī yā subhī, 'ulam-i-tūsir yā be-hūlugi*—*Nīrarthakatwa*  
*wā arthahīnatī, laghutā wā halkā, prabhāvahīnatā.*

IN-SIG-NIFI-CANT-LY, *ad.* without meaning, without importance or effect—*Be-mā'ni,*  
*subhī yā 'ulam-i-tūsir se*—*Nīrarthak wā buri arth, laghutā wā prabhāvahīnatā se.*

IN-SIG-NIFI-CATIVE, *a.* not expressing by external signs—*Zāhiri nishān yā ishkare se*  
*nukūn zāhir k. w.*—*Pratyaksh lakshan wā saiket se nahīn pragat k. w.*

IN-SIN-CERE', *a.* (L. *in, sine, cera*) not sincere, deceitful, hypocritical, false—*Nā-*  
*rāst, dogā-bāz, dū-rangā zāhir-dār yā riqā-kār, be-wafā*—*Asarī wā asatwik, chhālī,*  
*kapatī wā dambhī, ayathārth wā jhūthā.*

IN-SIN-CERE'LY, *ad.* without sincerity—*Nā-rāstī se, dogā-bāzī se, riqā-kārī se, dū-rangī*  
*se, be-wafāī se*—*Asarātātī se, kapāt se, mayā se, dambh se, mitthyā.*

IN-SIN-CER'ITY, *n.* dissimulation, hypocrisy—*Riqā-kārī yā zāhir-dārī, dū-rūi dū-rangī*  
*yā makk*—*Chhadnavē chhadma wā mayā, dambh wā dambh.* [drih k.]

IN-SIN'E-W, *v.* (S. *in, sinu*) to strengthen—*Mazbūt k, qurī k.*—*Porhā k., pushk k,*

IN-SIN'U-ATE, *v.* (L. *in, sinus*) to introduce gently, to creep in, to instil, to hint—  
*Ahista ahista dar lānā, dhire dhire ghussnā<sup>h</sup>, dhire dhire man meñ bāithnā<sup>h</sup>, ishkā-*  
*ra yā ramā k.*—*Dhire dhire pāthnā wā kīam se praveś k., dhire dhire pāithnā, jī*  
*meñ dālnā, saiket k. wā vyaigyokti se sūchanā k.*

IN-SIN-U-ATION, *n.* act of insinuating, a hint—*Dam-bāzī dīl-bārī yā dīl-kashī, ishkāra*  
*kināya imā yā āwāz*—*Phuslīwat lālan wā manoharan, vyaigyokti vakravākya wā*  
*vakrasūchanā.* [lālanaśil, parānūgrahasampādak.]

IN-SIN'U-A-TIVE, *a.* stealing on the affections—*Dīl-rubā, dīl fareb, dīl-kash*—*Manohar,*

IN-SIN'U-ATOR, *n.* one who insinuates—*Dam-bāz, dīl-kash, dīl-rubā, ishkāra k. w.*—*Ma-*  
*nohar, parānūragotpādak, vakrokti se sūchanā k. w.*

IN-SIP'ID, *a.* (L. *in, sapio*) tasteless, wanting spirit, vapid, flat, dull, heavy—*Be-lazzat,*  
*be-namak, be-zāiqā, be-maza, be-lutf, be-ras*—*Swādahīn, nistej wā nīhsattwa, niras*  
*wā niras, alavan wā alonā, aras wā viswād, phikā wā rasahīn.*

IN-SIP'ID-ITY, IN-SIP'ID-NESS, *n.* want of taste, want of spirit or life—*Be-lazzatī yā be-*  
*mazaqī, be-namakī yā be-lutfī*—*Virasatī wā nirasatī, nistejatā wā phikāhat.*

IN-SIP'ID-LY, *ad.* without taste or spirit—*Be-mazaqī yā be-lazzatī se, be-namakī yā be-luf-*  
*fī se*—*Binā swād, binā ras, rasahīnatā se, nistejatā se, phikāhat se.*

IN-SIST', *v.* (L. *in, sisto*) to stand or rest upon, to dwell upon, to press, to urge—*Qāim*  
*rahnā, bayān k., isrār k. yā musirr h., tūkid k.*—*Khare h., atiprasaṅg k.*  
*wā bakhānnā, āgrah k., haṭ k. arnā wā nirbandh k.*

IN-SIST'ENT, *a.* resting upon any thing—*Qāim*—*Kharā.* [apīpāsā, atrishnā.]

IN-SIT'IENT-CY, *n.* (L. *in, sitis*) exemption from thirst—*'Adam-i-tishnagi*—*Atrishā,*

IN-SITION, *n.* (L. *in, satum*) insertion—*Dāl-dēnā<sup>h</sup>.*

IN-SNARE'. See ENSNARE.

IN-SOB'RIE-TY, *n.* (L. *in, sobrius*) want of sobriety, intemperance—*Mai-khorī yā*  
*nashā-khorī, be-i-tidālī baul-parhezi yā mastī*—*Madyapānāsakti, asāṅyam wā mattatā.*

- IN-SÓ'CIA-BLE, *a.* (L. *in, socius*) averse to social converse—*Qair-majlis-dost, be-milansár, an-milápi*<sup>h</sup>—Sañlápavimukh, asañlápí, análapí.
- IN-SO-LÁTION, *n.* (L. *in, sol*) exposure to the sun, a stroke of the sun—*Dhúp meñ rakhná*<sup>h</sup>, *dhúp kí laqná*<sup>h</sup>.
- IN-SO-LENT, *a.* (L. *in, soleo*) contemptuous, overbearing, haughty, impudent—*Mutakabbir, tunuk-mizáj yá zálím, magrúr, be-imtiyáz gustákñ yá shokñ*—Avamáni, ud-dhat, ghamandí wá garví, nirlajja avinay wá dhíth.
- IN-SO-LENCE, IN-SO-LENCEY, *n.* haughtiness or pride mixed with contempt, impudence—*Takabbur, gustákñ shokñ yá be-imtiyáz*—Ghamandí wá garv, nirlajjatá uddhati avinay wá dhíthái.
- IN-SO-LENT-LY, *ad.* haughtily, rudely, saucily—*Gurúr se yá mutakabbírána, be-adabána yá gustákñána, shokñ se*—Ghamandí wá darp se, uddhati avinay wá dhíthái se, dhrish-tatá wá nirlajjatá se.
- IN-SO-LID-I-TY, *n.* (L. *in, solidus*) want of solidity, weakness—*Qair-injimád yá ná-sungini, ná-tuacáni yá zu'f*—Aghanatá wá adirhata, nirbalatá wa asakti.
- IN SOL-U-BLE, *a.* (L. *in, solvo*) that cannot be dissolved, that cannot be explained—*Ná-gudákhtuní yá mustádhá-l-hall, lá-bayán yá lá-hall*—Agalaníya, avyákhyeya.
- IN-SOL-U-BLE-NESS, *n.* the state or quality of being insoluble—*Mustádhá-l-hallí, lá-hallí, ná-gudákhtaní khássiya*—Agalaníyatá, adrívyatá.
- IN-SOL-U-BLE, *a.* that cannot be solved—*Lá bayán, lá-hall, mushkíl*—Avyákhyeya, aparísodhaníya. [Rinā-sodhanāksham, rinānochanāsakti.]
- IN-SOL-VENT, *a.* unable to pay debts—*Ná-dúr, qarz adá karne ke ná-láiq, dewáliya*<sup>h</sup>—IN-SOL-VENT-CEY, *n.* inability to pay debts—*Qarz adá karne kí ná-láqatí, ná-dári, dewáli*<sup>h</sup>—Rinā-sodhanākshamatá, rinānochanāsakti, rinānokshapāsamarthya. [yuhāñ takñ.]
- IN-SO-MUCH, *ad.* (in so much) so that, to such a degree that—*To yá jismen kíñ*.
- IN-SPECT, *v.* (L. *in, spectare*) to look into for examination, to superintend—*Mulá-haza k. yá tahqíq k., ihtimám yá niguh-báni k.*—Parakhná dekhná wá jáñchná, kiryádhisatá wá kiryádarsan k.
- IN-SPEC-TION, *n.* examination, superintendence—*Muláhaza nazar-andází yá nigáh, ihtimám nazar yá niguh-báni*—Alochan álochan nirikshá wá parikshá, karyyádhísatá wá karyyádarshan. [parikshak, dekhne w., karyyádhíyaksh, karyyádhís.]
- IN-SPEC-TOR, *n.* one who inspects—*Muhtamim, nāzír, niguh-bán, amín*—Nirikshak,
- IN-SPEC-TOR-SHIP, *n.* the office of an inspector—*Nazárat, niguh-báni, ihtimám, muhta-mim-garí*—Adhyakshatí, karyyádhíyakshatwa, karyyádhísatá.
- IN-SPER-SION, *n.* (L. *in, sperare*) a sprinkling upon—*Chhirkáo*<sup>h</sup>, *chhirkát*<sup>h</sup>, *chhitaw*<sup>h</sup>.
- IN-SPHERE, *v.* (Gr. *en, sphaira*) to place in a sphere—*Muhít meñ rakhná, chamber yá kura meñ rakhná*—Mañdál meñ rakhná.
- IN-SPIRE, *v.* (L. *in, spiro*) to draw in the breath, to breathe into, to infuse into the mind, to animate by the supernatural influence of the Holy Spirit—*Dam-lená, phúnk-ná*<sup>h</sup>, *díl meñ dálná, ílhám k. yá mulham k.*—Śwás wá sáns lená, śwás se bharná, chitta meñ dálná, Íswaraprerit k. yá Íswaropadisht k.
- IN-SPIR-A-BLE, *a.* that may be inspired—*Dam-kushí ke qábíl, dam-se khíche yá bhare jáne ke láiq, díl meñ dále jáne ke qábíl, ílhám yá mulham kíye jáne ke láiq*—Śwás-sagrahanyogya, śwás se khíche wá bhare jáne ke yogya, chitta meñ dále jáne ke yogya, Íswaropadisht kíye jáne ke yogya.
- IN-SPIR-ATION, *n.* the act of inspiring, the supernatural influence of the Holy Spirit—*Dam-kushí dam-se bharná yá díl-meñ dálná, vahi ílhám yá ilqá*—Śwásagrahap śwásádán śwásapúrān śwásaprakshapan wá chitta meñ dálná, Íswaraprerapá Íswaropades, Íswarasūchaná wá Íswarītmāves.
- IN-SPIR-IT, *n.* one who inspires—*Dam-lene w., dam-se bharne w., díl meñ dálné w., mul-hám*—Śwásagrahak, śwás lene w., śwás se bharne w., chitta meñ dálné w., Íswaraprerapá wá Íswaropades k. w. [wá samāśwás d., jilāná.]
- IN-SPIR-IT, *v.* to animate, to enliven—*Himmat jún yá tahrík d., zinda k.*—Dhārhas
- IN-SPI-SATE, *v.* (L. *in, spissus*) to thicken, to make thick; *a.* thick—*Thakká k*<sup>h</sup>,
- IN-SPI-SATION, *n.* the act of making thick—*Gārú k*<sup>h</sup>. [gārú k<sup>h</sup>; a. gārú k<sup>h</sup>.]
- IN-STABLE, *a.* (L. *in, sto*) inconstant—*Ná-pác-dúr, be-qiyám, be-qarár, be-istiqlál*—Astháiy, asthír, chanchal, adríph.
- IN-STA-BIL-I-TY, *n.* inconstancy, fickleness—*'Adam-i-sabát be-sabátí yá ná-pác-dári, be-istiqláli yá talawwun-mizájí*—Astháytwa anavasthiti wá asthiratá, adhairyya wá chāñchalatá.
- IN-STABLE-NESS, *n.* fickleness, mutability—*Be-istiqláli yá talawwun-mizájí, 'adam-i-sabát be-qarári yá ná-pác-dári*—Chāñchalatá wá chāñchalaya, vstháytwa asthiratá wá adhiratá.
- IN-STALL, *v.* (S. *in, steal*) to place in any rank or office, to invest with office—*Khíl at d. yá kisi durje yá 'uhde par muqarrar k., 'uhde-nishín k.*—Kisi adhikár wá pad par niyukt k., abhishékádisānskár se padasth wá adhikárārūph k.

IN-STAL-LÁ'TION, *n.* the act of installing—*Kisi 'uhde ke liye khil'at-poshi, 'uhda-dihí, darja-dihí, kist 'uhde par muqarrari*—Abhishekádísanskar se navádihikárapravesan, padasthápán, adhikárásthápan

IN-STAL'MENT, *n.* the act of installing, part of a sum of money paid at a particular time—*Kisi 'uhde ke liye khil'at-poshi darja-dihí yá 'uhda-dihí, qist*—Padasthápán navádihikárapravesan wá adhikárásthápan, rinabhiḡ jo nirpit wá níschit kál meñ diyá jítá hai.

IN-STANT, *a.* (L. *in. sto*) urgent, immediate, quick, current; *n.* a moment—*Mutaqázi, yá mustad'í, házir yá maujúd, jalil, raván yá hál*; *n. lamha, lahza, dam*—Atiprártak ágrahásil wá nirbandhasil, tátkálik wá anantarakálin, sikhra, vartmán; *n. kshan, pal, vipal, nimesh.*

IN-STANCE, *n.* urgency, example, occasion, motive, suit; *v.* to mention as an example—*Taqáza istid'á yá dar'herast, misál yá nazir, mu'ámala mauqá yá majará, bá is yá miḡib, istigása yá muqaddima*; *v. misál lána, nazir d., nazir-lána*—Ágrah preman wá atiprárthana, drishtánt wá udáharan, prastáv wá sunay, hetu wá káran, arthavád; *v. drishtánt d., udáharan d.*

IN-STANCED, *a.* given as a proof or example—*Dalil yá misál ke taur par kahá yá diyá gayá*—Pramán wá drishtánt ke sadris diyá gaya [thana.]

IN-STAN-CEY, *n.* urgency, importunity—*Taqáza, taqayyud*—Ágrah, atiyáchaná wá atiprártan.

IN-STÁN-TA-NE-TY, *n.* production in an instant—*Ek lahze k i kartab y i kám*—Ek kshan ká kún wá phal. [qayá]—Kshanablut, ek kshan meñ kiya gayá.

IN-STAN-TÁ'NE-OUS, *a.* done in an instant—*Ek dam meñ kiya gayá, ek lamhe meñ kiya*

IN-STAN-TÁ'NE-OUS-LY, *ad.* in an instant—*Fauran, fl-i-faur, bilá-tawarqquf, ust-dam, ek lamhe meñ*—Kshanamáttra meñ, jhat wá jhatput, ek kshan meñ.

IN-STÁTE, *v.* (L. *in, statum*) to place in a certain state or rank—*Kisi hálát yá darje meñ qáim k., darja yá 'uhda d.*—Kisi avasthá wá pad meñ sthit k, adhikárártup k., padasth k.

IN-STÁU'RATE, *v.* (L. *instaurro*) to repair—*Marammat k, sábiq hálát par ba-hál k.*—Purvavasthiti wá purvvada-sá meñ k, purvvavat k., jirgoddhír k, phir jaise ká taisá kar dena.

IN-STAU-RÁ'TION, *n.* restoration, renewal—*Istirdád y i sábiq-hálát-par ba-háli, tajaddud yá tajdid*—Purvavasthitisathapaná wá purvvadasisthapan, purvvavatkaran pratisam-idhán wá jirgoddhír.

IN-STÉAD, *ad.* (S. *in. stede*) in place of—*'Iwaz ba nanzila badal, ba-jáw*—Jagah meñ,

IN-STÉEP, *v.* (Ger. *in. stuppen*) to soak—*Bhigóná, dubo rakhná, bhijóná*.

IN-STEP, *a.* (L. *in, step*) the upper part of the foot near its junction with the leg—*Pusht-i-pá*—Pádagra, pídoparibhiḡ, púd ke upar ká bhé.

IN-STI-GATE, *v.* (L. *in, stigo*) to incite to evil, to set on, to provoke, to urge—*Wargaláná, bar-angekhtá k yá bar-pá k, chirháná, tahrík yá tahrís d. yá k.*—Burái kí or bahkáná, ubhárná, khijháná, uksáná wá uskíná.

IN-STI-GÁ'TION, *n.* incitement to evil—*Bar angekhtagi, badí ki taraf tahrís tahrík yá targib*—Burái kí or pravarttan, uttejan, prósahan, burái kí or bahkáná.

IN-STI-GÁ-TOR, *n.* one who incites to evil—*Wargulanne w, badí ki or tahrík yá tahrís d. w., musid, fusádi*—Burái kí or bahkáné w, burái kí or pravarttak.

IN-STÍL', *v.* (L. *in, stillo*) to infuse by drops, to infuse slowly, to insinuate—*Chulá-ná, áhista-áhista dálna, ishíra ima yá kináya k.*—Tapkáná, dhíre dhíre dálná, saiket vakrokti wá vyángya k. [Tapkáná, dhíre dhíre dálná.]

IN-STIL-LÁ'TION, *n.* the act of instilling—*Chuláná, áhista áhista dálna, chulá*

IN-STÍL'ER, *n.* one who instills—*Chuláne w, áhista-áhista dálné w, ishíra yá kináya k. w.*—Tapkáné w, dhíre dhíre dálné w, saiket vakrokti wá vyángya k.

IN-STÍL'MENT, *n.* any thing instilled—*Jo che: chulái jíti hai, jo shai áhista-áhista dáli jíti hai*—Jo vastu tapkí wá chulái jíti hai, jo bát dhíre dhíre dáli jíti hai.

IN-STINCT, *n.* (L. *in, stinguo*) the natural faculty or disposition by which animals are led to do whatever is necessary for their preservation—*Zúti 'aql, 'aql-i-haiwání*—Swábhávikabuddhi, swábhávikajñán, paśubuddhi

IN-STINC'TIVE, *a.* prompted by instinct, involuntary—*Tabí'í yá zátí, itirári*—Swábhávikabuddhisicuit, swábhávaprerit, sahajajñánaprayukt, sahajajñanasiddh.

IN-STINC'TIVE-LY, *ad.* by force of instinct—*'Aql-i-haiwání se, zátí 'aql se, be-ikhtiyár, ba-zát*—Prákritikajñán se, swábhávikabuddhi se, swábhávikajñán se

IN-STI-TÚTE, *v.* (L. *in, statuo*) to establish, to appoint, to found, to instruct, to commence; *n.* an established law—*Muqarrar k., qáim k., bar-pá paidá yá iqd k., ta'lim k., shur' k.; n. dastúr, zábíta, qá'ida, rasm, qánún*—Bándhná, thahráná, saasthápán k., sikháná wá upades d., árambh k.; *n. vyavasthá, vidhi, vidhán, niyam, súra, nidarán.*

IN-STI-TÚTION, *n.* the act of establishing, establishment, a law, education, induction—*Taqarrur, ta'ayun yá tashakkukhus, áin qánún qá'ida yá zábíta, ta'lim, Nazr-*

- i-amma ya'ni dēni ma'ash yā 'uhde par taqarruri*—*Shāpan* vyavasthāpan vidhān wā niyojan, *saasthiti wā saasthān*, vidhi vyavasthā niyam wā sūtra, śikshā wā vidyādān, *vṛttivīśiṣṭadharminapad* par niyukti wā niyog.
- IN-STI-TUTION-AL**, *a.* instituted by authority—*Rawā, jāiz, mubāh, qānūnī, āmī, shar'ī*—*Vihit, vaidhik, naiyamik.*
- IN-STI-TUTION-ARY**, *a.* containing first principles or doctrines, elemental—*Qaul-i-awwal-amez yā maslak-i-awwal-amez, aslī yā bunyādī*—*Mūlatattwayukt wā mūlasūtra-vīśiṣṭ, bhautik mūlik wā ārambhak.* [—*Vyavasthālekhak, vyavasthākār.*]
- IN-STI-TUTOR**, *n.* a writer of institutes—*Qā'idā-navis, āin-navis, qānūn-navis, āin-sāz*
- IN-STI-TUTIVE**, *a.* able to establish—*Muqarrar yā qāim karne ki taqat rakhne w., muqarrar k. w.*—*Shāpak, sthāpanakārī, vidhāyī, vidhāyak, sthāpan karne ko samarth.*
- IN-STI-TUTOR**, *n.* one who institutes—*Bānī, mūjid, āin-sāz, dustūr-gar*—*Saasthāpak, sthāpak, prayojak, vidhāyak, vidhāyī, vyavasthakārī.*
- IN-STRUCT**, *v.* (L. *in, struo*) to teach, to educate, to direct, to command, to inform—*Sikhlanā<sup>h</sup>, tālim yā tarbiyat k., hidāyat rah-numāi yā nasihat k., farmānā, khabar yā itilā<sup>h</sup> d.*—*Sikhānā wā upadeś k., śikshā k., ādeś k., ājūnā k., samāchār d. batlānā chetānā wā jātinā.* [desak, upadeśī, adhyāpak, vidyādātā, jñāpak.]
- IN-STRUCTER**, *IN-STRUCTOR*, *n.* a teacher—*Mu'allim, muaddib, adīb*—*Sikshak, upa-*
- IN-STRUCTIBLE**, *a.* capable of being instructed—*Tu'lim-pazīr, tarbiyat-pazīr*—*Sikshaniya, śikshya.*
- IN-STRUCTION**, *n.* the act of teaching, information, a precept, direction, mandate—*Ta'lim talqīn yā tarbiyat, khabar yā itilā<sup>h</sup>, sulāh nasihat yā pand, hidāyat rah-numāi yā tādr, hukm yā farmāish*—*Śikshā wā upadeś, vijnāpan wā samāchār, vidhi niyam sūtra wā nidarsan, ādeś wā nirdes, ājūnā.*
- INSTRUCTIVE**, *a.* conveying instruction—*Ta'lim-bakhs, nasihat-bakhs, muhuzib, budh-dei<sup>h</sup>*—*Upadesāval, śikshākar, upadeśī, jñānotpādak.*
- INSTRUCTIVELY**, *ad.* so as to instruct—*Ta'lim yā nasihat ke taur se, sikhlanē ke tariq pur*—*Sikhāne ki riti se, upadeśī prakār se.*
- INSTRUCTIVENESS**, *n.* power of instructing—*Ta'lim-bakhsī, tarbiyat-dihī, tarbiyat karne ki tāqat*—*Sikhāne ki śakti, śikshākaratva.* [upadeśīnī, śikshikā.]
- INSTRUCTRESS**, *n.* a female teacher—*Ustānī, ātū yā ātūn<sup>h</sup>, gurwāin<sup>h</sup>*—*Adhyāpikā,*
- INSTRUMENT**, *n.* (L. *in, struo*) a tool, a machine, a writing, an agent—*Anzār āla mūjid yā wasila, kal<sup>h</sup>, qābīlī sanad yā navishta, gumāshat yā kārandā*—*Hathiyār karan karan wā hetu, yantira, lekhaapatra lekha wā sadhanapatra, pratipurush pratindhi wā kartā.*
- INSTRUMENTAL**, *a.* pertaining to an instrument, conducive to some end—*Muta'al-līq-i-anzār yā āla se mansub, mumūl madad-gār yā mu'īn*—*Karapasambandhi wā baituk, upakārī karyasādhak wā prayojak.* [twa, karakatwa, sādhanatwa, kartritwa.]
- INSTRUMENTALITY**, *n.* subordinate agency—*Pā'ilīyat, kār-paralāzī, tāsir*—*Kārapa-*
- INSTRUMENTALLY**, *ad.* as an instrument—*Anzār ke taur se, āla ke taur se, wasila ke taur se, mūjid ke rū se*—*Karapatat, karan ki riti se, sādhan wā hetu ke bhāv se.*
- INSTRUMENTALNESS**, *n.* usefulness to an end—*Fāidu-mandī, sud-mandī*—*Upakāratatā, upakāritwa, upayogitā.* [tutfi—*Apriyatā, amridutā.*]
- INSUAVITY**, *n.* (L. *in, suavis*) unpleasantness—*'Adam-i-latāfat, nā-pasandīdagī, be-*
- INSUBORDINATION**, *n.* (L. *in, sub, ordo*) state of disorder, disobedience—*Be-band-o-bastī abtārī yā 'ulam-i-siyāsāt, 'udāl-i-hukmī nā-farmān-burdārī yā 'adam-i-itā'at*—*Sāsanabhaṅg wā ayyavasthā, ājūn-bhaṅg avasātwa wā magrāi.*
- INSUBSTANTIAL**, *a.* (L. *in, sub, sto*) not substantial, not real—*Gair-māddī be-jasad yā be-wūjūd, jhūthā<sup>h</sup>*—*Avastav wā nihār, asatya.*
- INSUFFERABLE**, *a.* (L. *in, sub, fero*) that cannot be suffered, intolerable—*Gair-bar-dāshī yā be-bardāshī, an-sahīb yā nā-sahne-joy<sup>h</sup>*—*Asahaya, asahaniya wā sahanāsakya.*
- INSUFFERABLY**, *ad.* beyond endurance—*Bardāshī ke bāhar, ba-shūddat*—*Sahan ke bāhar, asahyarūp se, asahyatā se.*
- INSUFFICIENT**, *a.* (L. *in, sub, facio*) not sufficient, inadequate, incapable, unfit—*Gair-kāfi, nāyis qāsir yā kum, nā-qābil, nā-lāiq*—*Ayatheshī, nyūn hīn wā apūrṇ, asamarth wā aksham, ayogya wā anupayukt.*
- INSUFFICIENCY**, **INSUFFICIENTCY**, *n.* inadequateness, want of value or power—*Kamī yā kumtī, 'adam-i-līyāqat, 'adam-i-qābīlyat nā-lāiqi yā nā-qābīlyat*—*Nyūnatā hīnatā ayatheshyatā wā totā, ayogyatā anupayuktatwa akshamatā wā asamarthya.*
- INSUFFICIENTLY**, *ad.* inadequately—*Kamī se, nā-qābīlyat se, 'adam-i-qābīlyat se, nā-līyāqat se*—*Nyūnatā se, ayatheshhtarūp se, ayogyatā se, asamarthya se.*
- INSUBFLATION**, *n.* (L. *in, sub, flo*) the act of breathing upon—*Phāuknā<sup>h</sup>.*
- INSULAR**, *a.* (L. *insula*) belonging to an island; *n.* one who dwells in an island—*Tāpū kā<sup>h</sup>, jāzire ke mutā'alliq; n. tāpū kā. rahne w<sup>h</sup>, jāzire kā bāshāmdā yā bāshāmdā*—*Dwīpasambandhi, dwipi; n. dwipenivāsi.* [dwipi, dwīpasambandhi.]
- INSULARITY**, *a.* belonging to an island—*Tāpū kā<sup>h</sup>, jāzire ke mutā'alliq*—*Dwīpiya,*



- IN'SU-LATE, *v.* to make an island, to detach—*Jazira banānā, judā k.*—*Tāpū banānā, bilgānā wā prithak k.* [uyasanyukt, prithak alag wā nyārā.]
- IN'SU-LAT-ED, *a.* not contiguous, separate—*Be-lagāw, judā*—*Ananyasallagna wā ana-*
- IN'SULT, *n.* (L. *in, saltum*) act or speech of insolence or contempt, gross abuse—*Be-izzatī haik yā subki, malāmat tanz yā tā'n*—*Apamānakriyā apamānavākya wā avajñā, tiraskār anādar bhartsanā durvachan wā gālī.*
- IN-SULT', *v.* to treat with insolence or abuse—*Be-izzatī k., malāmat k., haik k., tanz k., lā-sakhun kahñā*—*Apamān k., avajñā k., tiraskār k., bhartsanā k., durvachan kahñā, gālī d., tōkāra d.* [mān, tiraskār, bhartsanā, gālī.]
- IN-SUL-TATION, *n.* insulting treatment—*Bad-sulūki, malāmat, haik*—*Avajñā, apa-*
- IN-SULT'ER, *n.* one who insults—*Be-izzatī k. w., malāmat k. w., haik k. w., tannās, lā-sakhun kahñe w.*—*Apamānakārī, apamānakartā, avamantā, avajñā k. w., gālī d. w.*
- IN-SULT'ING, *a.* containing or conveying gross abuse; *n.* act or speech of insolence—*Bad-zabānī-amez, bad-zabān yā lā-sakhun*; *n.* *be-izzatī, malāmat, bad-zabānī*—*Apamānakārī, kutsāvādī, nindak*; *n.* *nindā, bhartsanā, gālī, apamān, avajñā.*
- IN-SULT'ING-LY, *ad.* with insolent contempt—*Tanz se, shokhī se, be-imtīyāz se*—*Avaj-nāpūrvak, apamān se, tiraskār se.*
- IN-SUPER-ABLE, *a.* (L. *in, super*) that cannot be overcome, insurmountable—*Gair-maghlūb, tai na hone kā*—*Ajeya, dustar wā alaighaniya.*
- IN-SUPER-BLY, *ad.* insurmountably—*Gair-maghlūbī se, tai na hone ke taur se*—*Dur-jay se, ajeyatā se, alaighaniyatā se.*
- IN-SUP-PORT'ABLE, *a.* (L. *in, sub, porto*) not to be endured, insufferable, intolerable—*Gair-numkinu-t-tahammul, be-bardāsh, gair-bardāsh sakht yā shadā*—*Asahya, asahaniya, durvah wā akshantavya.*
- IN-SUP-PORT'ABLE-NESS, *n.* the state or quality of being insupportable—*'Adam-i-tahammul, be-bardāshī, shiddat*—*Asahyatā, asahaniyatā, dulsahyatā.*
- IN-SUP-PORT'ABLE, *ad.* beyond endurance—*Be-tahanmuli se, shiddat se*—*Asahyatā se, asahaniyatā se, sahan ke bāhar.* [Jisko dubā yā chhipā na saken<sup>b</sup>.]
- IN-SUP-PRESS'IBLE, *a.* (L. *in, sub, pressum*) not to be suppressed or concealed—
- IN-SURE', *v.* (L. *in, securus*) to make sure, to secure against loss or contingency by the payment of a certain sum—*Be-khatra yā mahfūz k., bimā k.*—*Sthir dirh yā satya k., yogakshem wā anāsytwa k.* [yogya.]
- IN-SUR-ABLE, *a.* that may be insured—*Qābil-i-bimā, bimā ke laūq*—*Bimājog, bimā ke*
- IN-SUR'ANCE, *n.* the act of insuring, security against loss by the payment of a certain sum—*Bimā<sup>b</sup>, āwak<sup>b</sup>*—*Kshemakaraṇ, kshemavidhān, kshemapratividhān wā anās-*
- IN-SUR'ER, *n.* one who insures—*Bimā w<sup>b</sup>, bimē w<sup>b</sup>.* [yatwa.]
- IN-SUR'GENT, *n.* (L. *in, surgo*) one who rises in rebellion against the established government; *a.* rising in rebellion—*Bāgi, sar-kash*; *a.* *baqi, gardan-kash*—*Rājavi-rodhī wā rājadrohi*; *a.* *rājaviruddh, rājaviparit.*
- IN-SUR-REO'TION, *n.* a sedition, a rebellion—*Pasād jina yā hangāma, bagāwat yā sar-kashī*—*Kalah balwā wā rājadroh, rājyakhshobh prajākhshobh rājyasāsanatyag wā swāmīdroh.*
- IN-SUR-REO'TION-ARY, *a.* relating or suitable to insurrection—*Mutā'alliq-i-fasād, fit-na ke mutā'allig, bagāwatī, balwe se nisbat-dār, fasād yā bagāwat ke laūq*—*Rāja-drohasambandhī, rājāsāsanatyag-avishayak, rājadroh ke yogya, rājaviruddh.*
- IN-SUR-MOUNT'ABLE, *a.* (L. *in, super, mons*) that cannot be surmounted or overcome, insuperable, unconquerable—*Gair-maghlūb, tai na hone kā, sar-nu-hone-w. yā sar-hone ke laūq-nahtū*—*Alaighaniya wā anatikramya, dustar, ajeya.*
- IN-SUS-CEPT'IBLE, *a.* (L. *in, sub, capio*) not susceptible, not capable—*Nā-mutaakh-khiz yā nā-ākhiz, nā-qābil*—*Agrahāṣaṣil wā grahanaksham, asamarth wā ayogya.*
- IN-TAGLIO, *in-tālyo, n.* (It.) a precious stone with a figure engraved on it—*Nag jis par koi mūrāt khudī rahtī hai<sup>b</sup>.*
- IN-TAG'LAT-ED, *a.* engraved, stamped on—*Khudā huā<sup>b</sup>, chhāpā huā<sup>b</sup>.*
- IN-TAN'GLI-BLE, *a.* (L. *in, tango*) not to be touched, not perceptible by touch—*Jisko chhū na saken<sup>b</sup>, jo chhulāt na pare yā jo chhulāt na deve<sup>b</sup>.*
- IN-TE-GER, *n.* (L.) the whole of any thing, a whole number—*Majmū'a yā majma', 'adad-i-sahīh*—*Samudāy, pūrṇānuk wā abhinna.*
- IN-TE-GRAL, *a.* whole, complete, not fractional; *n.* a whole—*Musallam, tamām, sahīh yā gair-māksūr*; *n.* *jumla, kulliyat, majmū'a*—*Sārā wā samūchā, pūrṇ wā sampūrṇ, abhinna akhaṇḍ wā atruṭit*; *n.* *samudāy, samast.*
- IN-TE-GRAL-Y, *ad.* wholly, completely—*Bi-t-kull, mutlaq*—*Sampūrṇarūp se, sab.*
- IN-TE-GRANT, *a.* making part of a whole—*Juzwi, pūrā k. w<sup>b</sup>*—*Sādhak, pūrak.* [pūrṇ k.]
- IN-TE-GRATE, *v.* to form one whole, to make up—*Majmū' k., pūrā k.*—*Samudāy k.,*
- IN-TE-GRI-TY, *n.* entireness, uprightness—*Tamām yā kulliyat, rast-rast-bāzi rast-mū'a-malagī yā sūd*—*Akhaṇḍatā samastatī samudāy wā sampūrṇatā, satyasīlatā sūddhatā wā mayāhinatā.* [jhilī<sup>b</sup>, champt<sup>b</sup>, bethan<sup>b</sup>, okār<sup>b</sup>—*Puṭ, āvaran, vashan, kōs, chhāl.*
- IN-TEG'U-MENT, *n.* (L. *in, tego*) any thing that covers or envelops another—*Parāda*

IN-TEL-LECT, *n.* (L. *inter, lego*) the understanding, the faculty of thinking—*Fahm, mudrika idrāk yā quwwat-i-khayāl*—Buddhi wā bodhasakti, medhā wā chetana.

IN-TEL-LECTIOS, *n.* the act of understanding—*Samajh<sup>h</sup>, samajhnā<sup>h</sup>, bājhnā<sup>h</sup>*—Bodh, [mand]—Buddhimān, dhīman, medhāvi.

IN-TEL-LECTIVE, *a* having power to understand—*Ahl-i-fahm, fahīm, 'aql, dānish*.

IN-TEL-LECTUAL, *a.* relating to the understanding, mental, ideal; *n.* the understanding, the mental powers or faculties—*Idrāk-mansūb yā muta'alliq-i-mudrika, bātini qalbī yā zihni, khayālī*; *n.* *idrāk yā fahm, quwwat-i-mudrika yā 'aql quwwat*—Buddhisambandhi wā buddhivishay, mānāsik, manasij wā manobhav; *n.* buddhi, dhī-sakti.

IN-TEL-LECTUAL-IST, *n.* one who overrates the human understanding—*Quwwat-i-mudrika ko bahut ziyāda ginne w.*—Dhī-sakti ko bahut baḥlikar mānne w.

IN-TEL-LECTUAL-ITY, *n.* intellectual power—*Quwwat-i-mudrika, 'aql quwwat*—Dhī-sakti, bodhasakti.

IN-TÉL-LI-GEN-CE, *n.* information, notice, skill—*Khabar, ittillā' yā āqūl, hunar yā wuqūf*—Samāchār, saḥvād, kuśalatā chāturyā vijñatā wā vidagdhatā.

IN-TÉL-LI-GEN-GER, *n.* a conveyer of intelligence—*Mukhbīr, ittillā' d. w., samāchār d. w.<sup>h</sup>*—Vārtāvali, sandesahar.

IN-TÉL-LI-GEN-GING, *a.* conveying information—*Khabar pahunchāne w., khabar-rusān*—Samāchār pahunchāne w., samāchār d. w., saḥvādavalī.

IN-TÉL-LI-GEN-T, *a.* knowing, instructed, skilful—*'Aql dānā khīrad-mand zirak fahīm yā dānish-mand, wāqif fahīmā yā āqul-dil, hosh-gār hunar-mand yā māhir*—Jnāni wā jñānawān, vijñā wā vijñapt, chāturi kuśal pravīn wā gunī.

IN-TÉL-LI-GEN-TIAL, *a.* consisting only of mind, exercising understanding, intellectual—*Sūf zihni kā hunā hui, sāhib-i-idrāk, zihni yā idrāk-mansūb*—Kewal mānāsik arthāt kewal man kā banī huā, dhīman, buddhisambandhi wā manasij.

IN-TÉL-LI-GEN-TIBLE, *a.* that may be understood—*Mumkin-i-fahm, fahm-pazīr, mumkin-i-idrāk, qābil-i-fahm*—Buddhigamya, buddhigrāhya, bodhaniya, suspaṣṭ.

IN-TÉL-LI-GEN-TI-VE, IN-TÉL-LI-GEN-TI-VE-NESS, *n.* the state or quality of being intelligible—*Mumkin-i-fahm, fahm-pazīr, mukin-i-fahm*—Buddhigamyatā, buddhigrāhyatā, bodhaniyatā, spāṣṭatī. [rūp se, samajh paṛne ke yogya.]

IN-TÉL-LI-GEN-TLY, *ad.* so as to be understood—*Sūf sūf, samajh paṛne ke lāy*—Spāṣṭa.

IN-TÉMPER-ANCE, *n.* (L. *in, tempero*) want of temperance, excess, drunkenness—*Be-i-tidālī, bad-parhezī yā ziyādātī, mai-khori yā sharab-khori*—Asāḥyam, atyachār wā amittatwā, pāndsaktatā wā madyapan prasaktatwā.

IN-TÉMPER-A-MENT, *n.* bad constitution—*Bad-hālat*—Kudastī, burī awasthā.

IN-TÉMPER-ATE, *a.* immoderate in appetite, drunken, gluttonous, passionate, excessive—*Be-i-tidālī yā bad-parhez, mukhūr yā sarshār, bishār-khor, tund-nizāj yā gussa-war, qair-mu'tadil*—Asāḥyam, madomatta matawālī wā madyapāndsakt, peṭū wā atibhojī, prachand wā krodhī, apamitt wā atisay.

IN-TÉMPER-ATE-LY, *ad.* immoderately—*Be-i-tidālī se, bad-parhezī se, ziyādātī se*—Asāḥyam se, atisay karke, atyachār se. [atyachār.]

IN-TÉMPER-ATE-NESS, *n.* want of moderation—*Be-i-tidālī, qair-mu'tadil*—Asāḥyam.

IN-TÉMPER-A-TURE, *n.* excess of some quality—*Kisī sifat ke ziyādātī, be-i-tidālī*—Gūṇā-dhītya.

IN-TÉN'-A-BLE, *a.* (L. *in, teneo*) that cannot be held or maintained, indefensible—*Jisko qāim nā mahfūz nā rakk sakun, maintānā-i-'azr qair-mahfūz nā-mumkin-i-istbāt be-bachāw yā nā-hifāzat-pāz*—Jisko bachā nā sakun, arakshanīya wā apratī-pādāniy.

IN-TÉND', *v.* (L. *in, tendo*) to mean, to design, to purpose, to strain, to regard—*Irāda k., qasd k., 'azm manshā yā mansūba k., phailānā<sup>h</sup>, khayāl yā gaur k.*—Mano-jath rakhnā wā āsāy k., abhiprāy k., kalpanā vivakshā ākāṅkshā wā man k., pāsārnā, dhyān k. wā mānā. [adhyaksh, adhikārī]

IN-TÉND-ANT, *n.* an officer who superintends—*Nāzir, amīn, dāroga*—Upadrashtā.

IN-TÉND-ER, *n.* one who intends—*Irāda k. w., 'azm k. w., phailāne w.<sup>h</sup>, khayāl k. w.*—Abhiprāy wā vivakshā k. w., man k. w., pāsārnē w., dhyān k. w., mānne w.

IN-TÉND-MENT, *n.* design, purpose—*Qarar yā irāda, mutlab yā 'azm*—Āsāy wā vivakshā, abhiprāy.

IN-TÉNSE, *a.* strained, vehement, extreme—*Phailūyā huā<sup>h</sup>, tund shadid yā suṣṭ, be-hadd ziyāda yā nihāyat*—Khīnchā huā, prachand ugra kathīn wā tikshn, atisay wā atyant.

IN-TÉNSE-LY, *ad.* to a great degree, earnestly—*Nihāyat be-hadd yā bā-shiddat, shaṅq chāh sar-garmi yā tapāk se*—Atisaya karke wā atyant, chop wā līlāsā se.

IN-TÉNSE-NESS, *n.* vehemence, great attention—*Tundī suṣṭī ziyādātī yā shiddat, barī sa'ī yā tarajjuh*—Ugratā kathoratī nitāntatā wā prachandatī, barā manoyog wā

IN-TÉN-SION, *n.* the act of straining—*Phailūw<sup>h</sup>, tanāw<sup>h</sup>, phailāwat<sup>h</sup>*. [manlagaw.]

IN-TÉN'SI-TY, *n.* state of being intense, excess—*Phailáwat tundi shiddat yá sakhti, ziyádutí*—*Khúicháw tanáw ugratí káthinatí wá tshshnatí, atyantatá nitantatá wá ádhikya.*

IN-TÉN'SIVE, *a.* stretched, assiduous, emphatic—*Phailáyá huá<sup>h</sup>, mustaqill yá ba-sá'i, táktit yá zor-dár*—*Taná wá pasará huá, dirih wá prasakt, prakarshakár wá utkar-shajñapak.* [karne ki riti se, utkarshajñapak karne ki riti se, utkarshatápirvak.

IN-TÉN'SIVE-LY, *ad.* in a manner to give force—*Taktidan, táktit se, zor se*—*Prakarshakár*

IN-TÉN'T, *a.* anxiously diligent, eager, earnest; *n.* a design, a purpose, meaning—*Ni-háyat mihnati mashqúl yá sú'i, mushtáy yá árzú-mand, sar-garm; n. iráda yá man-shá, matlab garaz yá qasd, murád mu'ni yá muddá'a*—*Átyantaparísrami ekagri-chitta tatpar nirat wá prasakt, laulin, vyagra; n. manorath, abhipray, ásay arthi wá tátparyya.* [murád, maqsad—*Abhipray, ásay, manorath, ákaniksha wá abhipret.*

IN-TÉN'TION, *n.* design, purpose, end, aim—*Iráda yá qasd, manshá yá 'azm, garaz yá*

IN-TÉN'TION-AL, *a.* done by design, designed—*'Amidan qasdan yá bi-l-qasd, maqsidi murádi qasdi yá dida-o-dánata*—*Jánabujhakár matipuv sábhipray wá jñánakrit, abhipret aichebhik wá sáukalpik.* [bujhakár, ichelhapuvak wá yathákkám.

IN-TÉN'TION-AL-LY, *ad.* by design, with choice—*Qasdan yá 'amidan, bi-l-qasd*—*Jána-*

IN-TÉN'TIVE, *a.* diligently applied—*Mutawajjuh, masraf, mashqúl*—*Manoyogi, samá-lit, kaitávdhán, abhiyukt.*

IN-TÉN'TIVE-LY, *ad.* with application, closely—*Sa'i yá koshish se, dil-dihí yá mihnát se*—*Udyog abhiyuktatí wá sahsakti se, manlagáw manoyog wá áramse.* [manoyog

IN-TÉN'TIVE-NESS, *n.* state of being intentive—*Tawajjuh, dil-dihí*—*Abhiyuktata, sahsakti,*

IN-TÉN'TLY, *ad.* with close attention, eagerly—*Qaur yá dil-dihí se, shuuq yá sar-gar-mi se*—*Manoyog manlagáw wá ekágaman se, chop lalasi wá atspihá se.*

IN-TÉN'TNESS, *n.* the state of being intent—*Dil-dihí, qaur, tanajjuh*—*Manoyog, man-lagáw, ekachittatí, ekágatí.* [Komal k., mridu k.

IN-TÉN'TER-ATE, *v.* (*L. in, tener*) to make tender, to soften—*Mulim k., narm k.*—

IN-TÉN'TER-ATION, *n.* the act of making tender—*Mulim yá narm k.*—*Komalakuran, mridu k.* [Madfán k., dafn k., gajna<sup>h</sup>—*Samadhi d, mirti d, bhūmisamapán k.*

IN-TÉR, *v.* (*L. in, terra*) to put under the earth, to bury, to cover with earth—

IN-TÉR-MENT, *n.* burial, sepulture—*Dafn, tadfun*—*Bhūmisamapán wá gajtop, samá-dhi.* [migan wagt, darmigán sawang—*Bich ká samay wá sawang.*

IN-TÉR-ACT, *n.* (*L. inter, actum*) time or performance between parts or acts—*Dar-*

IN-TÉR-ÁM'NI-AN, *a.* (*L. inter, amnis*) situated between rivers—*Daryawn ke dar-migán wáq?*—*Nadiyon ke bich men sthit.*

IN-TÉR'CA-LAR, IN-TÉR'CA-LARY, *a.* (*L. inter, calo*) inserted out of the common order to preserve the equation of time—*Kubisá, wagt barábar rakhne ke liye zigáda jor diya gayá*—*Sau ábdaparak, kál ki tuliyati ke nimitta ádhik jorá gayá.*

IN-TÉR'CA-LATE, *v.* to insert days—*Bich men din jorna<sup>h</sup>.*

IN-TÉR-CA-LÁTION, *n.* insertion of days—*Darmigán men zigáda dinon ká jorna*—*Bich men ádhik dinon ká jorna, ádhikádivas-anvesan.*

IN-TÉR-CEDE', *v.* (*L. inter, cedo*) to pass between, to mediate, to act between two parties in order to reconcile them—*Darmigán gazará yá mutawassit h., darmigán jorna yá shaf'at k., do shakhson ki darmigán pay kar raf'-t-sharr k.*—*Antargat h., madhyasth h. wá bich men pagna, bich-bich w k.*

IN-TÉR-CÉS'SION, *n.* the act of interceding, mediation, agency between two parties in order to reconcile them—*Tawassut, nasálat, shaf'at*—*Antargaman wá madhya-varttan, madhyasthatí wá madhyasthya, bich bicháw.*

IN-TÉR-CÉS'SOR, *n.* one who intercedes—*Shafi', sháfi', darmigáni*—*Madhyasth, ma-dhyastháyi, bichwayá, paráthapráthak.*

IN-TÉR-CÉS'SO-RY, *a.* containing intercession—*Shaf'at-ámec*—*Paráthapráthana-ivisisth.*

IN-TÉR-CÉPT', *v.* (*L. inter, captum*) to stop or seize by the way, to obstruct, to cut off—*Ráh men rokna yá pakarna, báz-rakhná, band k.*—*Batnári k. wá bát men at-káná wá pakarna, gatirodh k., rokna.*

IN-TÉR-CÉPT'ER, *n.* one who intercepts—*Batnári k. w<sup>h</sup>, bát men rokne w. yá pakar-ne w<sup>h</sup>, rokne w<sup>h</sup>, muzáhim, muzahumat k. w.*

IN-TÉR-CÉPT'ING, *n.* the act of intercepting—*Batnári<sup>h</sup>, ráh men gir-ftagi, rukáw<sup>h</sup>*—*Bát men dhar wá pakar, atkáv, gatirodh, avarodh.*

IN-TÉR-CÍP'I-ENT, *n.* one that intercepts—*Batnári k. w<sup>h</sup>, bát men rokne w. yá pakar-ne w<sup>h</sup>, atkáne w<sup>h</sup>, muzáhim.*

IN-TÉR-CHÁIN', *v.* (*L. inter, catena*) to chain or link together—*Zanjir men band k., báham bándhna*—*Sikari men bándhna, ekattha bándhna.*

IN-TÉR-CHÁNGE', *v.* (*L. inter, Fr. changer*) to give and take mutually, to exchange, to reciprocate, to succeed alternately—*Ápas men adlá-badli k<sup>h</sup>, 'iwaz-mu-'awaza k., mubádalat k., bári-bári se mutawátir h.*—*Paraspar ádanapradán k., palá k., parasparaparivarttan k. wá parasparavinimay k., bári bári se pichhe h.*

IN-TER-CHÄNGE, *n.* mutual change, barter—*Tabdil-i-jāmbāin*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHÄNGE-A-BLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr* yā mumkin-u-'iwaz, bāri-bāri yā tarātur se ek dūre ke piche hone-uāle—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugāmi wā anyonyaprishthanugāmi.

IN-TER-CHÄNGE-A-BLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala-pazīrī*, bāri-bāri se tarātur—Parasparaparivarttaniyatā, parasparānugāmitwā.

IN-TER-CHÄNGE-A-BLY, *ad.* by interchange—*Mubādala-pazīrī se*, *tabdil-i-jāmbāin se*, 'iwaz-mu'āwaza se—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHÄNGE'MENT, *n.* mutual transference—'Iwaz-mu'āwaza, mubādala—Parasparaparivarttan, paltā.

IN-TER-CÛSION, *n.* (*L. inter, cussum*) interruption—*Rukūwat*<sup>h</sup>, rok<sup>h</sup>, atkāw<sup>h</sup>.

IN-TER-CLÛDE, *v.* (*L. inter, claudo*) to shut from, to intercept, to cut off—*Band k.*, bāt-rakhnā, rok d<sup>h</sup>.—*Avatuddh k.*, rokñā, atkāmi āpnā wā stambhit k.

IN-TER-CO-LÛM-NI-ÄTION, *n.* (*L. inter, columna*) space between pillars—*Kham-bhoñ ke bich kī jayāh*<sup>h</sup>.

IN-TER-COM'MON, *v.* (*L. inter, com, munis*) to feed at the same table, to graze in the same pasture—*Ek hi me, gā dastar-khāñ par khāñā*, ek hi charāgāh meñ charāñā—*Ek hi chauke meñ bathkar khāñā*, ek hi charāī meñ charāñā.

IN-TER-COM-MÛN'ION, *n.* mutual communion—*Āpas meñ āmad-raft yā rāh-rabt*—Parasparasāṁsarg, āpas meñ āwāgachchh.

IN-TER-COM-MÛN'ITY, *n.* mutual community—*Āpas meñ sar-o-kār yā rāz-o-niyāz*—Parasparagamanāgaman, āpas meñ sāṁgam.

IN-TER-COST'AL, *a.* (*L. inter, costā*) placed between the ribs—*Pashiyōñ ke darmi-yāñ rāñī*—*Pashiyōñ ke bich meñ shūt*.

IN-TER-CÛR, *v.* (*L. inter, curro*) to intervene, to come in the mean time, to happen—*Darmiñ āñā, isē gā usī'arē meñ āñā*, *sar-zut h. gā guzarñā*—*Bich meñ āñā*, isī wā usī antar meñ āñā, āpanī hō jina wā bītnā.

IN-TER-CÛRSE, *n.* communication, commerce—*Āmad-raft sar-o-kār rabt rāh-rabt āmad-shud yā rāz-o-niyāz*, 'alāqā mu'āwala yā dād-sitād—*Sānāgām gamanāgaman wā parasparālip*, sāṁsarg para-parasāṁsarg wā lokasāṁsarg [man wā āwājāñi].

IN-TER-CÛR'RENCE, *n.* passage between—*Dirāgāñ meñ guzar*—*Bich meñ gamanāgā-*

IN-TER-CÛR'RENT, *a.* running between—*Darmiñ meñ āñāñ*, *bich meñ jāñī*—*Madh-yavartī*, *antardhāñ k.*, *madhyachhī*.

IN-TER-CÛT'ANE'OUS, *a.* (*L. inter, cutis*) within the skin—*Khāl ke bhitar<sup>h</sup>*, *chām ke talē<sup>h</sup>*—*Twagantasthī*, *twagantomūt*.

IN-TER-DEÄL, *n.* (*L. inter, S. de*) mutual dealing, traffic—*Āpas meñ kār-o-bār yā dād-sitād*, *sandā-guñī*—*Āpas meñ tonññ wā k-wādī*, *bānyā*.

IN-TER-DÛT, *v.* (*L. inter, dictum*) to prohibit, to forbid, to forbid communion—*Bāt rakhnā*, *man k.*, *āmad raft nā rāh-rabt banā k.*—*Nivāṁñ k.*, *nishedh k.*, *parasparasāṁsarg wā parasparālip rok d*.

IN-TER-DÛT, *n.* a prohibiting decree—*Mumāni'at-nāma*, *manhū kē hukm*, *mumāna'at*, *manhū*—*Nishedh k. n. qñā*, *nishedh*. [wā mīrāñ, kāp wā bhāṁsan.]

IN-TER-DÛC'TION, *n.* a prohibition, a censure—*Mumāni'at yā manhū*, *la'nat*—*Nishedh*.

IN-TER-DÛC'TIVE, *a.* having power to prohibit—*Man kārne kī tāqat rakhnē w.*—*Nishedh kārne ko samāñt*.

IN-TER-DÛC'TO-RY, *a.* serving to prohibit—*Mumāni'atī*, *māni*—*Nishedhak*, *nishedhakār*.

IN-TER-EST, *v.* (*L. inter, ess*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*Ālāqā yā garaz rakhnā*, *asār k.*, *sharik h.*, *yā k.*, *chas-pidā k.*; *n.* 'alāqā yā parwā, *nañ yā fāidā*, *asār qudrat yā ikhtiyār*, *hissayā bakhrā*, *garaz yā nī khass apne fāidē kī khaññ*, *sīd*—*Sambandh rakhnā wā sambaddh h.*, *vyāpanā man-dulīnā lagñī wā anurakt k.*, *bhāgi h.*, *wā k.*, *apnāñī wā lagāñā*; *n.* sambandh *sneh wā anurakt*, *libh phal hit wā antī*, *gaurav prabhāv prābalyā wā kahā-sunā*, *bhag wā aśī*, *swārth wā ātūahit*, *byāj*.

IN-TER-EST-ED, *a.* having an interest—*Garaz-mand*, *garazī*, *garaz-ūshnā*—*Sambaddh*, *arthasambaddh*, *anurakt*, *āsakt*.

IN-TER-FÛR'E, *v.* (*L. inter, ferro*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmiñ pāñā*, *mudākhalat k.*, *mukhālafat k.*, *mukhilt h.*, *mukhālīf h.*—*Bich meñ pāñā*, *hath dīñā wā d.* *parasparavirodh k.*, *parasparaviparyās k.*, *viruddh h.*

IN-TER-FÛR'ENGE, *n.* interposition, a clashing—*Mulākhalat dakhil yā tadākhal*, *talātum yā zidd*—*Antarāgaman paravyāparapravēs wā parādhikāracharchā*, *parasparavirodh wā parasparasamāghāt*.

- IN-TER-FLU-ENT, *a.* (L. *inter, fluo*) flowing between — *Darmiyān meñ jārt, bich meñ bahlā huā<sup>b</sup>* — Madhyasraavan. [*yā chhitrāyā huā<sup>b</sup>*]
- IN-TER-FUSE'D, *a.* (L. *inter, fusum*) poured or scattered between — *Bēch meñ dhālā*
- IN-TER-IM, *n.* (L.) intervening time — *Bich kā zamāna, darmiyān kā 'arsa yā waqt, dar-in amā, itne meñ<sup>b</sup>* — Madhyakāl, antargatakāl.
- IN-TER-I-OR, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside — *Andarīni, darāni, mufassal kā* : *n. andarāni hissa, andar* — *Antarasth wā antaravartti, antarik wā antarañg, madhyadesi wā samudralarasth*; *n. antarbhāg wā garbh, abhyantar*.
- IN-TER-I-OR-LY, *ad.* inwardly, internally — *Andar meñ, bātin meñ* — *Abhyantar meñ,*
- IN-TER-JA-CENT, *a.* (L. *inter, jaceo*) lying between, intervening — *Mutarassit, darmiyāni* — *Madhyasthiti, madhyavartti wā antaravartti*.
- IN-TER-JA-CEN-CY, *n.* a lying between — *Tarassut* — *Madhyasthiti, madhyavarttan wā antaravarttan* [— *Bich meñ dālunā<sup>b</sup>, bich meñ ānā<sup>b</sup>, dālunā<sup>b</sup>*].
- IN-TER-JECT, *v.* (L. *inter, jectum*) to throw between, to come between, to insert
- IN-TER-JECTION, *n.* the act of throwing between, a word used to express sudden emotion — *Bich meñ rakhnā yā dālunā<sup>b</sup>, barg-i-mulā* — *Madhyaprakshēp wā antahkshēpan, vismayābhodhakāvya* [— *Mitānā<sup>b</sup>, ek ke bich meñ dase ko rakhnā yā dālunā<sup>b</sup>*].
- IN-TER-LACE, *v.* (L. *inter, laqueo*) to intermix, to put one thing within another —
- IN-TER-LAPSE, *n.* (L. *inter, lapsus*) the time between any two events — *Do mājaron ke bich kā zamāna* — *Do ghatacon wā vrittibān ke bich kā kāl*.
- IN-TER-LARD, *v.* (L. *inter, lardare*) to mix, to diversify by mixture, to insert between — *Khalt k. amezish rang-barang wā gūn-ār-n k., dākhil yā mundaraj k.* — *Milānā, mūlāw se chittavichitra k., dālā ghosint wā bich meñ dālunā*
- IN-TER-LEAVE, *v.* (L. *inter, S. leaf*) to interleave leaves between the other leaves of a book — *Kisi kitab ke har paṭṭi ke bich meñ har paṭṭi lagānā yā dākhil k.* — *Kisi pustak ke pratyak likhe wā chhapa hōe patra ko chhōkar ek ek korā wā sūnya patra lagānā, pustak ke likhe wā chhapa hōe patraon k. ke bich meñ kore wā bīn-likhe patra lagānā wā sūnā*. [— *Alphabapunktikon ke bich meñ likhā*].
- IN-TER-LINE, *v.* (L. *inter, lineo*) to write between lines — *Satron ke bich meñ likhā*
- IN-TER-LINE-AR, *a.* inserted between lines — *Satron ke darmeyān mandaraj yā likhā huā* — *Akshapanktikon ke madhya meñ likhā huā*
- IN-TER-LINE-ARY, *a.* inserted between lines, *a.* a book having insertions between the lines — *Satron ke darmeyān mandaraj yā likhā huā, n. ek kitab jiski satron ke darmiyān kuchh aur harj rakhtā ho* — *Akshapanktikon ke bich meñ likhā huā*; *n. ek pustak jiski akshapanktikon ke bich bich ke hī likhā chhā hā*.
- IN-TER-LINE-ATION, *n.* the act of interlining, connection by writing between the lines — *Satron ke darmiyān likhā, satron ke darmiyān likh-kar islah* — *Aksharapanktikon ke bich bich likhā, akshapanktikon ke bich bich likhkar sōdhan*.
- IN-TER-LINK, *v.* (L. *inter, Ger. verknüpfen*) to connect by joining links — *Kariyon ko jōr-kar milānā, ek korā yā sakri ko dānā wā milānā<sup>b</sup>*. [— *rakhnā<sup>b</sup>, bich meñ dālunā<sup>b</sup>*].
- IN-TER-LOCUTION, *n.* (L. *inter, locutio*) a placing between, interposition — *Bich meñ*
- IN-TER-LOCUTION, *n.* (L. *inter, locutio*) an interchange of speech, dialogue — *Guft-gā, bāt-chū<sup>b</sup>* — *Sambhashan wā prapanchap, uttarapratyutta wā kathopakathan*.
- IN-TER-LOCUTOR, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence — *Guft-gā k. w., suval parāb k. w. yā suval-parāb āmer bātin likhne w., mā-bāin kī yā darmiyāni tūz yā jātā* — *Sambhāshak, kathopakathak wā prapanchopakar* se kathopakathanachak, bich karpūy.
- IN-TER-LOCUTOR-Y, *a.* consisting of dialogue, preparatory to decision, intermediate — *Guft-gā-āmer yā suval parāb-āmer, jōrāl ke tūpe pash-ārār, darmiyān* — *Uttarapratyuttaravisist, nirayopakarman-ulhak, bichā wā madhyavartti*.
- IN-TER-LOPE, *v.* (L. *inter, D. looper*) to run between and intercept advantage — *Dast-andāz k., be-jā dākhil k. nā haqq kuth dālunā* — *Par ke adhikār meñ hāth dālunā*.
- IN-TER-LORPER, *n.* an unauthorized intruder — *Dast-andāz, be-jā dākhil k. w., nā haqq hāth dālne w.* — *Parādhikārāntargāmi, parādhikārapiavesak, par ke adhikār meñ hāth dālne w.*
- IN-TER-LUDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sarāng ke bich bich meñ jo tilā hoti hā<sup>b</sup>*.
- IN-TER-LUD-ER, *n.* a performer in an interlude — *Blāñr jo kisi sarāng ke bich bich meñ tilā kartā hā<sup>b</sup>*.
- IN-TER-LUEN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water — *Bich meñ bahnā yā bahāw<sup>b</sup>, bich meñ pāni kā ā-junā<sup>b</sup>*.
- IN-TER-LUNAR, IN-TER-LUNARY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible — *Shub-i-daijūr ke muta'alli, taht-sh-shuā<sup>b</sup> se nisbat-dār* — *Amāvāsya-kālik, amāsambandhi*.
- IN-TER-MARRY, *v.* (L. *inter, mas*) to marry or be married reciprocally as one

family one tribe or one nation with another — *Āpas meñ byāh k<sup>h</sup>*. — *parasparavivāh* k., *parasparavivāhavyavahār* k.

**IN-TER-MĀR'RIAGE**, *n.* marriage between families where each takes one and gives another — *Āpas meñ byāh<sup>h</sup>* — *Parasparavivāhavyavahār*, *parasparavivāh*.

**IN-TER-MĒD'DLE**, *v.* (*L. inter, D. middle*) to interpose officiously, to mingle — *Be-jā mudākhalat k. yā nā-haqq hāth dālnā, khalt yā makhlūt k.* — *Paravyāpārapraves<sup>s</sup> k.* *parādīkāracharchit k* wā *parakārya meñ hāth dālnā, milānā*.

**IN-TER-MĒD'DLER**, *n.* one who intermeddles — *Nā-haqq mudākhalat k. w., dast-andūz, har-degi-chamecha, mukhill, be-jā hāth dālnē w.* — *Parakārya meñ hāth dālnē w., paravyāpārapravesak, parakāryāntargāmī, parādīkāracharchak*.

**IN-TER-MĒDI-ATE**, *a.* (*L. inter, medius*) lying between two extremes, intervening, interposed; *v.* to intervene, to interpose — *Mutavassit, darmiyānī, mā-bain<sup>s</sup> : v. bīch meñ anā<sup>h</sup>, bīch meñ pāpnā<sup>h</sup>* — *Madhyavartti, madhyagāmī* wā *antarit, madhyas-thit wā madhyasth*.

**IN-TER-MĒDI-ACY**, *n.* intervention — *Tavassut, vasūtat, tadākhul, vasila* — *Antarāga-man, antargaman, madhyas-thatā, madhyavarttin*. [*yasthi, madhyavartti*].

**IN-TER-MĒDI-AL**, *a.* lying between — *Mutavassit, mā-bain, darmiyānī* — *Madhya, madh-INTER-MI-GRATION*, *n.* (*L. inter, migro*) removal by parties each of which takes the place of the other — *Mubādala-i-maqām, ek dūstre ke maqām kī adlā-baillī* — *Āpas meñ sth in kī paltī, nivāsthān kī parasparapūrvarttan*.

**IN-TER-MI-NA-BLE**, *a.* (*L. in, terminus*) admitting no limit, boundless, endless — *Be-hadd, be-intihā, be-mutanāhī yā be-pāpnā* — *Anant, amit wā aparyant, niravadhī wā asin*, [*anantatī, simādhinatā*].

**IN-TER-MI-NA-BLE-NESS**, *n.* endlessness — *Be-intihā, be-nihāyati, be-haddī* — *Niravadhī*.

**IN-TER-MI-NATE**, *a.* unbounded, unlimited — *Be-baillī, be-intihā yā be-pāpnā* — *Anant wā aparyant, niravadhī wā asin* [*k. yā makhlūt k., mukhlūt h* — *Ekathā milānā, milnā*].

**IN-TER-MIN'GLE**, *v.* (*L. inter, S. mingle*) to mingle together, to be mixed — *Khalt*

**IN-TER-MIT'**, *v.* (*L. inter, mitto*) to cease for a time, to interrupt, to suspend — *Thorī der tak band k. yā h., manqūf yā multani rakhnā, kināre yā m'attal rakhnā* — *Kuchh kāl tak nivrītī k. wā h., vichehinnā k., roknā wā thābhānā*.

**IN-TER-MISSION**, *n.* cessation for a time — *Waqfa, muklat, manqūfī, ta'til, nāga* — *Nivrit-ti, virām, vichehne, virām, chhutti, anghā*.

**IN-TER-MI-SIVE**, *a.* coming by fits — *Waqfa ya nāga de-kar ānē w., aitarālī<sup>h</sup>* — *Āntariyā, virām wā antar dekar ānē w., vṛatavīśit, savirām, savichehne*.

**IN-TER-MIT'TENT**, *a.* ceasing at intervals — *Waqfa-dār, bā-nāga, aitarālī<sup>h</sup>* — *Savirām, vṛatavīśit, rah rah kar h. w., āntariyā, kuchh kāl tak thāhar jānē w.*

**IN-TER-MIT'TING-LY**, *ad.* at intervals — *Waqfa-ba-waqfa, ārsu de-kar* — *Virām se, viratī se, rah rah kar*. [*milnā<sup>h</sup>*].

**IN-TER-MIX'**, *v.* (*L. inter, misceo*) to mix together, to be mixed together — *Milānā<sup>h</sup>*.

**IN-TER-MIX'TURE**, *n.* a mass formed by mixture — *Milān<sup>h</sup>, milāw se jo dher bantā hai<sup>h</sup>*.

**IN-TER-MUN'DANE**, *a.* (*L. inter, mundus*) being between worlds — *Do jahān yā dūm-qā ke darmiyān kī* — *Do jagat ke bīch kī, do prithwī ke madhya kā*.

**IN-TER'NAL**, *a.* (*L. intra*) inward, real — *Darīnī andarānī yā bātinī, janhārī haqīqī yā aślī* — *Bhūtāntarāsth wā āntarik, vāstavyik wā yathārth*.

**IN-TER'NAL-LY**, *ad.* inwardly; mentally — *Andarānī yā andar, bātin yā dīl meñ* — *Bhī-tar, man wā antahkaran meñ*.

**IN-TER-NATION-AL**, *a.* (*L. inter, natio*) relating to the intercourse between different nations — *Mukhtalif qaumon ke darmiyān āmad raft yā rāh-raht ke muta'alliq* — *Deṣon kī parasparasamsargasambandhī, deṣon ke bīch meñ parasparavyavahār kī sambandhī*. [*darmiyān-go* — *Bichwānī, ubhayapakshadūt*].

**IN-TER-NUN'CI O**, *n.* (*L. inter, nuncio*) a messenger between two parties — *Dallāl*, *INTER-PEL-LATION*, *n.* (*L. inter, pello*) an interruption, an earnest address, a summons — *Rok yā ruknāvat<sup>h</sup>, bahut kahnā-sunnā<sup>h</sup>, bulāwā pukār yā bulahat<sup>h</sup>*.

**IN-TER-PLEDGE'**, *v.* (*L. inter, Fr. pleige*) to give and take as a mutual pledge — *Kuchh apnā dūstre ke pas bandhak rakhnā aur uskā apne pas rakhnā<sup>h</sup>*.

**IN-TER-POINT'**, *v.* (*L. inter, punctum*) to distinguish by stops or marks — *Waqfa ke nishān d* — *Virāmchihnuṅkān k., virāmchihn d*.

**IN-TER-PO-LATE**, *v.* (*L. inter, polio*) to renew, to foist in, to insert a spurious word or passage — *Sar-i-naw yā tāza k., jā'ī-sā'ī se ilhāq k. yā milā d., tagallubī yā sūkhta lafz yā jum'a mundarāj k.* — *Nayā k. wā naye sir se k., chhal wā kapāt se ghuser d., kritrimalekhyā milā d.*

**IN-TER-PO-LĀTION**, *n.* something foisted in — *Jo kuchh ūpar se ghuser diyā jāy<sup>h</sup>, tagallubī lafz yā 'ibarat* — *Antahkshapan, upartappū lekḥ, kritrimalekhyā jo milā diyā jātā hai*.

**IN-TER-PO-LĀ-TOR**, *n.* one who interpolates — *Dūstre kī 'ibarat meñ tagallubī yā sūkhta lafz yā jumla mundarāj k. w.* — *Upartappū lekḥ milā d. w., kritrimalekhyā milā d. w., dūstre ke lekḥ meñ kritrimalekḥ milā d. w.*

IN-TER-PŌL'ISH, *v.* to polish between—*Bich meñ chiknáná<sup>b</sup>*.

IN-TER-POŖE', *v.* (L. *inter, positum*) to place between, to mediate, to interfere—*Bich meñ ruknú<sup>b</sup>, bich meñ parná áná yá jáná<sup>b</sup>, bich meñ háth dálná<sup>b</sup>*.

IN-TER-PŖS'AL, *n.* interference, intervention—*Mudákhlat dakhil yá tadákhul, wasásat wasúli yá tavassut*—Antarágaman antargaman wá bich meñ háth dálná, madhyasthatat autaráy antargatakritiya wá vyavadhán.

IN-TER-PŖS'ER, *n.* one who interposes—*Wasíla-sáz, bich meñ parne w<sup>b</sup>, bich meñ háth dálné w<sup>b</sup>, bichwái<sup>b</sup>, bichwání<sup>b</sup>*—Antargamí, madhyavarttí, madhyasth.

IN-TER-POŖT'ION, *n.* mediation, agency between parties, intervention—*Tavassut, shafá at, tadákhul wasátat yá wasíla*—Antargaman wá antarágaman, madhyasthya wá madhyasthatwa, madhyasthatá wá madhyavarttan.

IN-TER'PRET, *v.* (L. *interpres*) to explain, to translate, to expound, to decipher—*Samjháná<sup>b</sup>, tarjuma k., tashríh tafsír yá bayán k., záhír k. yá ta'bír k.*—Bujháná, ulthí k. wá bháshántar k., vyákhyá k., vívarāñ k. spashít k. wá kholná.

IN-TER'PRET-A-BLE, *a.* that may be interpreted—*Mumkinu-t-tafsír, mumkinu-l-bayán*—Vyákhyeya, vívarāñiya, vyákhyáyogya.

IN-TER-PRE-TÁ'ION, *n.* explanation, exposition—*Tafsíl yá tashríh, bayán yá inkisháf*—Spashítikarāñ wá vyákhyā, vívarāñ wá prakāśāñ.

IN-TER-PRE-TÁ-TIVE, *a.* explanatory, expositive—*Musharríh yá sharh-wár, ma'ní-par-díz yá tafsíli*—Vyákhyákúrí wá vívarāñakúrí, arthabodhak wá prakāśak.

IN-TER-PRE-TÁ-TIVE-LY, *adv.* by interpretation—*Tafsílan, tashríh se, bayán se*—Vyákhyā se, vívarāñ se, tíkí se.

IN-TER'PRET-ER, *n.* one who interprets—*Mutarjim, tarjuman, sháíríh, do-bháshiyá<sup>b</sup>*—Ulthá k. w., dwibháshāvādí wá bháshántaravaktá, vyákhyítá, vívarāñakartá, arth-aprakāśak, dwibháshí.

IN-TER-PUNCT'ION, *n.* (L. *inter, punctum*) the act of making points between words or sentences—*Waqf ke nishāñ d., nishāñ-i-waqf-díhí*—Vramachílnāñkāñ.

IN-TER-REG'NUM, *n.* (L.) the time during which a throne is vacant between the death of one prince and the accession of another—*Ek badsháh ke marné aur dúsré ke julús farmāne ke darmiyāñ ká waqt, pádsháh-gardí*—Rájadwayamadhyagatá aríjakakál, do rájāñ ke bich ká bina rájá ká kál.

IN-TER-RÉON, *n.* vacancy of a throne—*Do badsháhñ ke darmiyāñ kí pádsháh-gardí, ek badsháh ke marné aur dúsré ke julús farmāne ke darmiyāñ ká waqt jab kí koi badsháh nahín rukhtá*—Do rájāñ ke bich ká bina rájá ká kál, rájadwayamadhyagata arí-jakakál.

IN-TER'RO-GATE, *v.* (L. *inter, rogo*) to question, to examine, to ask; *n.* question—*Pursish k., intihāñ lená, istifsár k.; n. suwál, istifsár, pursish*—Púchhná, paríkshá k. wá paríkshá lená, prashñ wá jijnásá k.; *n.* prashñ, jijnásá.

IN-TER-RŖGÁ'TION, *n.* the act of questioning, a question, a point [?] denoting a question—*Pursish yá istifsár, suwál, suwál ká nishāñ jaise kí yah [?]*—Jijnásá wá puchh-páchh, prashñ, prashnasúchhakachíln jaise kí yah [?]

IN-TER-RŖGÁ-TIVE, *a.* denoting a question; *n.* a pronoun used in asking questions—*Istífhāñí*, *n. harf-i-istífhām*—Prashnasúchhak, prashnakarak, prashnarup; *n.* prashnar-thakasāñ vyanám.

IN-TER-RŖGÁ-TIVE-LY, *adv.* in form of a question—*Istífhāman, púchh ke<sup>b</sup>*—Prashnarup [se, prashnakram se, prashñ se.

IN-TER-RŖGÁ-TOR, *n.* an asker of questions—*Mustafsír, sáíl, pursáñ, pursínda, púchhne w<sup>b</sup>*—Prashítā, prashnakartá, prachchhak wá prichchhak.

IN-TER-RŖGÁ-TO-RY, *a.* containing a question; *n.* a question, an inquiry—*Suwál-ámez, istífhāmí*; *n. suwál, istífsár tafsh pursish yá tahqíqát*—Prashnavísisht, prashnarup; *n.* prashñ, jijnásá wá púchh-páchh.

IN-TER-RŖPT', *v.* (L. *inter, ruptum*) to hinder, to divide, to separate; *a.* broken—*Rokná<sup>b</sup>, torná<sup>b</sup>, alag k. yá khandít k<sup>b</sup>; a. tútá<sup>b</sup>*.

IN-TER-RŖPT'ED-LY, *adv.* not in continuity—*Lagá-tár nahín<sup>b</sup>, barábar nahín, ílháq se nahín, khalál se*—Rok se, vichchhed se.

IN-TER-RŖPT'ER, *n.* one who interrupts—*Mukhíll, harj-marj k. w., ta'arrúz k. w., ta-khalúl k. w., torne w<sup>b</sup>, rokne w<sup>b</sup>*—Vichchhedakúrí, bádhak, vighnakartá.

IN-TER-RŖPT'ION, *n.* the act of interrupting, interruption, intervention, hinderance—*Rok yá rukávat<sup>b</sup>, wasátat yá wasíla, tadákhul yá tavassut, khalál takhalúl yá harj-marj*—Vichchhed, antarágaman wá antargaman, madhyavarttan wá vyavadhán, vyághát pratibandh vighna wá bádhá.

IN-TER-SÉCT', *v.* (L. *inter, sectum*) to divide mutually, to cross each other—*Taqátu' k., mutaqáttí' h.*—Paraspar kátná, ek dúsré ko kátná.

IN-TER-SÉŖTION, *n.* a point where lines cross—*Nuqta-i-taqátu', wah jayah jahāñ lakírcñ ek dúsré ko káttí haín<sup>b</sup>*—Rekhāñ ke parasparavichchhed ká vindu, rekháparichchhed-davindu. [darmiyāñ dálná yá rakhná—Aur vastuñ ke bich meñ dálná wá rakhná.

IN-TER-SÉRT', *v.* (L. *inter, positum*) to put in between other things—*Aur chízñ ke*

- IN-TER-SER'TION**, *n.* a thing interserted — *Jo shai aur chizon ke darmiyān dāli jāti hai* — Jo vastu aur padārthon mein rakhti wā dāli jāti hai.
- IN'TER-SPACE**, *n.* (L. *inter, spatium*) an intervening space — *Darmiyānī fāsila* — *Antar, abhyantarasthān*.
- IN-TER-SPERSE'**, *v.* (L. *inter, sparsum*) to scatter here and there among other things — *Chhitrānā<sup>h</sup>, chhitrānā<sup>h</sup>, idhar udhar dālānā<sup>h</sup>*.
- IN-TER-SPER'SION**, *n.* the act of interspersing — *Chhitrāw<sup>h</sup>, chhitrānā<sup>h</sup>*.
- IN-TER-STELL'AR**, *a.* (L. *inter, stella*) intervening between the stars — *Sitārōn ke darmiyān* — *Tārāganāntaravartī, tārāmaṇḍalamadhyavartī, nakshatroṇ ke madhya mein sthit*.
- IN-TER-STICE**, *n.* (L. *inter, sto*) a space between things, time between acts — *Darār yā chizon ke darmiyān kā fāsila, kāmōn ke bich kā 'ursa yā waqt* — *Chhidra phānk wā vastuōn ke bich-kā antar, madhyakāl wā antarāvasar*. [tar, phānk w.]
- IN-TER-STY'AL**, *a.* containing interstices — *Darār-dar, phānk-dār* — *Chhidraavisishṭ, sān-*
- IN-TER-TANGLE**, *v.* (L. *inter, S. tangē*) to knit together, to intertwist — *Binnā bunnā yā guhnā<sup>h</sup>, hatnā<sup>h</sup>* [interwoven — *Binnā yā bunnā<sup>h</sup>, bināwat yā bunāwat<sup>h</sup>*.
- IN-TER-TEXTURE**, *n.* (L. *inter, textum*) the act of weaving together, state of being
- IN-TER-TWINE'**, *v.* (L. *inter, S. twīnan*) to unite by twining one with another — *Binnā<sup>h</sup>, bunnā<sup>h</sup>, batnā<sup>h</sup>, lupetnā<sup>h</sup>, baunriyānā<sup>h</sup>*.
- IN-TER-TWIST'**, *v.* (L. *inter, D. twisten*) to twist one with another — *Batnā<sup>h</sup>, maro-kar yā aint-kar milānā yā jorānā<sup>h</sup>*.
- IN'TER-VAL**, *n.* (L. *inter, vallum*) space between places, time between acts or events — *Fāsila yā mufāsila, 'ursa yā asma* — *Abhyantarasthān antar wā madhyasthān, abhyantarakāl madhyakāl wā antarāvasar*
- IN-TER-VENE'**, *v.* (L. *intr, venio*) to come between, to interpose, to interrupt — *Darmiyān ānā yā darmiyān h., mutawassit h. yā darmiyān parnā, mānā<sup>h</sup> harī yā mukhill h.* — *Bich mein ānā wā h., bich mein parnā wā madhyasth h., vichhedh badhā viglā wā vyāghāt k* [vyāvalit, madhyachārī, antargaman wā antaragaman, madhyasthātī. [denā yā dūre kām mein lagā denā<sup>h</sup>.
- IN-TER-VERT'**, *v.* (L. *inter, verto*) to turn to another course or use — *Dūsrī or pher*
- IN-TER-VIEW**, *n.* (Fr. *entre, vue*) sight of each other, an appointed meeting or conference — *Char-chashm milāqāt dochār yā duchār, didār* — *Parasparadarśan wā dekh-idekhi, bhent wā para-parālāp*. [lapetnā<sup>h</sup>.
- IN-TER-VOLVE'**, *v.* (L. *inter, volvo*) to involve one with another — *Ek ko dūre mein*
- IN-TER-WEAVE'**, *v.* (L. *inter, S. wējan*) to weave together, to intermix — *Ekaṭhā binnā yā bunnā<sup>h</sup>, milānā<sup>h</sup>*.
- IN-TER-WEAVING**, *n.* intertexture — *Binnāwat yā bunāwat<sup>h</sup>, bināw yā bunāw<sup>h</sup>*.
- IN-TER-WREATHED'**, *in-ter-rēthd', a.* (L. *inter, S. wrēth*) woven in a wreath — *Binn-kar yā bun-kar malā banā huā<sup>h</sup>*.
- IN-TEST'A-BLE**, *a.* (L. *in, testis*) disqualified to make a will — *Nā-jāzu-l-wasiyat, wasiyat karne kā ikhtiyār na rakhne w.* — *Mritapatrakarāṇaksham, mritalekhakarāṇasakt, uttarādhikrāpatra karne ko vyavasthā ki nīti se asamarth*.
- IN-TEST'A-CY**, *n.* state of dying without a will — *Be-mariyat marne ki hālat, be-wasiyat marnā* — *Akritamritapatratā, mrityulekh ke binā hīkhe marān*.
- IN-TEST'ATE**, *a.* dying without a will — *Be-wasiyat, ba-qair wasiyat kiye marne w.* — *Akritamritalekh, akritamrityupatra, mrityulekh ke binā hīkhe marne w.*
- IN-TESTINE**, *a.* (L. *intus*) inward, internal, domestic; *n.* a gut, a bowel — *Andarūnī, dhītārī<sup>h</sup>, khānagī khāngī yā mulkī; n. ānt<sup>h</sup>, antārī<sup>h</sup>* — *Antarik, abhyantar wā avāhya, swadesī deśī wā gharailā*.
- IN-TES'TI-NAL**, *a.* belonging to the intestines — *Āntōn kā<sup>h</sup>, antariyōn kā<sup>h</sup>*.
- IN-THRAL'**, *v.* (S. *in, threl*) to enslave — *Gulām k., giriftār k., halqa-ba-gosh k.* — *Dās k., baṇdhua k., vās k.*
- IN-THRAL'MENT**, *n.* slavery, servitude — *Gulāmī, halqa-ba-goshi* — *Dāsya, dāsawā*.
- IN-THRONE'**, *v.* (L. *in, thronus*) to place on a throne, to raise to royalty — *Shāhi takht par baithālāna, takht-nishīn k. yā badshāhi-darjā d.* — *Sinhāsān par baithālānā, rājāpad d.*
- IN'TI-MATE**, *a.* (L. *intus*) inmost, near, familiar; *n.* a familiar friend; *v.* to hint, to suggest, to give notice — *Darūnī, qarib, nālūf ham-dam yā yak-dil; n. mahram, yār-i-gār yār-jānā ham-suhbat khalāmālā yā dost-i-ek-dil; v. ishāra k., imā k., khabar d. yā ittīlā<sup>h</sup> k.* — *Bhītārī antarassth wā antaratam, nikat wā sannibhit, suparichit wā su-sārsargī, n. durhamitra, susānsargī mitra; v. sain k., saṅket wā iṅgit k., samāchār d.*
- IN'TI-MA-QY**, *n.* close familiarity or fellowship — *Ham-dili, ham-rūzi, ham-dami, ikhtilāt, muwānasat yā muwāsat, āshnāt, irtibāt, yāri, dostī* — *Ātimitatā, atiprapay, suparichay, driḥāsānsarg, atisakhyā*.



- IN-TI-MATE-LY, *ad.* closely, nearly, familiarly—*Sat-kar<sup>h</sup>, ikhtilāt yā nazdikī se, ham-dili muwānasat muānasat ham-rāzi ham-damī dostī yā irtibat se*—Gārhepan wā driḥatā se, driḥasambandh wā samipatā se, atimitratā atipranay wā superichay se.
- IN-TI-MĀ'TION, *n.* hint, suggestion, notice—*Iskara, imā yā kināya, khabar dgāhī yā itilā'*—*Sāket wā sain, vyangyokti suchanā wā ingit, uddeś vijñāpan wā samātehar.*
- IN-TĪM'I-DATE, *v.* (L. *in, timeo*) to make fearful, to overawe, to dishearten—*Darā-nā yā darwānā<sup>h</sup>, dāhtnā yā dhumkānā<sup>h</sup>, ji-tornā yā man-tornā<sup>h</sup>.*
- IN-TĪM-I-DĀ'TION, *n.* the act of intimidating—*Dhamki<sup>h</sup>, dāit<sup>h</sup>, darānā<sup>h</sup>.*
- IN-TĪRE'. See ENTIRE.
- IN-TĪTLE. See ENTITLED. [—*Madhya meū.*]
- IN'TO, *prep.* (S.) noting entrance—*Meñ<sup>h</sup>, darmiyān meū, andar, bich meñ<sup>h</sup>, bhitār<sup>h</sup>*
- IN-TŌL'ER-A-BLE, *a.* (L. *in, tolero*) not to be borne, not to be endured, insufferable—*Nā-qābil-i-bardāsh, gair-bardāsh yā nā-bardāsh, gair-mumkinu-t-tahammul yā gair-mutahammal*—*Asahiya, asahaniya, sahanāsakya.*
- IN-TŌL'ER-A-BLY, *ad.* beyond endurance—*Bardāsh ke bākar, ba-shiddat, nihāyat saḥtī se*—*Sahan ke bāhar, asahiyarūp se, asahaniyatā se.*
- IN-TŌL'ER-ANCE, *n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaṣilatā, kshamābhāv*
- IN-TŌL'ER-ANT, *a.* not enduring, not tolerant—*Be-tahammul, nā-sulh-kullī yā nā-shikebā*—*Asahamān, asahanaṣil wā asahishnu.* [Nivārit, nishiddh.]
- IN-TŌL'ER-Ā-ED, *a.* denied toleration—*Bardāsh na-kiyā-gayā, nā-ravā, nā-jāiz*—*IN-TŌL'ER-Ā'TION, n.* want of toleration—*'Adam-i-tahammul, nā-chashm-poshi, 'adam-i-sulh-kullī*—*Asahan, asahanaṣilatā, kshamābhāv*
- IN-TOMB', *in-tōm'*. See ENTOMB.
- IN'TO-NATE, *v.* (L. *in, tono*) to sound, to sound the notes of the musical scale—
- IN-TO-NĀ'TION, *n.* the act or manner of sounding, the modulation of the voice in speaking—*Āwāz d. yā āwāz kā tarīq. bol-chāl kā taur*—*Ṣabd k. wā ṣabd ka bhav, swarabhed wā lay.* [swar se bolnā, dhīmā aur dhīrī swar nikālānā.]
- IN-TŌNK', *v.* to make a slow protracted noise—*Dhīmī aur dhīrī āwāz k.*—*Gambhir*
- IN-TŌRT', *v.* (L. *in, tortum*) to twist—*Marornā<sup>h</sup>, batnā<sup>h</sup>, nichornā<sup>h</sup>, machornā<sup>h</sup>.*
- IN-TŌX-I-CATE, *v.* (L. *in, toxicum*) to make drunk, to mebriate; *a.* mebriated—*Makhmūr k., mast sar-shūr yā sar-mast k. : a. makhmūr, sar-mast, sar-shūr*—*Madonmatta k., matawālā wā madānwit k. : a. madonmatta, matawala, madānwit, piakkar.* [yā sar-shūr—*Madonmattatwa, matwalāpan unmad wā ummattatā*
- IN-TŌX-I-CĀ'TION, *n.* drunkenness, mebriation—*Mukhmūri, mad-hoshī sar-masti nashā*
- IN TRĀCTA-BLE, *a.* (L. *in, tractum*) stubborn, unmanageable, ungovernable—*Zuddī, bad-lagām be-lagām yā sar-kash, nā-jarmān yā be-zabt*—*Haṭṭhī dubsāya duhsādhiya wā durādharsh, adamīya wā āsāniya* [nacy—*Haṭṭh, māgrā-pan māgrā yā ar<sup>h</sup>.*]
- IN-TRĀCTA-BIL'I-TY, IN-TRĀCTA-BLE-NESS, *n.* the quality of being intractable, obsti-
- IN-TRAN-QUIL'I-TY, *n.* (L. *in, tranquillus*) unquietness, want of rest—*Be-chāni, be-kālī*—*Asthirāt wā vyastatā, vyākulitā wā aswasthatā.*
- IN-TRAN'SIENT, *a.* (L. *in, trans, eo*) not transient, not passing away—*Nā-ārizī, nā-raftānā nā-fānī yā pāc-dār*—*Aksharīk, chirasthāyī.* [Lāzīmī—*Akarimmak.*]
- IN-TRAN'SI-TIVE, *a.* denoting an action or state which is limited to the agent—*Fī l-i-*
- IN-TRAN'SI-TIVE-LY, *ad.* without an object following, in the manner of an intransitive verb—*Be-gair maf'ūl ke, fī l-i-lāzīmī ke taur se*—*Binā karmīna ke, akarimmakadhātu kī riti se.*
- IN-TRANS-MŪTA-BLE, *a.* (L. *in, trans, muto*) unchangeable in substance—*Be-tab-dil, gair-tabaddul, dūsrī shai na hone ke qābil*—*Avasthantarāksham, avikāryya.*
- IN-TRĒAS'URE, *v.* (Gr. *en, thesauras*) to lay up as in a treasury—*Jam' k., khāzāne meñ rakhnā*—*Sānchit k., bhandār wā kosh men rakhna.*
- IN-TRENCH', *v.* (Fr. *en, tranche*) to dig a trench, to fortify with a trench, to invade, to encroach—*Gird khandaq khodnā, gird khandaq khod kar mazbūt k., chahānī k<sup>h</sup>, bārḥ-chalnā<sup>h</sup>*—*Charōn or khāi khodnā, charon or khāi se pusht k., ākraman k. charb-jānā wā chah-ānā, dabā lenā.* [khāi aur dhus ho<sup>h</sup>.]
- IN-TRENCH'MENT, *n.* fortification with a trench—*Khāi<sup>h</sup>, dhus<sup>h</sup>, garhī jāsī charōn or*
- IN-TREPID, *a.* (L. *in, trepido*) fearless—*Be-bāk, diler, jān-bāz, himmat*—*Nidar, nirbhay, sāhasī, śūr.* [—*Nirbhaytwa wā abhītatā, śūratā wā sāhas.*]
- IN-TRE-PID'I-TY, *n.* fearlessness, courage—*Be-bākī, dilerī jān-bāzī sar-bāzī yā himmat*
- IN-TREPID-LY, *ad.* fearlessly, daringly—*Be-bākī yā dilerī se, dilerana yā be-tahāsha*—*Nidar, śūratā wā sāhas se.*
- IN-TRI-CATE, *a.* (L. *in, trico*) perplexed, complicated. Obscure; *v.* to perplex—*Pechāda, pech-dar-pech yā pur-pech, muglaq yā nā-sāf; v. ghabrā-d<sup>h</sup>, harbarā-d<sup>h</sup>, uljhānā<sup>h</sup>*—*Vakra wā kuṭil, kunchit ghurchilā wā uljhā, gurḥ durjheya wā kathin.*
- IN-TRI-CAT-ED, *n.* perplexity, complication—*Pech, uljheṛā<sup>h</sup>*—*Ghurchi, uljhāw kathinatā wā gurhatā.*

- IN-TRI-CATE-LY**, *ad.* with intricacy — *Pech se, uljhāw se<sup>h</sup>, iškāl se, iqlāq se* — Uljhare se, kathinatī se, ghurchiyāhaṭ se, gūhātī se. [škunchitaw, gūhātī wā kathinya.
- IN-TRI-CATE-NESS**, *n.* perplexity, obscurity — *Pech, iqlāq yā diqqat* — Uljhērā uljhāw wā
- IN-TRIGUE**, *n.* (L. *in, trice*) a plot, a stratagem, an amour; *v.* to form plots — *Sazish ya bandish, fitrat yā fann-fareb, 'ishq-bāzī 'ashiqi yā ūshnāi; v. saziish k., bandish k.* — Guṭṭ goshṭ wā kapatāprabandh, upāy kalbā wā chhalabal, kānacharitra; *v.* goshṭ k., guṭṭ k., kapatāprabandh k.
- IN-TRIGUER**, *n.* one who intrigues — *Bandishi, fitratī, kār-sāz, 'ashiq-tan, 'ishq-bāz* — Vi-dagdhānayak, kapatāprabandh k. w., guṭṭ wā goshṭ k. w., kānacharitra k. w., rasiyāi.
- IN-TRIN'SIC**, **IN-TRIN'SI-CAL**, *a.* (L. *intra, secus*) internal, solid, natural, real — *Andarūnī, jūhārī yā aslī, zātī, haqiqi* — Antarik antarasth wā bhūtārī, vāstavik, swābhāvik wā prākritik, akritrim wā yathārth.
- IN-TRIN'SI-CAL-LY**, *ad.* internally, really — *Andar bātin-mēi yā bi-z-zātihi, haqiqatan yā haqiqat-mēi* — Bhitar wā swābhāvatah, sach sach wā vastutah.
- IN-TRO-DUCE**, *v.* (L. *intro, ducere*) to lead or bring in, to make known, to begin — *Dākhil k. andar-lānā jāri k. ya rawij d., mulāyāt yā shinasāi karānā, shurū' k.* — Praveś k. lānā wā prachalit k., bhent parichay wā jān-pahelaun karānā, ārambh k.
- IN-TRO-DUCE**, *n.* one who introduces — *Dākhil k. w., andar-lānē w., jāri k. w., mu rawij, rawij d. w., mulāyāt karānē w., shinasāi karānē w., shurū' k. w.* — Pravesak, lānē w., pravartak, prathamasthāpak, bhent karānē w., parichay karānē w., jān-pahelaun karānē w., ārambhak.
- IN-TRO-DUC-TION**, *n.* the act of introducing, the preliminary part of a discourse, a preface — *Idkhāl andar-lānā jāri k. rawij d. ya shinasāi karānā, tamhūd 'urwan mu-qaddama yā zikr, dibuch yā dibāju* — Praveśan lānī parichay-karānā wā piachār, paribhāsha wā vākya-dambh, prastāvanā wā bhumika.
- IN-TRO-DUC-TIVE**, **IN-TRO-DUC-TO-RY**, *a.* serving to introduce — *Pesh-raw, tamhūdī, jāri k. w., dākhil k. w.* — Prathamik, prārambhak, bhūmīkarup, prastāvanārūp, pravesak, pravartak.
- IN-TRO-MIT**, *v.* (L. *intro, mittere*) to send in, to let in, to admit, to intermeddle with the effects of another — *Andar bhagnā, andar jānē d., dākhil k., dūsrē ke mal meñ hāth lagānā* — Paithālnā, bhitar jānē d., praveś k., dūsrē ke dhan meñ hāth lagānā.
- IN-TRO-MIS-SION**, *n.* the act of intermitting — *Paithāl<sup>h</sup>, andar jānē d., idkhāl, gair ke māl meñ hāth lagānā* — Pravesākaran bhitar jānē d., pravesan, parāyē dhan meñ hāth lagānā. [— *Idkhāl, dākhil k.* — Praveśan, bhitar praveś k.
- IN-TRO-RE-CEP-TION**, *n.* (L. *intro, re, captum*) the act of admitting into or within
- IN-TRO-SPEC-TION**, *n.* (L. *intro, spectrum*) a view of the inside — *Andarūnī nigāh, andarān-bīnī* — Antardrishti, antardokan, antardarśan.
- IN-TRO-SOME**, *v.* (L. *intro, sumo*) to suck in — *Chusnā<sup>h</sup>, pi-jānā<sup>h</sup>*. [lenā<sup>h</sup>.
- IN-TRO-SUS-CEPTION**, *n.* (L. *intro, sub, captum*) the act of taking in — *Bhitar le-*
- IN-TRO-VEN-IENT**, *a.* (L. *intro, venio*) entering, coming in — *Paithnē w<sup>h</sup>, bhitar jānē w<sup>h</sup>*. [phernā<sup>h</sup>.
- IN-TRO-VERT**, *v.* (L. *intro, verto*) to turn inwards — *Bhitarī or phernā<sup>h</sup>, bhitar kō*
- IN-TRO-VER-SION**, *n.* the act of overturning — *Bhitar kī or phernā<sup>h</sup>, bhitar kō or phiran<sup>h</sup>*.
- IN-TRUDE**, *v.* (L. *in, trudo*) to thrust in, to come in unwelcome, to force in rudely — *Ghus jānā yā ghusnā<sup>h</sup>, binā bulāyē ghusnā yā ānā<sup>h</sup>, āp se āp gairwār sā paith jānā<sup>h</sup>*. [paith jānē w<sup>h</sup>.
- IN-TRUDER**, *n.* one who intrudes — *Ghus-jānē w<sup>h</sup>, binā bulāyē ghusnē w. ya ānē w<sup>h</sup>*.
- IN-TRU-SION**, *n.* the act of intruding — *Dākhil-i-be-jā, ba-gair istihqāq ke mudākhlat, binā bulāyē ghus-paith<sup>h</sup>* — Anadhikārapūrvvakapraveś, binā bulāyē agaman.
- IN-TRU-SIVE**, *a.* apt to intrude — *Ghus jānē w<sup>h</sup>, binā bulāyē paith jānē w<sup>h</sup>*.
- IN-TRUST**, *v.* (S. *in, tryesian*) to deliver in trust, to commit to the care of — *Sipur d. sipur d. yā zimma k., amānat rukhnā* — Sampanā, vīkhwās karke kisi bāt ka bhār kisi ko d.
- IN-TU-ITION**, *n.* (L. *in, intuitum*) the act of the mind in perceiving truth without argument or testimony — *Bilā bahs yā sabūt ke haqiqat kī daryāftī, zūd-daryāftī, bātinī danish, ilqā* — Binā vichār wā pramāṇ ke jūān, tātkālikajñān, sahajjñān, antarjñān.
- IN-TU-I-TIVE**, *a.* seen by the mind immediately — *Ladunnī, jawān daryāft kiyā gayā, bilā-bahs yā sabūt ke jānā gayā, bātinī danish se daryāft kiyā gayā* — Sahajjñānopalabdhi, antarjñānopalabdhi, binā vichār wā pramāṇ ke jānā gayā, sahajajñeya.
- IN-TU-I-TIVE-LY**, *ad.* by immediate perception — *Bātinī danish se, zūd-daryāftī se, ilqā se* — Sahajjñān se, antarjñān se, tātkālikajñān se.
- IN-TU-MES-CENCE**, **IN-TU-MES-CEN-CY**, *n.* (L. *in, tumeo*) a swelling — *Phūlan<sup>h</sup>, sījan<sup>h</sup>*.
- IN-TU-MU-LATE**, *v.* (L. *in, tumulus*) to place in a tomb, to bury, to inter — *Dajn k., madfūn k.* — Mittī d., garna. [lan<sup>h</sup>, sījan<sup>h</sup>.
- IN-TUR-GES-CENCE**, *n.* (L. *in, turgeo*) the act or state of swelling — *Phūlan<sup>h</sup>, phū-*
- IN-TWINE**. See ENTWINE. [nā<sup>h</sup>, ubtan kī malāi.
- IN-UNCTION**, *n.* (L. *in, unctum*) the act of anointing — *Uḃān lagānā<sup>h</sup>, buknā lagā-*

- IN-ŪN'DATE, *v.* (L. *in, unda*) to overflow—*Chhalaknā<sup>h</sup>, umarṇā<sup>h</sup>, chapṇā<sup>h</sup>, bhar-ānā<sup>h</sup>, bhar-pūr k.<sup>h</sup>, umṛā d.<sup>h</sup>, bornā<sup>h</sup>, dubanā<sup>h</sup>, bahānā<sup>h</sup>.* [*boṛne w.<sup>h</sup>*]
- IN-ŪN'DANT, *a.* overflowing—*Lab-rez, gury k. w., umṛāne w.<sup>h</sup>, dubāne w.<sup>h</sup>, bahāne w.<sup>h</sup>.*
- IN-UN-DĀ'TION, *n.* a flood, a deluge—*Sūlāb, tugṇāni yā tūfan*—Bāih wā burā, jalapralay wā jalāplāvan. [*dagī, kuraikṭugi*—*Asabhyatā, aśiṣṭatā, avinay.*]
- IN-UR-BĀN'I-TY, *n.* (L. *in, urbs*) rudeness—*Be-murawwatī, bad-akhlāṭī, nā-tarāsh-*
- IN-ŪRE', *v.* (L. *in, utor*?) to habituate, to accustom, to take or have effect—*Adat dāl-nā, 'ādī yā kho-gur k. yā h., murawwaj yā kār-gur k.*—*Abhyās k., bān-dālnā tēw-dālnā wā abhyast k., prachalit wā samarth h.*
- IN-ŪRE'MENT, *n.* practice, habit, use—*Mashq yā musāwalut, 'adat yā kho, 'amal rabt, dastūr yā rawaj*—*Abhyās, bān wā tēw, vyavahār.*
- IN-ŪRN', *v.* (L. *in, urna*) to bury—*Mitī d.<sup>h</sup>, garṇā<sup>h</sup>.*
- IN-U-TĪL'I-TY, *n.* (L. *in, utor*) uselessness—*Lu-hūsili, nā-bakārī, be-fāidagī, be-hūdagī*—*Vyarthatā, nishphalatā, nirathakatwa.*
- IN-ŪTTER-A-BLE, *a.* (L. *in, S. utor*) not to be uttered, inexpressible—*Nā-guflantī, lā-bayān be-bayān yā gair-qābilu-l-bayān*—*Avichya wā anuchcharaṇīya, akathya.*
- IN-VĀDE', *v.* (L. *in, vado*) to enter as an enemy, to attack, to assail—*Chapṇāi k.<sup>h</sup>, hamla k., gūrish k.*—*Chapṇāni wā chapṇāni, dhāwā k., akramap k.*
- IN-VĀD'ER, *n.* one who invades—*Ganim, mulk-gur, hamla-āwar, chapṇāi k. w.<sup>h</sup>.*—*Ākrāmak, deśākrīmak.*
- IN-VĀ'ŠION, *n.* a hostile entrance—*Hamla, gūrish, chapṇāi<sup>h</sup>.*—*Ākraman, digvijayakram.*
- IN-VĀ'SIVE, *a.* entering as an enemy—*Yūreshī, hamla āwar, chapṇāi k. w.<sup>h</sup>.*
- IN-VĀL'ID, *a.* (L. *in, valeo*) weak, of no weight or force, void, null—*Zu'if, sabuk yā nā-kāra, bātīl, radd*—*Balahin, halkā wā prabhāvahin, vyarth, nishphal.*
- IN-VA-LID, *n.* one who is weak or infirm—*Ma'ar shakhs, dāimu-l-marz shakhs*—*Rogi, aswaṣṭhāsarī, jaumarogi.* [*yā mansūkh k.*—*Nirbal k., vithā vyarth wā nishphal k.*]
- IN-VĀL'I-DATE, *v.* to weaken, to make void—*Zu'if yā nā-tawān k., mu'attal radd bātīl*
- IN-VĀL'I-DĀ'TION, *n.* the act of weakening—*Zu'if k., bātīl k.*—*Nirbal k., nishphal k.*
- IN-VA-LID'I-TY, *n.* weakness, want of force—*Zu'if yā kam-zorī, fashk yā butlān*—*Nirbalatā wā balahinātā, vyarthatā prabhāvahinātā wā nishphalatā.*
- IN-VĀL'U-A-BLE, *a.* (L. *in, valeo*) precious above valuation, inestimable—*Be-bahā yā be-qimat, 'azīz-tarīn*—*Anmol amūlya wā atimūlya, atyuttam wā atyutkrīṣṭ.*
- IN-VĀL'U-A-BLY, *ad.* inestimably—*'Azīz-tarīn, be-bahā*—*Amūlyatā se, anmol.*
- IN-VĀ'RI-A-BLE, *a.* (L. *in, varius*) unchangeable, immutable, constant—*Gair-mutalawwin, be-taqayyur, be-tabaddul*—*Aparivarttaniya, nirvikār nirvikalp wā avikāryya, nitya niyat susthīr aḥal wā āṭal.* [*Aparivarttaniyatā, avikāryyatā, sthīratā, nityatī.*]
- IN-VĀ'RI-A-BLE-NESS, *n.* unchangeableness—*'Adam-i-taqayyur, aḥalātā<sup>h</sup>, aḥalātā<sup>h</sup>.*
- IN-VĀ'RI-A-BLY, *ad.* unchangeably, constantly—*'Adam-i-taqayyur yā be-tabaddulī se, bar-qarār yā 'ala-d-dawām*—*Nirvikāraup se wā aparivarttaniyatā se, nitya wā sarvādā.* [*Aḥal, aparivarttaniya.*]
- IN-VĀ'RIED, *a.* not changing or altering—*Gair-mutalawwin, be-taqayyur, be-tabaddul*—
- IN-VEIGH', *in-vā', v.* (L. *in, reho*) to rail against, to utter censure, to reproach—*Izām dā, ma'ūn k., tā'n k. yā tā'nuzanī k.*—*Dokhnā wā apavād lagānā, nindā k. wā kalaūk lagānā, jhīraknā wā durvākya kahnā.* [*sāvādī, nindak, apavādak.*]
- IN-VEIGH'ER, *n.* a vehement railer—*Sakht tā'in, karakht tā'na-zan*—*Jhīrakne w., kut-*
- IN-VĒC'TIVE, *n.* railing speech, angry abuse, harsh censure; *a.* satirical, abusive—*Zubān-durāzī, tā'na-zanī yā dush-nām, mazammāt shikayāt yā tā'nat-malamāt; a. tā'na-zan tanz-go yā hajo āmez, bad-zubān yā dush-nām-āmez*—*Durvākya, bhartsana-vakya wā gūlī, nindīvākya kutsāvākya wā jhīrkī; a.* upahāsak wā kutsāvādī, nindak apavādī wā galī d. w.
- IN-VĒC'TIVE-LY, *ad.* satirically, abusively—*Tā'na-zanī se, zabān-darāzī malāmat yā bad-zabānī se*—*Avakshap upahās wā nindā se, durvākya wā gūlī se.*
- IN-VĒ'GLE, *v.* (Fr. *avengler*) to persuade to something bad, to entice, to allure—*Burūi ki or ubhāṇā yā uskānā<sup>h</sup>, buhkīnā yā phuslānā<sup>h</sup>, lūch-mā yā lūbhānā<sup>h</sup>.*
- IN-VĒ'GLE-MENT, *n.* allurements, seduction—*Lūbhāw yā phuslāhat<sup>h</sup>, kutnāpā uphār yā bahkūw<sup>h</sup>.* [*lene w.<sup>h</sup>, thag yā chhāl<sup>h</sup>.*]
- IN-VĒ'GLER, *n.* a seducer, a deceiver—*Bahkāne w. phor-lene w. uphārne w. yā phuslā-*
- IN-VĒ'ILED', *a.* (L. *in, velum*) covered as with a veil—*Manoḥ gūṣhghat pakine hue<sup>h</sup>.*
- IN-VĒNT', *v.* (L. *in, ventum*) to find out something new, to forge, to fabricate—*Ijād k., ikhtirā' k. gānthnā<sup>h</sup>.*—*Nikālnī rachana wā nū upanī, jōrnā, bāndhna garṇnā wā jhūthā banānā.* [*—Nikālanhār, nirmatā, purīkalpak, nūrupak, virachak, vidhātā.*]
- IN-VĒNTER, IN-VĒN'TOR, *n.* one who invents—*Mūjīd, mukhtārī, bānī, wāzī, mutajāwiz*
- IN-VĒN'TION, *n.* the act or faculty of inventing, a thing invented, forgery, fiction—*Ijād yā quwwat-i-mutakhaiyilā, nau-paidā-shaī, ikhtirā' yā taqlūd, sāktī yā bundish*—*Nirṃaṇ parīkalpanā rachana nirmāṇasaktī wā kalpanāsaktī, parīkalpit wā kalpanā, bandawāt, mithyākalpana wā mauhaśrīṣṭī.*

- IN-VĒNT'IVE, *a.* apt to invent, ingenious—*Mukhtari' yá mújid, zahín zirak tes-fahm ya kuner-manul*—Kálpak, upayí suprayogawán wá yuktímán. [yitri, nirúpanewálí.]
- IN-VĒNT'RESS, *n.* a female who invents—*Mújida, níkalán-hári<sup>h</sup>*—Paríkalpiká, nirúpa-
- IN-VENT-O-RY, *n.* a catalogue of goods; *v.* to place in a catalogue, to register—*Táliqa, táliqa, niyaha, fard*; *v. táliqa men mundaraj k., qalam-band k.*—Kharra, asthávара-  
dravyasaikhyápatra; *v.* kharre men charhána, tákná wá líkhná.
- IN-VENT-ŪRI-AL-LY, *ad.* as an inventory—*Táliqa yá táliqa ke manind, fard ke taur par*  
—Kharre kí náín, asthávараdravyasaikhyápatra ke sadríś.
- IN-VĒRT', *v.* (L. *in, verto*) to turn upside down, to place in a contrary order—*Aun-  
dhána<sup>h</sup>, ulatna yá ultná<sup>h</sup>*. [*n'ákis yá mungatab*—*Aundhá, ulta wí ultá pultá.*]
- IN-VĒRSE', *a.* inverted, opposed to direct—*Zer-zabar yá tah-o-bálá, maqlúb ma'kús mu-*  
IN-VĒRSE'LY, *ad.* in an inverted order—*Zer-zaburi se, bar-khiláf, bar-'aks*—*Ultá pultá,*  
ulat pulat se, viparyyay se. [kram, viparitatá, vyatyay.]
- IN-VĒR'SION, *n.* change of order—*Inqiláb, in'ikás, nigún-sári, ultá<sup>h</sup>*—Viparyyay, vyati-
- IN-VĒRT'ED-LY, *ad.* in reversed order—*Bi-l-inqiláb, bar-'aks*—*Ultá, viparyyay se, vyati-*  
kram se.
- IN-VĒST', *v.* (L. *in, vestis*) to clothe, to array, to place in possession, to inclose, to  
lay out money in some permanent form so as to produce an income—*Pahínána<sup>h</sup>,  
árasta k., bahshna yá muqarrar k., muhásura k., amaduní ya naf' kí garaz se kí,  
mál yá jáe-dád men zar lagána*—*Ōhání, sanwáraná sajána wá susobhit k., dená  
sainjanna k. visisht k. wa yukt k., gherná rúndhaná wa chhenkná, lábhárth kíśi  
stháyi vastu men dhan lagína.*
- IN-VĒST'IENT, *a.* covering, clothing—*Dhúmpne w<sup>h</sup>, pahínáne yá orháne w<sup>h</sup>.*
- IN-VĒST'ITURE, *n.* the act of giving possession—*Khal'at-poshi yá khil'at-poshtí, khil'at-  
dikhí yá khal'at-díhi, ta'fíla, tulak<sup>h</sup>, tuka<sup>h</sup>*—Abhshék, padasthāpan, pratishthāpan,
- IN-VĒST'IVE, *a.* encircling, inclosing—*Gherne w<sup>h</sup>, gher lene w<sup>h</sup>*. [pratishthá.]
- IN-VĒST'IMENT, *n.* act of investing, dress, habit, the laying out of money in some per-  
manent form so as to produce an income, the money laid out in some permanent  
form with a view to produce an income—*Khal'at-bahshí khal'at-poshtí yá muhás-  
sura, poshták, libás, amulaná ya gáft kí garaz se kíśi mál yá jáe-dád men zar lagána,  
zar jo gáft kí garaz se kíśi mál yá jáe dád men lagayá játa hai*—Padasthāpan abh-  
shék pariveshan wa gherá, vastua, achchhādan wa paridhān, lábhárth kíśi sthāyi  
vastu men dhan lagína, dhan jo lábhárth kíśi sthāyi vastu men lagiyá játa hai.
- IN-VĒST'IGATE, *v.* (L. *in, vestigo*) to search out, to inquire into, to examine—  
*Tulásh yá taftish k., tahqiq k., hálh ya dargáft k.*—Khojaní dhúmrhaná anusandhán  
k. wá anweshan k., sahejána sawāchaná puchh páchh k. dekhaná chhānā wá jī-  
jnāsá k., janchaná parakhná wá pariksha k.
- IN-VĒS-TI-GA-BLE, *a.* that may be searched out—*Qábílut taftish, tahqíqát-pazir*—Anwe-  
shaniya, anusandheya, vichiraniya.
- IN-VĒS-TI-GĀTION, *n.* a searching, examination—*Tulásh taftish tajassus yá just-o-jú, tah-  
qíg tahqíq tahqíqát yá tajwiz*—Khoj dhúmr anusandhan wa anweshan, parikshá  
janchaw vichar wá vivechaná [nechchu wa bhediyá, khoj wá jijnasu.]
- IN-VĒS-TI-GĀ-TIVE, *a.* curious, searching—*Ráz-o, mutajassus yá mutaláshí*—Anusandhá-
- IN-VĒS-TI-GĀ-TOR, *n.* one who investigates—*Muhayyq, tajwiz k. w., tahqíqát k. w., já-  
chan-kár<sup>h</sup>, mutaláshí, mutajassus*—Parikshak, vicharak, khoj, anweshí.
- IN-VĒT'ER-ATE, *a.* (L. *in, vetus*) old, long established, deep rooted, obstinate—  
*Purána<sup>h</sup>, diu<sup>h</sup>, jariyáya<sup>h</sup>, kari<sup>h</sup>.*
- IN-VĒT'ER-A-CY, IN-VĒT'ER-ATE-NESS, *n.* long continuance, obstinacy confirmed by time  
—*Daráz-muddat-báshí ya kuhnaq, shiddat ya sakhtí ba-sabab daráz-báshí*—Bahukali-  
katwa wa chirakalikatwa, baddhamulata abhinivishatá wá sthiratá
- IN-VĒT'ER-ATE-LY, *ad.* with obstinacy, violently—*Sakhtí se, ba-shiddat*—Hañh wá bad-  
dhamulata se, karai wá prachandata se.
- IN-VĒT'IOUS, *a.* (L. *in, video*) envious, malignant, likely to excite envy—*Hásid, kína-  
kash yá kina-war, 'adawat-angez hasid angez ya kina-angez*—Dáhi wá matsari, irshyi  
wa dweshi, dweshajanak wá irshyíjanak. [se, dwesh dioh wá duashabhav se.]
- IN-VĒT'IOUS-LY, *ad.* enviously, malignantly—*Hasad se, kinz yá hugt se*—Dáh wá irshyá
- IN-VĒT'IOUS-NESS, *n.* quality of exciting envy—*Kina-angezi, hasad-angezi, 'adawat-  
angazi*—Dweshajanakata, irshyajanakata.
- IN-VĒG'O-RATE, *v.* (L. *in, rigor*) to give vigour to, to strengthen, to animate—*Quw-  
wat d., qari wá mazbút k., pushi d.*—Bal barhána wá d., sabal wá pushk k., sattwa wá  
tej barhána. [rhána, sattwawarddhan, balavridhí.]
- IN-VĒG'O-RĀ'TION, *n.* the act of invigorating—*Taqwiyat, tamíná, quwwat-díki*—Bal ba-
- IN-VĒN'CI-BLE, *a.* (L. *in, vinco*) not to be conquered, not to be overcome—*Gair-  
maglúb, be-sar yá be-zabí*—Ajey wá ajayya, aparajey aparajit wá aparabhavya.
- IN-VĒN'CI-BLE-ITY, IN-VĒN'CI-BLE-NESS, *n.* the state or quality of being invincible—  
*Gair-maglúbí, sar na hone kí qábiliyat*—Ajeyatá, durjeyata, aparajeyatwa, adamyatá.

- IN-VÍN'CI-BLY, *ad.* unconquerably, insuperably — *Gair-maghlúib se, sar na hone ke taur se* — Ajeiyatá se, durjeyatá wá aparájeiyatwa se.
- IN-VÍ'O-LA-BLE, *a.* (L. *in, violó*) not to be profaned, not to be injured or broken — *Be-futúr yá be-zawál, gair-mumkinu-l-fushk* — Anapakáryya abúdhya wá alaughaniya, abhedya anatikramya anatikramaniya wá abhaúg.
- IN-VÍ'O-LA-BÍL'I-TY, IN-VÍ'O-LA-BLE-NESS, *n.* the state or quality of being inviolable — *Be-zawál, gair-mumkinu-l-fushk, be-futúri* — Alaughaniyatá, abhediyatá, anatikramaniyatá. [*na-bigarne ke taur se* — Alaughaniyatá se, abhediyatá se, anatikramaniyatá se.
- IN-VÍ'O-LA-BLY, *ad.* without breach or failure — *Gair-mumkinu-l-fushk yá be-zawál se*, IN-VÍ'O-LATE, *a.* unprofaned, unbroken — *Pák sáf yá ná-álúda, ná-shiwasta ná-mansúkh yá be-futúr* — Adúshit wá abhrasht, akshat abhaúg wá akhaud.
- IN-VÍ'O-LAT-ED, *a.* unprofaned, unpolluted — *Pák, ná-álúda yá sáf* — Adúshit wá akritivajña, abhrashtikrit
- IN-VÍ'OUS, *a.* (L. *in, via*) impassable — *Be-guzárá, masdúd* — Durgam, agamya
- IN-VÍ'OUS-NESS, *n.* state of being inviolable — *Ma-diuti, ná-mumkinu-l-guzár* — Duigamyatá, agamyatá. [*Ná mardí, ná mard-anagí* — Apurushatwa, pauushahinatá.
- IN-VÍ'RIL'I-TY, *n.* (L. *in, vir*) want of manhood, departure from manly character — IN-VÍS'CATE, *v.* (L. *in, viscus*) to lime, to entangle in glutinous matter — *Lásá lugá-ná<sup>h</sup>, lase se phansáná yá phánsná<sup>h</sup>*.
- IN-VÍS'I-BLE, *a.* (L. *in, visum*) that cannot be seen, not perceptible by the sight — *Gáib gáib ná-padid yá ná-dida, gair-mahús yá gair-mubsirát* — Adríya paroksha wá alakshiya, apratyaksh darsanatit wá drishtyagochar.
- IN-VÍS-I-BÍL'I-TY, *n.* state of being invisible — *Gáibat, gáibúbat, ná-didagí* — Adríyatá, parokshatá, apratyakshatá, drishtyagocharatá.
- IN-VÍS'I-BLY, *ad.* so as to escape the sight — *Gáibána, andikhái<sup>sc</sup>, gáib meí* — Apratyaksh se, adrishitarup se, asakshát, drishtyagochar se.
- IN-VÍTE', *v.* (L. *invito*) to ask to a place, to bid, to request, to allure, to persuade — *Da'wat k., tavázu' k., íltimás ya'arz k., lálach d<sup>h</sup>, wargalánná* — Nimantran k., nyotaná wá buláná, mánganá, lubhána wá ákarshan k., phuslána bhlulána wá bahkáná.
- IN-VÍ-TÁ'TION, *n.* the act of inviting, solicitation — *Tavázu' yá dá wat, istid'á* — Áváhan nimantran nyotá wá buláhat, páthaná wá máng
- IN-VÍ'TA-TO-RY, *a.* using or containing invitation, *n.* a hymn of invitation to prayer — *Da'wat-ámez, tavázu'-ámez; n. bhajan<sup>h</sup>* — Áváhanarthak, nimantranavisisht; *n.* stutigan, lśwarastutigit.
- IN-VÍTER, *n.* one who invites — *Da'watí, istid'á k. w., buláne w<sup>h</sup>, lálach d. w<sup>h</sup>, wargalánné w.* — Nimantran k. w., nyotano w., mángne w., áváhan k. w., lubháne w., phusláne w. wá bahkáné w. [*bulavá<sup>h</sup>*.
- IN-VÍTING, *p. a.* alluring; *n.* invitation — *Lubháne w<sup>h</sup>, phusláne w<sup>h</sup>; n. nyotá<sup>h</sup>, buláhat<sup>h</sup>*.
- IN-VÍTING-LY, *ad.* in a manner to invite or allure — *Dil-pazíri se, dil-rubáí se, shakwat-angezi se* — Buláne wá lubháne k. íti se. [*pralobhakatá*.
- IN-VÍTING-NESS, *n.* power or quality of inviting — *Dil-rubáí, dil-pazíri* — Ákarshakatá,
- IN-VO-CATE, *v.* (L. *in, voco*) to call upon — *Bulána<sup>h</sup>, mángná<sup>h</sup>, mándná<sup>h</sup>*.
- IN-VO-CÁ'TION, *n.* act of calling upon in prayer — *Mundáti, dú'á, istid'á* — Jap k., devatánámochcháran, námasmaran, námagrahan, áváhan.
- IN-VOKE', *v.* to call upon, to implore — *Bulána<sup>h</sup>, dú'á-mángná mundáti-k. yá istid'á k.* — Ábhimantran áváhan sambodhan wá námagrahan k., prarthaná k. wá mángná.
- IN-VOÍCE, *n.* (Fr. *envoyer*) an account of goods sold or consigned with their prices — *Bijak<sup>h</sup>, chalan-chitthí<sup>h</sup>*.
- IN-VÓL/UN-TA-RY, *a.* (L. *in, volo*) not having will or choice, not done willingly — *Be-iráda yá be-khwákhish, be-ikhtiyár yá iztirári* — Nishkám akám wá anichchihu, aswechchháját avás wá anichchhádhiin.
- IN-VÓL/UN-TA-RÍ-LY, *ad.* not by will or choice — *Be-khwákhish, be-iráda, be-ikhtiyár, be-qasá* — Nishkám, anichchhápúrvvak, abodhapúrvvak, amatipúrvvak
- IN-VÓL/UN-TA-RÍ-NESS, *n.* want of will or choice — *Be-ikhtiyári, adam-i-iráda, be-qasá* — Nishkámata, aswechchhájátatwa, anichchhádhiinatá, ichchhávathyatá.
- IN-VÓLVE', *v.* (L. *in, volvo*) to roll in, to involve, to comprise, to entwine, to take in, to entangle, to blend — *Dhánpná yá laptána<sup>h</sup>, lapetná<sup>h</sup>, rakhná yá dhurná<sup>h</sup>, batná yá bhátjáná<sup>h</sup>, pakarná yá lená<sup>h</sup>, uljhána yá phansána<sup>h</sup>, milána yá sánná<sup>h</sup>*.
- IN-VÓLV'ED-NESS, *n.* state of being involved — *Chhipáw<sup>h</sup>, lapet<sup>h</sup>, dharná<sup>h</sup>, batáw<sup>h</sup>, pakráw<sup>h</sup>, uljháw<sup>h</sup>, phansáw<sup>h</sup>, miláw<sup>h</sup>*. [*tan, uljbáw ghurchí wá pherphár*.
- IN-VO-LÚ'TION, *n.* act of involving, complication — *Lapel<sup>h</sup>, pech* — Áveshtan wá parivesh-
- IN-VÓL/NER-A-BLE, *a.* (L. *in, vulnus*) that cannot be wounded, secure from injury — *Ná-zakhm-pazíri, mumtana'u-l-zakhm mumtana'u-l-jarh ná-mumkinu-l-majráh yá roin-tan* — Anághátaniya abhedya wá achhedya, kshatáksham wá vajrasarir.
- IN-VÓL/NER-A-BLE-NESS, *n.* the quality or state of being invulnerable — *Ná-zakhm-pazíri, mumtana'u-l-majráh, ná-mumkinu-l-majráh* — Anághataniyatá, abhediyatá, achhediyatá.

- IN-WÁLL', *v.* (L. *in. vallum*) to inclose or fortify with a wall—*Divār daurī-kar mazbūt k.*—Blit se gher kar pushṭ k. [andar—Abhyantar meñ, bhitor.
- IN'WARD, IN'WARD, *ad.* (S. *in. ward*) towards the internal parts, within—*Andariñ, In'ward, a. internal, interior, placed within—Andariñ bātini, darāñ—Bhitari, abhyantar antarām wā antarañ, antarnath antargat antarbhit wā antahath.*
- IN'WARD-LY, *ad.* internally, in the heart—*Andar, bātini meñ yā dil meñ—Bhitar, antah-karñ wā man meñ.*
- IN'WARDS, *n. pl.* the inner parts, the bowels—*Āntariyāñ<sup>h</sup>, ānteñ<sup>h</sup>.*
- IN-WEAVE', *v.* (S. *in. wēfān*) to mix in weaving, to interwine—*Binne meñ milānā<sup>h</sup>, lapetnā yā batnā<sup>h</sup>.*
- IN-WRAP', in-rāp', *v.* (in, wrap) to involve, to perplex, to ravish or transport—*Lapet-nā<sup>h</sup>, pureshāñ yā hairāñ k., be-khud yā be-kawās k.*—Lapṭāñ, ghabrā-d. wā vyākul-k., nehet wā vimohit k. [gherū<sup>h</sup>, mālā dātāñ yā pahrāñ<sup>h</sup>.
- IN-WREATH', in-rēth', *v.* (S. *in. wrath*) to surround as with a wreath—*Mālā se*
- IN-WROUGHT', in rat', *a.* (in, work) adorned with work—*Kām-dār, murassā', jarāñ<sup>h</sup>, khod-kārī-dār—Khachit. jāit.*
- I-ŌN'IC, *a.* belonging to *Ionia*, denoting one of the orders of architecture—*Āionia ke mutā'alliq, mī-mārī kī ek taur āhir k. w.*—Āioniasambandhī, nirmāṇāṣṭp kī ek rīti.
- I-Ō'TA, *n.* (Gr.) a tittle, a jot—*Rezu, zarra—Lavaleñ wā vindu, tilanātra wā tinkā.*
- IRE, *n.* (L. *ira*) anger, rage, wrath—*Khafagī yā khashm, gussa. qazab—Krodh, rosh, kop.* [chīñ, śighrakopī, śighrakrodhī, chandās-wabhāv.
- I-RĀS-CI-BLE, *a.* prone to anger—*Ātash-mizāj, zūd-ranj, tunuk-mizāj, tund, tez—Chī-*
- I-RĀS-CI-BIL-ITY, *n.* proneness to anger—*Ātash-mizājī, zūd-ranjī, tunuk-mizājī, nafs-i-lauwāna, nafs-i-sub'ī—Chīchījāpan, swabhāvachandātā, krodhāśīlatā, śighrakopī-twa.* [Krudhā, krodhī, kopī wā sākop.
- IRĒ'FUL, *a.* angry, raging, furious—*Khafā, khashm-nāk, qazab-nāk yā qazab-ālīda—*
- IRĒ'FUL-LY, *ad.* with ire, in an angry manner—*Qazab se, khashm-nākī yā qazab-nākī se—Kop se, krodh se.*
- IRIS, *n.* (Gr.) the rainbow, the circle round the pupil of the eye, a flower—*Qans-i-qazab, marḍum-i-chashm yā marḍamak, ek qism kī phul—Indriyuth indradhanu wā rūmadhanu, nebratūrakāmandal wā putlī, pushpavi-esh wā padmaviśesh.*
- IR'ISH, *a.* belonging to *Ireland*; *n.* the natives of *Ireland*, the *Irish* language—*Āyarland ke mutā'alliq; n. mulk-i-Āyarland ke mutawattin, mulk-i-Āyarland kī zabān Āyarlanddesasambandhī; n. Āyarlanddesiyan, Āyarlanddes kī bhāshā.*
- IR'ISH-ISM, *n.* an *Irish* idiom—*Āyarland kī zabān kī mahāwara—Āyarlanddes kī vāg-*
- IRK, *v.* (S. *weore*) to weary—*Satāñā<sup>h</sup>, dukh d<sup>h</sup>.* [uti, Āyarlanddes kī vāgdharā.
- IRK'SOME, *a.* wearisome, tedious—*Ranj-āwar yā dushwār, sakht nā-guār nā-gawār yā zabūñ—Klesākar dukhñd wā klesād, kashtakar śraṇjanak wā dukhkhakar.*
- IRK'SOME-LY, *ad.* wearisomely, tediously—*Ranj-āwarī yā sakht se, dushwārī yā kāhili se—Thakāī wā klesājanakatwa se, kashtatwa wā dirghasūtratā se.*
- IRK'SOME-NESS, *n.* wearisomeness, tediousness—*Sakhtī yā malāl-angezī, ranj-āwarī—Klesājanakatwa, kashtatwa wā dirghasūtratā.*
- IR'ON, i'urn, *n.* (S. *īren*) a metal, an instrument made of iron: *pl.* chains, fetters—*Āhan, āhanī auzār yā āla . pl. zanjir, pai-karē<sup>h</sup>—Lohā, lohe kī hathiyār; pl. berī lauhabandhan wā lauhapāḍabandhan.*
- IRON, *a.* made of iron, like iron, harsh, stern, hard; *v.* to smooth with an iron—*Āhanī, āhan-numā, sakht, karakht, mazbūt; v. istri k<sup>h</sup>.*—Lohanay wā ayomay, lohasadriś wā lohe kī nāñ, rukhā rukh wā karkas, mshtūr wā kathor, karā wā kathin.
- IRON-y, *a.* made of iron, like iron—*Āhanī, āhan-numā yā āhan ke nāñind—Lohanay wā ayomay, lohasadriś wā lohe kī nāñ.* [lohakār.
- IRON-MON-GEI, *n.* a dealer in hardware—*Lohār<sup>h</sup>, āhan-farosh—Lohadravyavikrayī,*
- IRON-MOULD, *n.* a spot or mark on cloth occasioned by the rust of iron—*Lohe kī dāg—Lohachibna, lohāñk.*
- IRON-Y, *n.* (Gr. *iron*) a mode of speech in which the meaning is contrary to the words, sarcasm—*Tanz, ramz tu'n hajo-malih yā lāba—Vyajokti wā vyañgya, mihnā avakshep wā vyañgyokti.*
- I-RŌN'IC, I-RŌN'I-CAL, *a.* expressing one thing and meaning another, containing irony—*Tanz-āmez, tā'n-āmez, ramz-āmez—Avakshepak, savyaṅgya wā vyaṅgyamay.*
- I-RŌN'I-CAL-LY, *ad.* by the use of irony—*Tanzan, tan-āna—Viparitalakṣaṇāpūrv, avakshep se, vyaṅgya se, vyaṅgyokti se.*
- IRON-IST, *n.* one who uses irony—*Tanz-go, ramz-go—Avakshepak, vyaṅgyavādī.*
- IR-RĀDI-ATE, *v.* (L. *in. radius*) to dart rays into, to emit rays, to adorn with light, to illuminate, to shine; *a.* adorned with shining ornaments—*Ruśhan yā roshan k., munawwar h., raunaq d., munowwar k. yā darakhshāñ k., chamaknā<sup>h</sup>; a. nūr-dār, zewar se ārasā, raunaq-dār—Ujjwal k., prakāśit h., prakāś se susobhit k., vikāśit wā dīpt k., jagmagāñū jhalaknā rājit-h. wā dyotit h.; a. ujjwal, alaukīr se susobhit.*

- IR-RĀ-DI-ANĀṢE, IR-RĀ-DI-AN-ṢY, *n.* emission of rays of light on any object, lustre—*Shu'ā' rest yā purtau-andāzi, jahou jilā raunaq yā shu'ā'*—Dīpti wā dyuti, prabhā wā tej.
- IR-RĀ-DI-Ā-TION, *n.* the act of emitting beams of light, illumination, light—*Purtau-andāzi yā shu'ā'-andāzi, tanwir yā darakhshāni, roshni yā nūr*—Prakāśan uddipau wā pradīpan, nijwalan wā dyotan; dīpti wā dyuti.
- IR-RĀ-TION-AL, *a.* (*L. in, ratio*) void of reason, contrary to reason, absurd—*Gair-nātiq, lā-aql yā be-aql, nā-mā'qul yā be-fāida*—Paśusamabhāv buddhihīn nīrbuddhi wā abuddhimān, anyāyā wā anyāyi, anarthak nyāyaviruddha asaṅgat wā yuktiviruddha. [dhihinatā, jūmahinatā, anyāyātā, nīrbuddhitwā.
- IR-RĀ-TION-ĀL-TY, *n.* want of reason—*Nā-mā'qul, lā-aql, be-aql, gair-nātiq*—Bud-IR-RĀ-TION-AL-ITY, *ad.* without reason, absurdly—*Nā-mā'qulī se, be-aqlī yā be-wājibi se*—Buddhihinatā wā nyāyavirodhī se, asaṅgat riti se wā anyāyā se.
- IR-RE-CLAIM-A-BLE, *a.* (*L. in, re, clamo*) not to be reclaimed, not to be reformed—*Gair-mumkinu-t-tahzib, mumtana'u-l-islah yā gayā-guzrā*—Anuddhāryya wā dush-karmmanivarttayitavya, asodhaniya.
- IR-RE-CLAIM-A-BLY, *ad.* so as not to be reclaimed—*Mumtana'u-l-islahān, gair-mumkinu-t-tahzibi se, gair-mumkinu-t-tahziban*—Anuddhāryya riti se, asodhaniyabhāv se.
- IR-REC'ON-CILE, *v.* (*L. in, re, concilio*) to prevent from being reconciled—*Phir se muwāfaq na hone d., phir se muwāfaqat karne se muu' k.*—Phir se mel na karne d., saṅgat wā aviruddh na hone d.
- IR-REC'ON-CIL-A-BLE, *a.* not to be reconciled—*Nā-mumkinu-l-ittifāq, mumtana'u-l-islah, gair-mumkinu-t-tatbiq, mumtana'u-l-ittifāq, an-mel*—Asandheya wā asandhātavya, asaṅgat visaṅgat asamañjas wā anyonyaviparīt.
- IR-REC'ON-CIL-A-BLE-NESS, *n.* the quality of being irreconcilable, incongruity, incompatibility—*Nā-mumkinu-l-ittifāqī yā mumtana'u-l-islahī, nā-mutābaqat, nā-muwāfaqat nā-munāsabat yā ikhtilāf*—Asandheyatā wā anyonyaviparitatā, asaṅgati, parasparavirodh.
- IR-REC'ON-CIL-A-BLY, *ad.* in a manner not admitting reconciliation—*Nā-ittifāq-pazirī se, 'adam-i-muwāfaqat se*—Asandheyatā se, asaṅgati se, parasparavirodhī se, anyonyaviparitatāpūrvvak.
- IR-REC'ON-CILED, *a.* not atoned for—*Jiskā kafāra yā kaffāra na huā ho*—Jiskā prāyaś-chitta na huā ho. [rodh, asaṅgati.
- IR-REC'ON-CILEMENT, *n.* disagreement—*Nā-muwāfaqat, nā-munāsabat, ikhtilāf*—Vi-IR-REC'ON-CIL-I-Ā-TION, *n.* want of reconciliation—*Nā-muwāfaqat, nā-munāsabat, mukhālafat*—Asandhān, punahanehābhāv, viparitatā, virodh.
- IR-RE-COV'ER-A-BLE, *a.* (*L. in, re, capio*) not to be regained, not to be repaired—*Gayā-guzrā gair-mumkinu-t-husul mumtana'u-t-tahsil yā mumtana'u-l-husul, lā-ilāj gair-mumkinu-l-ilājī yā, gair-murammāt-pazir*—Apunahrāpya punaralabhiya wā apunarlabhiya, achikitsaniya anuddhāryyā wā anuddharaniya.
- IR-RE-COV'ER-A-BLE-NESS, *n.* state of being beyond recovery or repair—*Mumtana'u-t-tahsilī, nā-mumkinu-t-husulī, lā-ilājī, gair-mumkinu-l-ilājī, gair-murammāt-pazirī*—Punaralabhiyatā, apunarlabhiyatā, achikitsaniyatā, anuddharaniyatā, asidhiyatā.
- IR-RE-COV'ER-A-BLY, *ad.* beyond recovery—*Be-chāragī se, 'adam-i-husul se, gair-mumkinu-t-husulī se, mumtana'u-t-tahsilī se, gair-murammāt-pazirī se*—Apunaralabdhī se, apunaralābh se, asidhiyarūp se, achikitsaniyabhāv se.
- IR-RE-DEEM-A-BLE, *a.* (*L. in, re, emo*) that cannot be redeemed—*Chhurāye jāne ke nā-qābil, istikhilās ke nā-qābil, āzādagi ke nā-qābil*—Aparikreya, anuvahāryya, chhurāye jāne ke ayogyā, anuddharaniya. [Aparikray se, anuddhār se, anukti se.
- IR-RE-DEEM-A-BLY, *ad.* beyond redemption—*'Adam-i-istikhilās se, 'adam-i-āzādagi se*—IR-RE-DUC'IBLE, *a.* (*L. in, re, duco*) that cannot be reduced—*Ghatne ke nā-qābil, lautāye jāne ke nā-qābil, pher-lāye jāne ke nā-qābil, gair-maqlūb, tore jāne ke nā-qābil*—Ghatne ke ayogyā, lautāye jāne ke ayogyā, pher lāye jāne ke ayogyā, anāneya, ajey, tore jāne ke ayogyā.
- IR-REF'RA-GA-BLE, *a.* (*L. in, re, frango*) that cannot be refuted or overthrown—*Mumtana'u-l-butlān, gair-mumkinu-r-radd, lā-kalām, qatī lā-jawāb*—Avivadaniya, apratyākhyeya, akhāṇḍaniya, akhāṇḍya, suniśchit, vajrapramāṇ.
- IR-REF'RA-GA-BLE-NESS, *n.* the state or quality of being irrefragable, force of argument above refutation—*Mumtana'u-l-butlānī, gair-mumkinu-r-raddī lā-kalāmī yā lā-jawābī*—Avivadaniyatā, akhāṇḍaniyatā wā akhāṇḍyatā.
- IR-REF'RA-GA-BLY, *ad.* above confutation—*Mumtana'u-l-butlānī se, gair-mumkinu-r-raddī se, lā-kalāmī se, lā-jawābī se, 'adam-i-butlān se, 'adam-i-ibtāl se*—Avivadaniyarūp se, akhāṇḍhyatā se, vajrapramāṇ se.
- IR-RE-FUT'A-BLE, *a.* (*L. in, re, futo*) not to be overthrown by argument—*Gair-mumkinu-r-radd, nā-radd-pazir, mumtana'u-l-butlān, qatī, lā-jawāb, lā-kalām*—Avivadaniya, akhāṇḍya, akhāṇḍaniya, akhāṇḍitavya.
- IR-REG'U-LAR, *a.* (*L. in, rego*) not regular, not according to common rule or order,

not uniform, immethodical; *n.* one not following a settled rule—*Khilāf-i-ma'mūl yā be-taur, khilāf-i-dastūr be-gā'ida yā khilāf-i-qānūn, nā-hamwār, be-salīqa be-tartīb be-rab' yā be-dhāb*; *n.* *jo shakhs rawāj yā dastūr ke mutābiq na chālē*—*Aniyam wā vidhiviruddha, vidhighna avidhi vidhibin wā avaidhik, visham wā asam, kramaviruddha kramahin avyavasthit wā virūp*; *n.* *vidhighna vyakti, niyamaviruddhavyakti, vidhibhānjak vyakti*.

**IR-REG-U-LAR-ITY**, *n.* deviation from rule or order, neglect of form or method, vice—*Be-dastūri yā khilāf-i-dastūri, be-tartībī had-ud-slūbī be-dauli yā abtari, bad-chālī sharārat yā gunāh*—*Avidhi aniyam wā vidhivirodh, akram vyatikram aparipāti wā avyavasthā, anāchār vyabbhichār wā pāp*.

**IR-REG-U-LAR-LY**, *ad.* without rule or order—*Be-dastūri se, be-gā'idagi se, be-āini se, be-tartībī se, nā-hamwārī se, bilā-gā'ida, bilā-dastūr*—*Avidhivat, vidhivirodh se, kramavirodh se, aparipāti se, avyavasthā se, vishamatā se*.

**IR-REL'A-TIVE**, *a.* (*L. in, re, lutum*) not relative, unconnected—*Be-'alāqa, be-nisbat*—*Asambandhī wā sambandhahin, nhsambandh wā anānushaṅgik*.

**IR-REL'A-TIVE-LY**, *ad.* unconnectedly—*Be-'alāqagi se, be-lagāw se*—*Binā sambandh, asam-bandh se*.

**IR-REL'E-VANT**, *a.* (*L. in, re, levis*) not applicable, not to the purpose—*Be-lagāw be-'alāqa yā be-manqa', nā-ma'qāl nā-bakār yā be-hūda*—*Asamparkī aprāsaṅgik wā aprākaranik, nirvishay nishphal wā vyarth*.

**IR-REL'E-VAN-QY**, *n.* state of being irrelevant—*Be-'alāqagi, nā-ma'qūli, be-hūdagi*—*Aprāsaṅgikatwa, aprasaṅg, nirvishayatā, asampark, asaṅgatatwa*.

**IR-REL'E-VANT-LY**, *ad.* not to the purpose—*Be-hūdagi se, nā-bakārī se, be-manqa', bilā-'alāqa, nā-ma'qūli se, be-'alāqagi se*—*Vyarth, nishphal, asambandh se, asampark se, aprasaṅg se*.

**IR-RE-LIEV'A-BLE**, *a.* (*L. in, re, levis*) not admitting relief—*Mumtana' u-t-taṣkīn, mumtana' u-t-takhhif, mumtana' u-l-ārām, nā-madud pazir*—*Asamaniya, asāmya, anuddharaniya*.

**IR-RELIG'ION**, *n.* (*L. in, re, ligō*) want of religion, contempt of religion, impiety—*Be-dīni, ilhād yā kufr, bad-mazhabī yā nā-Khudā tarsi*—*Adharmma vaidharmmya wā dharmmahinatā, abhakti wā devanindā, bhaktihinatā apunyatwa wā dushatātī*.

**IR-RE-LIG'IOUS**, *a.* impious, ungodly—*Be-dīn lā-mazhab bad-mazhab bar-gashta mulhid yā mukhālīf-i-dīn, nā-Khudī-tars yā Khudā-dushman*—*Adharmmi dharmmahin nirdharmma wā bhaktihin, apunya devanindak wā anīswar*.

**IR-RE-LIG'IOUS-LY**, *ad.* with irreligion—*Be-dīni se, lā-mazhabī se, nā-Khudā-tarsi se, ilhād se*—*Adharmma se, vaidharmya se, bhaktihinatā se, abhakti se, devanindā se, dushatātī se*.

**IR-RE-LIG'IOUS-NESS**, *n.* want of religion—*Be-dīni, lā-mazhabī, nā-Khudā-tarsi, ilhād*—*IR-RE-ME-A-BLE*, *a.* (*L. in, re, meo*) admitting no return—*Jismēn se phir na sake<sup>h</sup>, jismēn se laut na sake<sup>h</sup>*—*Apunarāgama, apratyāgama*.

**IR-RE-ME'DI-A-BLE**, *a.* (*L. in, re, melior*) not to be remedied, admitting no cure—*Be-'ilājī yā lā-'ilājī, nā-'ilājī-pazir gair-mumkinu-l-'ilājī be-upāy yā lā-dawā*—*Achikitsya, achikitsaniya asādhya nirupāy wā upāyātī*.

**IR-RE-ME'DI-A-BLE-NESS**, *n.* the state of being irremediable—*Be-'ilājī, lā-'ilājī, nā-'ilājī-pazir, be-chāra-pazirī*—*Achikitsyatā, asādhyatā, asamādheyatā, nirupāyatwa*.

**IR-RE-ME'DI-A-BLY**, *ad.* without cure—*Bilā-'ilājī, lā-dawā, bilā-chāra*—*Asādhyatā se, binā upāy, nirupāy*.

**IR-RE-MIS'SI-BLE**, *a.* (*L. in, re, missum*) not to be remitted or pardoned—*Nā-qābilu-l-'afū, nā-mumkinu-l-'afū, nā-'uzr-pazir*—*Akshantavya, akshamaniya, amochaniya*.

**IR-RE-MIS'SI-BLE-NESS**, *n.* the quality of being unpardonable—*Nā-qābilu-l-'afū, mumtana' u-l-'afū, nā-'uzr-pazirī*—*Akshantavyatā, akshamaniyatwa, kshamanarhatā*.

**IR-RE-MOV'A-BLE**, *a.* (*L. in, re, moveo*) that cannot be moved or changed—*Achal<sup>h</sup>, atal<sup>h</sup>, gair-mumkinu-d-daf<sup>h</sup>*—*Anihsāraniya, sthir*. [*Jismēn dūr na ho sake<sup>h</sup>*].

**IR-RE-MOV'A-BLY**, *ad.* so as not to be moved—*Jismēn hatāyā yā sarkāyā na jā sake<sup>h</sup>*, **IR-RĒP'A-RA-BLE**, *a.* (*L. in, re, paro*) not to be repaired, not to be recovered—*Gair-marammat-pazir, gayā-guarā nā-'ilājī-pazir yā gair-mumkinu-l-husūl*—*Asakyapratikār apratikāryya wā asamādheya, achikitsya wā anuddhāryya*.

**IR-RĒP'A-RA-BLY**, *n.* the state or quality of being irreparable—*Gair-marammat-pazirī, nā-'ilājī-pazirī, nā-chāra-pazirī*—*Anuddhāryyatwa, apratikāryyatwa, asādhyatā, asamādheyatā*.

**IR-RĒP'A-RA-BLY**, *ad.* without recovery—*Be-marammat-pazirī se, nā-chāra-pazirī se, lā-'ilājī se*—*Anuddhāryyatwa se, apratikāryyatwa se, asādhyatā se, achikitsaniyarūp se*.

**IR-RE-PĒAL'A-BLE**, *a.* (*L. in, re, pello*) not to be repealed or revoked—*Radd yā mansūkh hone ke nā-qābil, mumtana' u-l-radd*—*Anivarttya, alopaniy, aprachārakhandaniya*.

**IR-RE-PĒAL'A-BLY**, *ad.* so as not to be repealed—*Tū-ki radd yā mansūkh na ho sake*—*Jismēn nivritta wā prachāralupt na ho sakai, anivarttya wā akhāṇḍaniya riti se*.



- IR-RE-PĒNT'ANCE**, *n.* (L. *in, re, poena*) want of repentance, impenitence — *Be-nadāmati yā 'adām-i-tauba, be-taasufi* — Paścāttāpābhāv, apāścāttāp ananūtāp wā ananuṣok.
- IR-RĒP-RE-HĒN'SI-BLE**, *a.* (L. *in, re, prehensum*) exempt from blame — *Be-ilzām, nā-qābil-i-ilzām* — Nirdosh, doshaśūnya.
- IR-RE-RĒP'T'A-BLE**, *a.* (L. *in, re, prae, ens*) not to be represented by any image — *Murat ke vasile se zāhir hone ke nā-qābil* — Mūrti ke dwārti prakāśit hone ke ayogya.
- IR-RE-PRESS'I-BLE**, *a.* (L. *in, re, pressum*) not to be repressed — *Dabne yā rukne ke nā-qābil, mumtana'u-l-shikast* — Dabne wā rukne ke ayogya, durnigrah, aniyantavya, anivāryya, asaṅharapiya.
- IR-RE-PROACH'A-BLE**, *a.* (L. *in, re, proximus*) free from reproach, free from blame — *Be-malāmat yā nā-qābil-i-malāmat, be-ilzām yā nā-qābil-i-ilzām* — Anindyā anindanīya wā anapavādyā, nirdosh nirdoshi niraparādh niraparādhī wā nishkalāṅk.
- IR-RE-PRŌACH'A-BLY**, *ad.* without reproach — *Be-malāmati se, be-ilzāmi se* — Aparivādyatā se, anindatā se, binā nindā wā apavād.
- IR-RE-PRŌVA-BLE**, *a.* (L. *in, re, probō*) not liable to reproof, blameless — *Nā-qābil-i-malāmat, be-ilzām yā be-taqīr* — Anindyā wā anindanīya, nirdosh nirdoshi niraparādh niraparādhī wā nishkalāṅk. [bhartsanā wā bhartsanavāskyā ke.]
- IR-RE-PRŌV'A-BLY**, *ad.* beyond reproof — *Be-gosh-māli ke, be-malāmat ke* — Binā nindā.
- IR-REP'TY'IOUS**, *a.* (L. *in, repo*) crept in, privately introduced — *Bhitar sarkā diyā gayi<sup>h</sup>, chupke se bhitar dāl diyā gayā<sup>h</sup>*.
- IR-RE-SIST'I-BLE**, *a.* (L. *in, re, sistō*) not to be resisted, superior to opposition — *A-rok<sup>h</sup>, gair-muqāwamat yā be-muzāhamat* — Anivāryya wā anivārāniya, abādhyā abādhanīya.
- IR-RE-SIST'ANCE**, *n.* passive submission — *Itā'at* — Adhīnatā. [wā apratibhat.]
- IR-RE-SIST-I-BLI-TY**, **IR-RE-SIST'I-BLE-NESS**, *n.* the quality of being irresistible — *Gair-muzāhamat-pazīri, gair-muqāwamat-pazīri* — Anivārāniyatā, avārāniyatwā, abādhyatwā.
- IR-RE-SIST'I-BLY**, *ad.* so as not to be resisted — *Gair-muqāwamat-pazīri se, be-rok-tok, be-rok* — Jismēn rukai na, binā rok, binā ruke, binā atke, anivārāniyarūp se.
- IR-RĒS'O-LU-BLE**, *a.* (L. *in, re, solutum*) not to be broken or dissolved — *Mumtana'u-l-infikāk yā nā-shikastanā, nā-gulākhtanā, lā-hull, gair-tahlil-pazīr* — Avibhājya, akhaṇḍāniya wā abhedya, agalāniya wā adravya.
- IR-RĒS'O-LU-BLE-NESS**, *n.* resistance to separation — *'Adam-i-infikāk, 'adam-i-tahlil, gair-qābilu-t-tafrīgi* — Abhedyatā, akhaṇḍāniyatā, agalāniyatā.
- IR-RĒS'O-LŪTE**, *a.* not firm in purpose — *Be-istiqlāl, be-qarār, be-himmat, mutaraddid* — Asthiramati, asthirabuddhi, chañchalabuddhi, chalahitta, adhir, anavasthit.
- IR-RĒS'O-LŪTE-LY**, *ad.* without firmness of mind — *Be-istiqlālī se, be-qarārī se, nā-mardī se, dīl kī be-sabātī se* — Chañchalabuddhi se, chittasthairīya se, adhiratā se, chañchalatwā se.
- IR-RĒS-O-LŪ'TION**, *n.* want of firmness of mind — *Be-istiqlālī, be-qarārī, nā-mardī, taraddid* — Asthirabuddhi, chittasthairīya, buddhihlañchalyā, asthiratā, adhiratā, chañchalatwā. [Binā vichār dīrghanīśchay wā nirdhāran ke.]
- IR-RE-SŌLV'ED-LY**, *ad.* without determination — *Bilā-qasd-i-musammam, bilā-istiqlāl* — **IR-RE-SPECT'IVE**, *a.* (L. *in, re, spectrum*) not regarding circumstances — *Ba-gair lihāz, be-lihāz* — Nirapeksha, anapeksha, apekshāhīn. [apratīkshya.]
- IR-RE-SPECT'IVE-LY**, *ad.* without regard to circumstances — *Ba-gair lihāz* — Binā apekshā,
- IR-RE-SPŌN'SI-BLE**, *a.* (L. *in, re, sponsum*) not responsible or answerable — *Nā-jawāb-dih* — Ananuyogādhīn, anuyogānadhīn, ananuyojya, ananuyoktavya.
- IR-RE-TĒN'TIVE**, *a.* (L. *in, re, tentum*) not retentive — *Nā-hāfiz, nā-qābiz, nā-hifz-dār, nā-mumsik, nā-wasī* — Adhārak, adhāranaksham, adhāranāsakti viśiṣṭ, dhāranāsaktibīn.
- IR-RE-TRIEV'A-BLE**, *a.* (L. *in, re, Fr. trouver*) not to be recovered or repaired — *Gair-mumkinu-l-husūl, nā-mumkinu-t-tahsil, gayā-guzrā, gair-mumkinu-t-marammat, gair-marammat-pazīr* — Apunahprāpya, apunarlabhya, anuddharāniya, anuddhāryya, apratisamādheya.
- IR-RE-TRIEV'A-BLY**, *ad.* irrecoverably — *Gair-mumkinu-l-husūlī se, mumtana'u-l-husūlī se, nā-mumkinu-t-tahsilī se, gair-marammat-pazīrī se* — Apunahprāpyatā se, apunarlabhyatāpūrvvak, anuddharāniyatā se.
- IR-RĒV'ER-ENT**, *a.* (L. *in, re, vereor*) wanting in reverence, disrespectful — *Be-adab, be-imtiyāz yā nā-muaddab* — Anādarakārī bhaktihīn wā apūjak, apamānti avamānti apamānakārī wā avajñākārī.
- IR-RĒV'ER-ENCE**, *n.* want of reverence — *Be-adabī, be-imtiyāzī, tark-i-adab* — Anādar, apamān, avamān, avajñā, amaryādā. [mān se, avajñā se, amaryādā se.]
- IR-RĒV'ER-ENT-LY**, *ad.* without due respect — *Be-adabī se, be-adabāna* — Anādar se, aparā-
- IR-RE-VĒRS'I-BLE**, *a.* (L. *in, re, versum*) not to be changed, not to be recalled — *Gair-mutabaddil nā-raad-pazīr be-zawāl yā lā-radd, gair-bāz-gashtī yā gair-mansūkh* — Anivarttya wā anivarttāniya, alopanīya akhaṇḍya wā aparāvartya.
- IR-RE-VĒRS'I-BLE-NESS**, *n.* the state of being irreversible — *Gair-mutabaddilī, gair-mansūkhī, gair-bāz-gashtī, nā-radd-pazīrī* — Aparāvarttāniyatā, alopyatā, akhaṇḍyatwā.

**IR-RE-VĒRS'I-BLY**, *ad.* without change—*Bagair tabdīl ke, bilā-taqaiyur*—Binā ulatpulat ke, aparivarttaniya rīti se.

**IR-RĒV'O-CA-3LE**, *a.* (*L. in re, voce*) not to be recalled, not to be repealed—*Gair-bāzgasht gair-mansūkh gair-mutabaddil yā nā-radd-pasir*—Aparāvarttaniya wā aparāvartya, ananyathākāraṇiya alopya, wā akhaṇḍaniya.

**IR-RĒV'O-CA-BLY**, *ad.* without recall—*Bilā-bāzgasht ke, bilā-radd, bilā-taqaiyur, gair-mansūkh ke*—Aparivarttaniyatāpūrvvak, alopyatāpūrvvak, akhaṇḍya bhāv se.

**IR-RI-GATE**, *v.* (*L. in, rigo*) to water—*Tar k., ser-āb k., sīchnā<sup>h</sup> yā sīchnā<sup>h</sup>, bhigomā<sup>h</sup>, pānt d<sup>h</sup>.*

**IR-RI-GĀTION**, *n.* the act of watering—*Āb-dīhī, sīchnā<sup>h</sup>, sīchā<sup>h</sup>*—Sechan, sīnchan.

**IR-RIG'U-OUS**, *a.* watery, watered, moist—*Abi yā martūb, sīchnā huā<sup>h</sup>, tar yā nam*—Panīhā sajal wā jalādīhya, jalasikt, ādra wā odā.

**IR-RĪ'SION**, *n.* (*L. in, risum*) the act of laughing at another—*Haṣi<sup>h</sup>, thāthā<sup>h</sup>.*

**IR-RI-TATE**, *v.* (*L. irritō*) to provoke, to tease, to fret, to heighten; *a.* heightened—*Chhernā yā chīhānā<sup>h</sup>, khīhānā<sup>h</sup>, kuyhānā satānā yā kalpanā<sup>h</sup>, bāhānā<sup>h</sup>; a bā-phāyā gayā<sup>h</sup>.* [—Sīgrakopi, sīgrakrodhi.

**IR-RI-TA-BLE**, *a.* easily provoked or fretted—*Mahrār, zūd-ran, tunuk-mizāj, ābush-mizāj*—*IR-RI-TA-BIL'I-TY*, *n.* the state of being irritable—*Zūd-ranjī, tunuk-mizāj, ātash-mizāj*—Sīgrakopitwa, sīghrakrodhitwa, sukrōdhaniyatā.

**IR-RI-TĀTION**, *n.* provocation, exasperation—*Chher<sup>h</sup>, khīhāvat<sup>h</sup>.*

**IR-RI-TA-TO-RY**, *a.* stimulating—*Muharrīk, ukśā<sup>h</sup>*—Uddipak, uttejak. [met dālnā.

**IR-RI-TATE**, *v.* (*L. irritus*) to render void—*Mansūkh k., radd k.*—Uthā d., rahit k.,

**IR-RI-TANT**, *a.* rendering void—*Mansūkh k. w., radd k. w.*—Anyathākārī.

**IR-RŪPTION**, *n.* (*L. in, ruptum*) a bursting in, entrance by force, a sudden invasion—*Yak-ā-yak dar-āmad, dukhīl-lā-zor yā tākht, hamla yā yūrish*—*Ek-ā-ek* bhitar ā-jūnā wā tūt-paṇnā, chāhīhī, ākrāman wā avaskandan. [jānc w<sup>h</sup>.

**IR-RŪPTIVE**, *a.* bursting forth, rushing in—*Tūt parne w<sup>h</sup>, bhitar daur-jānc w yā ghush-*

**IS**, (*S.*) the third person singular present tense of *be*—*Haī<sup>h</sup>.* [paribhāshik, prāthamīk.

**IS-A-GŌG'I-CAL**, *a.* (*Gr. eis, ago*) introductory—*Pesh-rau, tamhīlī*—Prastāvanārūp,

**ISIN-GLASS**, īsing-glāss, *n.* (*see glass*) a glutinous substance prepared from the intestines of certain fish—*Srīsh-i-mīhī*—Vīśesh machhīyoṅ kī antariyoṅ kī banī hui jaslasī vastū. [pū<sup>h</sup>, char<sup>h</sup>—Dwip, upadwip.

**ISLE**, *il.* *n.* (*L. insula*) a portion of land altogether surrounded by water—*Jazīra, tā-*

**LAND**, *n.* land surrounded by water—*Jazīra, tāpū<sup>h</sup>, char<sup>h</sup>*—Dwip, upadwip.

**ISLAND-ER**, *n.* an inhabitant of an island—*Jazīra-bāsh, ahl-i-jazīra, tāpū-bāsi<sup>h</sup>*—Dwi-

avāsī, dwipānīvāsī, dwipi, dwipavās.

**ISLET**, *n.* a little island—*Chhotā tāpū<sup>h</sup>, chhotā jāzira*—Kshudradwip. [wā prīthaksthīt.

**IS-O-LĀT-ED**, *a.* detached, separate—*Jubī, 'alāhīda yā mutafarriq*—Vibhinna, algā nyārā

**ISLE**, *il.* See AISLE. [—Samakālik.

**IS-OCH'RO-NAL**, *a.* (*Gr. isos, chronos*) having equal times—*Ham-waqt, ham-pāc-dār*

**IS-SŌS'CE-LES**, *a.* (*Gr. isos, skelos*) having two sides equal—*Mutsāriū-s-sāqain, musā-*

*riū-l-sāqain*—Samadwibhuj, samadwibhū

**IS'SUE**, *v.* (*L. ex, eo*) to come out, to proceed, to send forth; *n.* the act of coming out, egress, event, conclusion, a vent, evacuation, progeny; offspring—*Jārī h., paidā h., jāri k.; n. khurīj, bur-āmad, samra samara yā natīya, ākhirat yā 'āqibat, rāh yā mahraj, ikhrij, aulād, nasl yā banī*—Nikālnā phūṭnā bahnā bāhar-ānā nīrgat h. wā uthnā, jānā udbhav h. wā utpanna h, nisānā mkālnā wā prakāsit k.; *n.* bāhar ānā wā nīrgati, nihsaraṇ nissaraṇ wā nīrgam, parīṇān wā phal, śesh wā ant, mārg wā nikās, pravāh udgār wā utsarg, santān, santati wā apatya.

**IS'SUED**, *a.* descended—*Paidā, jāri, niklā huā<sup>h</sup>*—Utpanna, nīrgat. [asantān.

**IS'SUE-LESS**, *a.* having no offspring—*Be-aulād, lā-nalād*—Nirvanī, nihsantān, anapatya,

**IS'SU-ING**, *n.* the act of passing out—*Khurīj, ikhraj*—Nīgam, nīrgati, nihsaraṇ.

**ISTH'MUS** Ist'mus, *n.* (*Gr. isthmus*) a neck of land joining two continents or a penin-

sula and a continent—*Khāk-nāc*—Bhūdamarumadhya, saṇyogyabhūmī, sambandha-

**IT**, *pr.* (*S. hit*) the thing spoken of—*Yā<sup>h</sup>, wā<sup>h</sup>.* [bhūmī.

**IT-SELF**, *pr.* the emphatic and reciprocal form of *it*—*Āp<sup>h</sup>, āphī<sup>h</sup>, yāh-āp<sup>h</sup>, wāh-āp<sup>h</sup>.*

**I-TĀL'IAN**, *a.* relating to Italy; *n.* a native of Italy, the language of Italy—*Itālī ke*

*mutā'alliq, mulk-i-Itālī ke mutā'alliq; n. mulk-i-Itālī kā mutawattin, mulk-i-Itālī kī*

*zabān*—Itālidesāsambandhī; *n.* Itālī kā desījan, Itālides kī bhāshā.

**I-TĀL'IC**, *a.* relating to Italy or italics—*Mulk-i-Itālī ke mutā'alliq, tīrchhe hurīf jo pahle*

*Itālī meṅ mutā'mal hue the unke mutā'alliq*—Itālidesāsambandhī, tīrchhe akshar jo

*pahle Itālī des meṅ prachalit hue the unke sambandhī.*

**I-TĀL'ICS**, *n. pl.* inclining letters or characters first used in Italy—*Tīrchhe hurīf jo*

*pahle mulk-i-Itālī meṅ mutā'mal hue the*—Tīrchhe akshar jo pahle pahal Itālī des

*meṅ prachalit hue the.* [ohhāpnā.

**I-TĀL'I-ÇIZE**, *v.* to print in italics—*Tīrchhe hurīf meṅ ohhāpnā*—Tīrchhe aksharōṅ meṅ

**ITCH**, *n.* (S. *gictha*) a cutaneous disease, a constant teasing desire; *v.* to feel irritation in the skin, to have a constant teasing desire, to long—*Khárishtí<sup>h</sup>, ragbat; v. khujlání kalkalání chulchulání yá kufkulání<sup>h</sup>, tarasán<sup>h</sup>, cháhná<sup>h</sup>*—*Kháj khujlí kalkali wá chulchuli, chát wá chaská.*

**ITCHY**, *a.* infected with the itch—*Khárishtí*—*Kandurogi, kháj-bhará.*

**ITEM**, *ad.* (L.) also; *n.* an article; *v.* to make a note or memorandum of—*Aizan; n. chíz, raqam, babat, daf'a; v. yád-dáshí k.*—*Tathá, apicha, aparáncha; n. vishay, prakaran, adhikaran; v. smarapáarth likh lená wá táuk lená.*

**ITER-ATE**, *v.* (L. *iterum*) to repeat—*Muqarrar karná, duhráná<sup>h</sup>, tihráná<sup>h</sup>*—*Váran-vár k., punahpunah k., punahpunah kahuá.* (punahkkári.)

**ITER-ANT**, *a.* repeating—*Duhráne w<sup>h</sup>, tihráne w<sup>h</sup>, muqarrar karne v.*—*Punarvádi,*

**ITER-ATION**, *n.* repetition—*Taqarrur, duhráw<sup>h</sup>*—*Punarukti, punarvachan, punahkaran, punaravrittá.*

**ITINER-ANT**, *a.* (L. *iter*) travelling, wandering, not settled—*Khána-ba-dosh, saiyár, ná-pác-dár harza-gard yá dúwára*—*Bhramanákári wá paribhramí, ramtá wá phirántá, dáwándol wá astlír.*

**ITINER-ARY**, *n.* a book of travels, a guide for travelling; *a.* travelling, done on a journey—*Sajar-náma, safar ke liye hidáyat-náma; n. saiyár yá khána-ba-dosh, safar meñ kiýá gayá*—*Márgavrittántapustak wá pravásavrittántalekh, bhramanapir-desák; a. bhramanákári wá ramtá, bhraman meñ kiýá gayá.*

**ITINER-ATE**, *v.* to travel from place to place—*Safar k., harza-gardí k., dáwán-dol ghú-máná<sup>h</sup>*—*Bhraman k., desábhraman k., phirná.*

**IVORY**, *n.* (L. *ebur*) the tusk of the elephant; *a.* made of ivory—*Fil-dandán, háthi-dánt<sup>h</sup>, áj; a. fil-dandáni, áji, háthi-dánt ká<sup>h</sup>*—*Hastidant, gajadant; a. hastidanta-nirnumit, hastidanti.*

**IVY**, *n.* (S. *ivyá*) a creeping plant—*Ishq-pecha, bel<sup>h</sup>, bauñr<sup>h</sup>, gurch<sup>h</sup>*—*Tarurohíni.*

**IVYED**, *a.* overgrown with ivy—*Pur-íshq-pecha, íshq-peche se bhará huá, bel bauñr yá gurch se bhará huá<sup>h</sup>*—*Tarurohínamay*

## J.

**JABBER**, *v.* (S. *gabban*) to talk idly—*Bahná<sup>h</sup>, barbañáná<sup>h</sup>, bar-mírná<sup>h</sup>, bak-bak k<sup>h</sup>.*

**JABBER-ER**, *n.* one who jabbers—*Be-húla-go, bakki<sup>h</sup>, báw-zhak<sup>h</sup>, bar-bayiyá<sup>h</sup>, bak-ákí-yá<sup>h</sup>, galbal-galbal k w<sup>h</sup>* (huá<sup>h</sup>.)

**JACENT**, *a.* (L. *jaceo*) lying at length—*Paqá<sup>h</sup>, phailá<sup>h</sup>, pasará<sup>h</sup>, lambá-lambá paqá*

**JACK**, *n.* an instrument to pull off boots, an engine to turn a spit, a young pike, a cup of waxed leather, a small bowl thrown out for a mark to bowlers, a part of a virginal or harpsicord, the male of certain animals, the ensign of a ship—*Moze utár-lene ká ek dla, síkh pheñe ká ek kal, machhli ká bachcha<sup>h</sup>, kuppá<sup>h</sup>, geñd<sup>h</sup>, ek qism ká bájá jismen bahut se tár lage rahte haiñ uská hissa, báze jáñvaron ká nar, jáház ká nishán yá 'alam*—*Charmanapáliká níksán lene ká yantar, kí wá káñtá glu-máne kí kal, jalasichí, kuppí, geñdí, ek pákár ke báje kí ek avayav, kísi kísi jantu ká nar, nauka ká dhvajapat wá pat-íká.*

**JACK-ALANTERN**, *n.* an ignis-fatuus—*Gúl-i-bayábní, ág-shaitáni, shuíla-i-shaitání, lú-ká<sup>h</sup>*—*Pisáchadípiká, bhútadípiká, mithyádípti.*

**JACK'-LENT**, *n.* a puppet, a foolish fellow—*Putlí yá kath-putlí<sup>h</sup>, gáwdí yá bhuchek<sup>h</sup>.*

**JACK'-NAPES**, *n.* a monkey, an ape, a coxcomb—*Bandar<sup>h</sup>, bánar<sup>h</sup>, biháñí chhailá yá*

**JACK'ASS**, *n.* the male of the ass—*Gadhá<sup>h</sup>.* (dánká<sup>h</sup>.)

**JACK'DAW**, *n.* a species of crow—*Kagelá<sup>h</sup>, zág*—*Kákavíśesh, kák, wíyas.*

**JACK'PUD-DING**, *n.* a zany, a merry-andrew—*Maskhara, muzhik ya'ni mizhák shakhs—Bháñg, thátholiya.* (pragalbh dhúshí wá sir-charhá jan.)

**JACK'SAUCE**, *n.* an impudent fellow—*Gusták shakhs, shokh-chashm shakhs*—*Dhithá*

**JACK'SMITH**, *n.* a maker of jacks for chimneys—*Ek qism ká lohár*—*Ek prakár ká lohár.*

**JACK**, *n.* (Fr. *jaque*) a coat of mail—*Baktar, zirah, siláh*—*Jhilani, kavach*

**JACK'BOOTS**, *n. pl.* boots which serve as armour—*Moze jo baktar ke taur kám áte haiñ*—*Charmananirumit jañghátrán, bare júte jin se páñw aur tángaiñ bach sakaiñ.*

**JACK'ET**, *n.* a short coat a close waistcoat—*Kurtí, mizzáí*—*Kañchuk, aügarkhí.*

**JACK'AL**, *n.* (Sp. *chacal*) an animal—*Shagál, siyál<sup>h</sup>*—*Srigál, jambuk, kroshá.*

**JAC'O-BIN**, *n.* (L. *Jacobus*) a friar of the order of Dominicans, a member of one of the

revolutionary factions in France—*Dominikan nám fuqíron ke firge ká ek faqír, Fráns ke mulk ká inqiláb-i-saltanat-dost ya'ni mulk-i-Fráns meñ us jam'at ká ek ahl jo bádsakh ká mukhálafat par ho*—*Dominikan nám vairágiyon ke jathe ká ek jan, Fráns deś ká rájadrohi.* (ká mat máñne w<sup>h</sup>, Jácobin-pantí<sup>h</sup>.)

**JAC'O-BIN**, **JAC'O-BY**, **JACAL**, *a.* holding the principles of the Jacobins—*Jácobin logón*

**JAC'O-BIN-ISM**, *n.* the principles of the Jacobins—*Jákobin logón ká mat<sup>h</sup>.* (ná<sup>h</sup>.)

**JAC'O-BIN-IZE**, *v.* to infect with Jacobinism—*Jákobin logón ke mat se bigáñná yá bhar-*

**JAC'O-BITE**, *n.* one of a sect of heretics, a partisan or adherent of James the Second

after his abdication; a holding the principles of the Jacobites—*Ek qism ká mu'hid yá káfir, jab Inglistán ke bádsháh Jems-sání ne saltanat ko tark-kiyá tab jis-ne uská sáth aiyá wah shakhs*; a. *Jákobáit logoñ ká mat mánne w<sup>h</sup>*, *Jákobáit-panthí<sup>h</sup>*—*Ek prakár ká vidharmamaseví upadharmamaseví wá paradh armamávalambí, jab Inglandiya dwitiya Jems rájá ne sínhasán ko chhoṛ diyá tab jo uská pakshapáti huá wah jan*; a. *Jákobáitmatávalambí*.

JÁC'O-BIT-ISM, *n.* the principles of the Jacobites—*Jacobáit logoñ ká mat<sup>h</sup>*. [kanakamudrá.

JÁC-O'RUS, *n.* a gold coin—*Ek qism ki ashrafí*—Swarnamudrávisesh, ek prakár ká JÁC-TÁ'TION, JÁc TI-TÁ'TION, *n.* (L. *jaclum*) a tossing of the body, restlessness—*Badan ká nínthná, be-garaví yá be-kálí*—Háth-páñw ká phenkná wá deh ká tñtná, chhatpáti vyagratá wá aswasthatá.

JÁc-U-LÁ'TION, *n.* the act of throwing—*Phenkná<sup>h</sup>, phenk<sup>h</sup>, phenkáw<sup>h</sup>*.

JÁc-U-LÁ-TO-RY, *a.* throwing out, uttered in short sentences—*Nágáh phenkne w., chhote chhote fígron kí súrát meñ kahá gayá*—Phenkne w., chhote chhote vákyon ke ákár kahá gayá.

JÁDE, *n.* a worthless horse, a mean woman; *v.* to tire, to weary, to harass—*Ná-kára ghorá, páji 'aurat*; *v. thakáná<sup>h</sup>, mánda k. yá h., 'ájiz yá diqq k.*—Nikammá ghorá adham-aswa wá aswak, puñschali asatí wá vyabhicháriní; *v. thausána, pariárant wá sramárta h. wá k., khinna wá khedit k.*

JÁD'ER, *v.* n. jadish tricks—*(Hhinál-pan<sup>h</sup>, kutná-pan<sup>h</sup>, buri chál<sup>h</sup>*.

JÁD'ISH, *a.* vicious, bad, unchaste—*Bad-fíl, bad sharí yá kharáb, ná-pák-dáman—Pápi wá kutsit, dushí wá burá, puñschali wá vyabhicháriní*.

JÁG, *v.* (S. *saga* ?) to cut into notches or teeth; *n.* a notch, a denticulation—*Dandá-nár k., n. dandána khañdáná<sup>h</sup>*—Khandáni k., áre ke dáñton kí náñ káñná, krakachadhárikár k., *n.* áre ke dáñton kí náñ káñái, krakachadhárikárabhañg wá krakachadantarúpachhed. [dantarúpabhanguratwa.

JÁG'GED-NESS, *n.* state of being notched—*Dandána-dári*—Danturatwa, krakacha-JÁG'GY, *a.* notched, uneven—*Dandánu-dár, ná-hamwár*—Krakachadhárikár dantur wá áre ke dáñton-kí náñ-káñí-huá, arbaṛ kharikharí úñcháních wá asaman. [phitak.

JÁIL, *n.* (Fr. *geole*) a prison—*Zindán, qaid khána*—Káragár, bandhanálay, vandísálá.

JÁIL'ER, *n.* a keeper of a prison—*Qaid-kháñe k'í dároga, dároga-i-zindán*—Káragárádhijati, vandipál, bandhanálayarakshak, karágríhádhyaksh.

JÁKES, *n.* (L. *jacio?*) a privy—*Jác-zárúr, pác-khána*—Saṁrás, sauchakúp, chharchhobí.

JÁL'AP, *n.* (Sp. *ralapa*) a purgative drug—*Gul-i-'abbás kí jar*—Rechak aushadh viśesh.

JÁM, *n.* a conserve of fruit boiled with sugar, a sort of frock for children—*Murabba ya'ni mevon kí mithái, lapkón ká kurta*—Mithá achrá wá sandhitaphal, bálakón ká aṅgá wá aṅgarikhá.

JÁM, *v.* to squeeze closely, to press—*Dábná yá tipná<sup>h</sup>, dabána yá chhúpná<sup>h</sup>*.

JAMB, jám, *n.* (Fr. *jambé*) a supporter, a door-post, the side of a fire-place—*Pushí-bán, darwáze ká báñí, átash-dán yá átash-kade ká pahlú yá báñí*—Ádhár, dwár ká stambh, chúlhe wá agnikund kí alaṅg [Fáñgon ke nimtta kavach wá jhílam, jañghátráp.

JAM'BEUX, jám'bu, *n.* (Fr. *jambé*) armour for the legs—*Táñgon ke liye baktar yá ziráh*—JAM'BÉE', *n.* a sort of cane—*Ek qism ká bet*—*Ek jati ká bet*.

JÁNE, *n.* a kind of fustian, a coin—*Ek qism ká kaprá, ek qism ká sikká*—*Ek bháñti ká vastra, ek prakár ká mudrá*.

JÁN'GLE, *v.* (Ger. *zankeln*) to quarrel in words, to talk idly, to sound discordantly; *n.* dispute, prate, discordant sound—*Báñon ká jhagrá k<sup>h</sup>, bakwád k<sup>h</sup>, be-sur bajná yá h.: n. jhagrá<sup>h</sup>, bak<sup>h</sup>, be-sur áwáz*—Vágyuddh wá vákkalah k., barbaráná wá bakbakáná, biná sur wá biná lay bajná; *n.* vivád vágyuddh wá vákkalah, bar wá bakwád, karkasúsvan jhanjhanáhat khankhanáhat wá biná-sur-ká-bol. [priya.

JÁN'GLER, *n.* a wrangling noisy fellow—*Hujjati, jhagrálú<sup>h</sup>*—Vákkalahakári, vágyuddha-

JÁN'GLING, *n.* dispute, babble, altercation—*Jhagrá<sup>h</sup>, bakwád<sup>h</sup>, tañtá kahákahi yá múnh-á-múnh<sup>h</sup>*. [raksbak.

JÁN'I-TOR, *n.* (L.) a door-keeper, a porter—*Dar-bán, dewrhi-wán<sup>h</sup>*—Dwárapál, dwára-

JÁN'I-ZA-RY, *n.* (Turk. *yeni, askari*) formerly a soldier of the Turkish foot-guards—*Agle zamáñon meñ Turkistán ká jáñ-nisár sipáhi*—Práchinakál meñ Turkdes ká sastrajivi.

JÁN-I-ZÁ'RÍ-AN, *a.* pertaining to the janizaries—*Agle zamáñon meñ Turkistán ke jáñ-nisár sipáhiñon ke muta'alliq*—Turkdesasthapúrvvakálinasastrajivisambandhi.

JÁNTY, *a.* (Fr. *gentil*) showy, airy—*Rangilá yá bharkilá<sup>h</sup>, chulbulá chuhlt yá chhabilá<sup>h</sup>*. [pan chhabilá-pan yá chuhlti-pan<sup>h</sup>, pharak yá pharkáhai<sup>h</sup>.

JÁN'TI-NESS, *n.* showiness, airiness, flutter—*Bharkilá-pan yá tarak-bhark<sup>h</sup>, chulbulá-*

JÁN'U-A-RY, *n.* (L. *Janus*) the first month of the year—*Ángrezi sál ká pahlú mahíná*—Íngland-desiyon ká prathamamás.

JÁ-PÁN', *n.* a varnish or work varnished originally from Japan; *v.* to varnish—*Raṅgan, raṅgan-dár yá raṅganí kám*; *v. raṅgan k.*—Tejodáyakatail, sobhádáyakatailaviśishṭ kám; *v. sobhádáyakatail lagáná, váhyasobhádáyakatail lagáná*.

**JĀ-PĀN'NER**, *n.* one who japs — *Rangan-gar* — Śobhādāyakatail lagāne w.

**JĀR**, *v.* (S. *yrre*) to clash, to quarrel, to sound harshly; *n.* discord, harsh sound — *Jhankārnā yā jhanaknā<sup>b</sup>, jhagārnā<sup>b</sup>, kharaknā yā kharkharānā<sup>b</sup>*; *n.* *jhagrā yā bakherā<sup>b</sup>, jhanjhanāhat jhankār jhanak yā kharkharāhat<sup>b</sup>*.

**JĀR'RING**, *n.* quarrel, dispute — *Jhagrā<sup>b</sup>, bakherā yā tantā<sup>b</sup>*. [matkā<sup>b</sup>, nānd<sup>b</sup>.]

**JĀR**, *n.* (Fr. *jarre*) an earthen vessel — *Gharā<sup>b</sup>, gagrā<sup>b</sup>, kundā<sup>b</sup>, kamorā<sup>b</sup>, jhilyā<sup>b</sup>*.

**JĀR'GON**, *n.* (Fr.) unintelligible talk — *Ghalbalāhat<sup>b</sup>, gichpich bol<sup>b</sup>, gilbil-gilbil<sup>b</sup>, gilbilāhat<sup>b</sup>, bhākhā yā bolī jo samjhi na jāy<sup>b</sup>*.

**JĀS'MINE**, *JĒS'SA-MINE*, *n.* (Fr. *jasmin*) a plant, a flower — *Yāsmīn yāsmīn yā yāsaman* — *Kund, mālatī, jātikusum, makarand*. [manivīśesh.]

**JĀS'PER**, *n.* (Gr. *iaspis*) a mineral — *Zabarjad, zabarjūd, saing-i-yashm* — *Sūryakānt*,

**JĀUN'DICE**, *n.* (Fr. *jaune*) a disease — *Yarqān, argān, kañwal<sup>b</sup>* — *Pāndu, pāndurog*.

**JĀUN'DICED**, *a.* having jaundice, prejudiced — *Yarqān-dār, mut'a'assib* — *Pāndurogi wā pāndurogagrast, vakrikritabuddhi wā vakradrisht*.

**JĀUNT**, *v.* to ramble, to make an excursion; *n.* a ramble, an excursion — *Phirā k<sup>b</sup>, sair k. : n. āvārāgi yā matar gasht, sair* — *Phirmā paribhraman-k. wā idhar udhar ghūmnā, vibhārth pariyatan k. : n. bhrāman, vibhārthapariyatan*. [Śakti, śālākā.]

**JĀVE'LIN**, *n.* (Fr. *javeline*) a spear or half-pike — *Neza, nim-neza, barchhi<sup>b</sup>, sāng<sup>b</sup>* —

**JĀW**, *n.* (Fr. *joue*) the bone of the mouth in which the teeth are fixed, the mouth — *Jabrā yā chauhar<sup>b</sup>, munh<sup>b</sup>* — *Hanu wā hanū, mukh*.

**JĀWED**, *a.* denoting the appearance of the jaws — *Jabrā-numā, chauhar-numā, jabre-dār, chauhar-dār* — *Chauhar kī nāin, hanuvīśht*.

**JĀWY**, *a.* relating to the jaws — *Jabre yā chauhar ke mut'a'alliq* — *Hanusambandhi, jabre wā chauhar kī vishayak*.

**JĀY**, *n.* (Fr. *geai*) a bird — *Nilkanth<sup>b</sup>* — *Manikanth*.

**JĒAL'OUS**, *a.* (Fr. *jaloux*) suspicious, apprehensive of rivalry, solicitous — *Shakkī bud-zann yā bad gumān, rashkī, waswāsi yā mushawwash* — *Sandehī wā sañsayī, anyasubhāsañkī parotkarshadweshī wā matsari, chintit wā udvigna*.

**JĒAL'OUS-LY**, *ad.* with jealousy, suspiciously — *Rashk se, shakk yā bad-zanī se* — *Māt-saryā irshyā wā sparddhā se, śānikā wā sañsay se*.

**JĒAL'OUS-Y**, *n.* suspicion, suspicious fear — *Shakk yā waswās, rashk* — *Śānikā sandehī wā sañsay, sparddhā irshyā aśnyā māt-saryā wā dāh*.

**JĒER**, *v.* (Ger. *scheren*) to scoff, to flout, to mock; *n.* a scoff, a jibe — *Ta'na-tashnī k., ta'na-mārnā āwāza-pheknā yā shamātāt k., chirhānā<sup>b</sup>*; *n.* *ta'na-tashnī yā la'n-tā'n, āwāza-kashī yā ta'na-zanī* — *Upahās wā thatthā k., āre-bāthoñ-lenā wā bolī-tholī bolnī, bichkūnā wā birānā*; *n.* *upahās wā vyañgya, parihās hañsī wā thatthā*.

**JĒER'ER**, *n.* a scoffer, a mocker — *Ta'na-zan āwāza-kash yā tā'in, hazzāl yā zūhik* — *Upahāsak, parihāsakartā*. [maskharogī] — *Thatholī wā thatthā, upahās wā parihās*.

**JĒER'ING**, *n.* mockery, derision — *Mushkharī ta'na-zanī yā ta'na-tashnī, tamashkur yā*

**JĒER'ING LY**, *ad.* scornfully, contemptuously — *Hiqārat yā haqārat se, mutakabblirāna yā mudammigāna* — *Avajñā wā upahās se, avamān wā parihās se*.

**JĒ-HŌ'VAH**, *n.* (H.) the Scripture name of the Supreme Being — *'Ibrānī zabān meñ Khudā kī nām, Yāhū* — *Ibrānī bhāsh meñ Parmeswar kī nām, Parmeswar*.

**JĒ-JŪNE**, *a.* (L. *jejunus*) empty, hungry, dry, barren — *Khālī, gursina gursana yā tihī, khushk yā sāda, be-namak bad-maza yā be-lazzat* — *Sūnya wā sunā, chhuñchhā chhūchhā wā bhūkhā, śushk ruksh wā rūkhā, niras niras rasahīn wā nirsattwa*.

**JĒ-JŪNE'LY**, *ad.* in a jejune manner — *Be-lazzat se, khushkī se, rukhāt yā rūkhe-pan se<sup>b</sup>, phikāī yā phike-pan se<sup>b</sup>, gair-dil-barī se* — *Nirasatā se, virasatā se, śushkatā se, sūnyatā se, sūrahinatā wā sattwahinatā se*.

**JĒ-JŪNE'NESS**, *n.* penury, barrenness, dryness — *Tihī-dastī, be-namakī be-lazzatī yā gair-dil-chāspi, khushkī rūkhā-pan yā phikā-pan* — *Sūnyatā wā sattwahinatā, virasatā rasābhāv rasahinatā wā sārahinatā, śushkatā wā rukshatā*.

**JĒL'LY**, *n.* (L. *gelo*) any thing brought to a glutinous state, a conserve made by boiling the juice of fruit with sugar — *Lu'āb, rub* — *Sāndradravya arthāt koi vastu jo laslasi kī gai ho., gārghā ras jo phal ke ras aur chini ke aṭṭne se bantā hai*.

**JĒL'LIED**, *a.* glutinous, viscous — *Lastasā<sup>b</sup>, chipchipā<sup>b</sup>*.

**JĒL'LY-BĀG**, *a.* a bag for straining jelly — *Thailī yā borā jismen se rub yā lw'āb chhānā jātā hai* — *Thailī jismen se sāndradravya wā phalapāk chhānā jātā hai*.

**JĒN'NET**. See **GENET**.

**JĒOP'ARD**, *v.* (Fr. *jeu, perdu*?) to hazard — *Khatre meñ dālnā* — *Jokhim meñ dālnā*,

**JĒOP'ARD-OUS**, *a.* hazardous, dangerous — *Khatar-nāk, pur-khatar yā makhtūr* — *Sañsayasth wā sañkākānt, bhayākānt wā bhayahetuk*. [sañkā, bhayahetuk.]

**JĒOP'ARD-Y**, *n.* hazard, danger, peril — *Khatra yā khatar, mukhātara, andesha* — *Jokhim*,

**JĒRK**, *v.* to strike with a quick smart blow, to throw with a quick smart motion; *n.* a quick smart blow or motion — *Jhatāknā jhīraknā yā jharjharānā<sup>b</sup>, hachkolā d<sup>b</sup>*; *n.* *jhatāk<sup>b</sup>, hachkolā yā hichkā<sup>b</sup>*.

JERK'ER, *n.* one who jerks, a whipper—*Jhatakne w. yá jharjharáne w.<sup>h</sup>, korá márne w.<sup>h</sup>.*

JER'KIN, *n.* (D. *jurk*) a jacket, a short coat—*Kurti, mirzá*—*Ángarkhi, ángiká.*

JESS, *n.* a short strap of leather—*Chamfē.ki patī badlī yá dhañjī<sup>h</sup>.*

JES'SA-MINE. See JASMINE.

JEST, *v.* (L. *gestum*) to divert, to make sport; *n.* any thing ludicrous, a joke, a laughing-stock—*Bahláná yá man-plerná<sup>h</sup>, thathá marná yá hañsi k.<sup>h</sup>; n. mazáñ, mazáñ hazl yá zatul, maskhara mazhuka yá qábil-i-tasakhkhur shakhs*—*n. Parihas upahás wá háya, khullī thathlú wá thatholī, upahásavishay upahásasthán wá parihásapátra.* [parihásakáñ, upahásak.

JEST'ER, *n.* one who jests—*Maskhara, zatallī, khush-tabī, thaththē-báz, bháñr<sup>n</sup>*—*Thathol,*

JEST'ING, *n.* a joking, sarcasm—*Thuthē-báñi yá maskhará-pun, ta'na-zdñi áwáza ramz yá kináy*—*Parihasakaran vinod thatholī wá hañsi, vyañgya vyañjaná wá vyañgyokti.*

JEST'ING-LY, *ad.* in jest, with merriment—*Hañsi se yá hañsi men<sup>h</sup>, thatholī yá khullī se<sup>h</sup>.*

JEST'ING-STOCK, *n.* an object of derision—*Maskhara, maskhara, qábil-i-tasakhkhur shakhs*—*Upahásavishay, upahásasthán, parihásapátra.*

JESUIT, *n.* one of a religious order called the Society of Jesus, a crafty person—*Isáñyon ke ek kháñs jirge ká ek shakhs, jitrati yá mukkáñr shakhs*—*Isáñyon ke ek viśesh panthi wá sákha ká jan, kapañi wá dhúrta jan.*

JESUIT-ED, *a.* conforming to the principles of the Jesuits—*Jezuit logon ke mat ke muráñq, Jezuit-panthi<sup>h</sup>*—*Jezuit-matávalambī.*

JESUIT-NESS, *n.* a female adopting the principles of the Jesuits—*'Aurat jo Jezuit logon ká mat máñti ho, Jezuit-panthi 'aurat*—*Jezuit-matávalambini, Jezuit-panthi stri.*

JESUIT-ISH, JESUIT-ISH-LY, *a.* belonging to a Jesuit, crafty, artful, deceitful—*Jezuit ke muta'alliq, jitrati, áññar yá robáh-báz, dagá-áz*—*Jezuitmatávalambisambandhi, dhúrta, chhaldánwit vidagdhá wá mayí, kapañi wá chhali.* [wá mayá se.

JESUIT-ISH-LY, *ad.* craftily, artfully—*Pitrati se, robáh-báñi se*—*Dhúrtañi se, chhali*

JESUIT-ISM, *n.* the principles of the Jesuits—*Jezuit logon ká mat<sup>h</sup>.*

JET, *n.* (Gr. *gygates*) a black fossil—*Sang-i-misá, siyáh-táb*—*Krishnaprastar, ek prakár ká kálá patthar.*

JETTY, *a.* made of jet, black as jet—*Sang-i-misá ká, muskh-fám yá sang-i-misá-sá kálá*—*Krishnaprastaranirmit wá ek bháñti ke kálé patthar ká baná huá, krishnaprastaravarn wá bhaññe sá kálá.*

JET, *n.* (L. *jectum*) a spout or shoot of water—*v.* to shoot forward, to project—*Fawwára; n. níkal-parudá<sup>h</sup>, buháñ yá ubháñ áñá<sup>h</sup>*—*Jalotsek, jalotkshep, phuhára, bambá.*

JETTEAU, *n.* a spout or shoot of water—*Fawwára*—*Phuhára, jalotkshep, bambá.*

JETTEE, JETTY, *n.* a projection, a kind of pier—*Ubháñ jhukáw yá chhujá<sup>h</sup>, ek qism ká báññ*—*Vahirlanbabbháñ, ek prakár ká báññ.*

JEW, *jñ,* *n.* one of the kingdom of Judah, a Hebrew, an Israelite—*Yahúdí mulk ká báññanda yá báññinda, 'Ibráni, Yahúdí yá Yahúdí*—*Yihudiyañesi, Yihudiyañesaj, Ibráni.* [stri.

JEW'ESS, *n.* a Hebrew woman—*'Ibráni 'aurat, Yahúdí 'aurat*—*Yihudiya, Yihudiya*

JEW'ISH, *a.* relating to the Jews—*Yahúdí, muta'alliq-i-Yahúdí, 'Ibráni*—*Yihudiya, Yihudiyañesambandhi.* [par—*Yihudiyañiti se, Yihudiyañi ki riti se.*

JEW'ISH-LY, *ad.* in the manner of the Jews—*Yahúdiyañi, 'Ibráni taur se, Yahúdí tariq*

JEW'ISH-NESS, *n.* the rites of the Jews—*Yahúdiyañi ki riti<sup>h</sup>, Yahúdí-pan<sup>h</sup>.*

JEW'RY, *n.* Judea, a district inhabited by Jews—*Yahúdiya, Yahúdiyañi ke rahne ká paryana yá zil*—*Yihudiyañesi, Yihudiyañesaj.*

JEW'EAR, *n.* a tough thin tungus—*Kán-chaprá<sup>h</sup>.*

JEW'SHARP, *n.* a kind of musical instrument—*Murchang<sup>h</sup>.*

JEW'EL, *n.* (Fr. *joyau*) any ornament of great value, a precious stone, a gem, a name of fondness; *v.* to adorn with jewels—*Zewar, jauhar, gauhar, lál jaise muhabbat meñ kahñe haññ; v. zewarón se árásta k.*—*Gahná, mañi wá mañi, chárusilá, ratn jaise lál-pyár meñ bolte haññ; v. gahne wá mañi se suñobhit k.*

JEW'EL-ER, *n.* one who makes or deals in jewels—*Jauharí, jawáñhir-farosh, zewar-farosh*—*Manikar, ratnajiví, manivikretá, gahná banáne w. arthát sonár.*

JEW'EL-RY, *n.* jewels collectively—*Zewarát, jawáñhir*—*Gahnápatí, gahnágyarí,*

JEW'EL-HOUSE, JEW'EL-OF-FICE, *n.* the place where the royal ornaments are repositied—*Báññsháñi zewarát yá jawáñhir rakhne ká maqám*—*Rájakiya ratn alañkár wá gahná-páñi dharne ká sthán, rájakiyañatnakóś.* [ratn ke sadris chauhkilá.

JEW'EL-LIKE, *a.* brilliant as a jewel—*Jauhar yá gauhar ke máññind áñ-dár*—*Mañi wá*

JIB, *n.* the foremost sail of a ship—*Jaház meñ sab se áge ká pál*—*Naukágrasthavasán,*

JIG, *n.* (Fr. *gigue*) a sort of dance or tune; *v.* to dance a jig—*Thirak-nách<sup>h</sup>, ek sur<sup>h</sup>; Jig'gish, a.* disposed or suitable to a jig—*Thirak-nách ki taraf náñl, thirak-nách ke muwáñq yá láñq*—*Thirak-nách ki or pravritta, thirak-nách ke yogya.*

**JILLFLIRT**, *n.* a giddy wanton woman—*Awara 'aurat*—Chañchalā, chañchal strī.  
**JILT**, *n.* a woman who deceives her lover : *r* to trick or deceive in love—*Aiyār makkār yī be-wafā 'aurat, nahre-biz 'aurat* ; *v* 'ishq meñ be-wafā *k.*—Jo strī ek purush ko prem kī śśā dekar dūstre ke pās chali jāī hai, premavishayak thāgnī wā thāgin ; *r* premavishay meñ thāgnā, premavishay meñ ek purush ko śśā dekar dūstre ke pās chālī jānā.

**JINGLE**, *v.* (Ger. *klingen*) to make or cause a sharp clinking sound ; *n.* a sharp clinking sound—*Jhanjhanānā<sup>h</sup>, thanthanānā<sup>h</sup>, jhankārnā<sup>h</sup>, khankārnā<sup>h</sup>, kharḥkharānā<sup>h</sup>, kharḥkharānā<sup>h</sup>, jhankārnā<sup>h</sup>, tankārnā<sup>h</sup>, n.* *jhanḥkār<sup>h</sup>, jhanjhanāhat<sup>h</sup>, thanthanāhat<sup>h</sup>, kharḥkharāhat<sup>h</sup>, jhanak<sup>h</sup>.*

**JOB**, *n.* a piece of chance work, any petty work : *v.* to work at chance work, to buy and sell as a broker—*Kām jo kabhī kabhī ā-jūtā hai<sup>h</sup>, kōī chhotā kām<sup>h</sup>* ; *v* jo kām kabhī kabhī ātū hai usko *k<sup>h</sup>, thike kā kām k<sup>h</sup>, dūstre ke liye bikrī battā yā ten-den k<sup>h</sup>.*

**JOBBER**, *n.* one who does chance work, one who deals in the public funds—*Thike kā kām k. w<sup>h</sup>, sarraf yā sarkārī not waqaira kā dallāl*—Kshudrakarmmakārī wā tuch-chhalakarmnavyavassāyī, krayavikrayik wā rājakiya not bundī ādī ke lenden kā bhūgtān *k. w.*

**JOBBER-NOWL**, *n.* a blockhead—*Ahmaq, be-wuqūf, gawdī<sup>h</sup>*—Mūrkh, jar, mūrkh.

**JOCKEY**, *n.* one who rides a horse in a race, a dealer in horses, a cheat ; *v* to cheat—*Ghur-daur meñ jo ghore par chapṭā hai<sup>h</sup>, ghorū kā ten-den k. n<sup>h</sup>, thag<sup>h</sup>* ; *v.* *thagā<sup>h</sup>.*

**JO-COSE**, *a.* (L. *jocus*) given to jest—*Thaththe-bāz, khillī-bāz, khush-tab<sup>h</sup>, sarraf*—Thathol hañsor [hañsī wā khillī meñ.

**JO-COSELY**, *ad.* in jest, waggishly—*Thaththe kī rāh se, zarifāna taur se*—Thaththe meñ, **JO-COSENESS**, **JO-COST-ITY**, *n.* merriment—*Zarāfat, khush-tab<sup>h</sup>, khushī, khush-hālī*—Rasikatwa, chuhāl, chahālpahāl, ullā-ātā.

**JOCU-LAR**, *a.* used in jest, merry, waggish—*Zarāfat-āmer yā zarifāna, zarif yā khush-tab<sup>h</sup>, sarraf harraf thaththe bāz yā khillī bāz*—Kautukī wā saras, rasik chuhālī wā vinodī, parihāsak thathol wā hañsor [—Parihāsakatwa, rasikatwa

**JOCU-LAR-ITY**, *n.* disposition to jest—*Zarāfat, khush-tab<sup>h</sup>, mushayā pan, hañsor-panā<sup>h</sup>*  
**JOCU-LAR-LY**, *ad.* in jest, for sport—*Hañsī meñ<sup>h</sup>, utthe khol yā khillī meñ<sup>h</sup>, [āñwat<sup>h</sup>.*

**JOCU-LAR-FOR**, *n.* a jester, a droll, a minstrel—*Thathol<sup>h</sup>, hañsor yā bhār<sup>h</sup>, bhūt yā ka-*  
**JOCUND**, *a.* merry, gay, airy, lively—*Khush tab<sup>h</sup>, khush yā bash-kāsh, dīl-shūd yā zarif, zūda-dal yā bāg bāg*—Ānandī, pramodī, vilāsi, praphullachitta wā ullāsavrittī.

**JO-CUND-ITY**, **JO-CUND-NESS**, *n.* gaiety, mirth—*Khush tab<sup>h</sup> yā khush-hālī, khurramī yā masarrat*—Prahārsh ānand wā vilās, chuhāl chahālpahāl hūlās wā rañgrās.

**JOCUND-LY**, *ad.* gaily, merrily—*Khush-tab<sup>h</sup> yā khurramī se, khushī yā masarrat se*—Harsh wā pramod se, ānand ullās wā hūlā se.

**JOI**, *v.* (Ger. *schocken*) to push, to travel leisurely ; *n.* a push, a slight shake—*Dhak-kā-d, khor d, kuhūyānā yā dā-d<sup>h</sup>, girte parte jānā dhukṭe-jānā yā jhūmtā-jānā<sup>h</sup>* ; *n.* *dhukkā khonḥā yā jhonḥā<sup>h</sup>, haḥak haḥkā yā haḥkolā<sup>h</sup>.*

**JOGGER**, *n.* one who jogs—*Girte-parte chalne w<sup>h</sup>, dhīre chalne w<sup>h</sup>.*

**JOING**, *n.* a slight push or shake—*Hallā dhakḥā haḥkā yā haḥkolā<sup>h</sup>.*

**JOGGLE**, *v.* to push, to shake—*Dhukkā-d<sup>h</sup>, hū-ana yā haḥkolā-d<sup>h</sup>.*

**JOIN**, *v.* (L. *jungo*) to couple, to connect, to combine, to unite, to close—*Milānā<sup>h</sup>, sātnā<sup>h</sup>, gāñthnā<sup>h</sup>, jorñā yā jūnā<sup>h</sup>, hirkānā lagānā hīraknā yā lagnā<sup>h</sup>.*

**JOINDER**, *n.* a conjunction, a joining—*Milāw me<sup>h</sup> milāp yā lagāw<sup>h</sup>, jor<sup>h</sup>.*

**JOINER**, *n.* one who joins, a carpenter—*Jornī u<sup>h</sup>, barhaī<sup>h</sup>.*

**JOINER-Y**, *n.* a joiner's art or work—*Najjārī, darūd kāri, darūd-garī, darūd-garī*—Barhaī kā kām, sūtradhānakarma. [chūl wā chūr, gāñth wā jor, yog wā sañyog.

**JOINING**, *n.* a hinge, a joint, juncture—*Qabza, girih yā girah, paimand yā wast*—Sandhi

**JOINT**, *n.* a joining, articulation of limbs, a hinge, a knot, one of the limbs of an animal cut up by a butcher ; a shared by two or more, united, combined, *v* to form with joints, to unite, to divide a joint—*Paimand yā wast, band, qabza, girih yā girah, kisi jānvar kā 'uzr jo ek qassāb kāt letā hai* ; *a.* *mushṭarak, milā-julā<sup>h</sup>, mustafiq makhḥūt yā magmūt<sup>h</sup>* ; *v.* *girih-dār bānānā, milānā<sup>h</sup>, band-band jūdā k. yā girih girih se kātnā*—Sañyog wā yog, jor, chūl chūr wā sandhi, gāñth wā gāñthī, kisi jantu kī kōī aṅg jo māñsavikrayī kāt letā hai *a.* sañvibhakt sūdhārān wā aneksaumānik, milā-hud wā saba, sañghātawān wā sambhūyakārī ; *v.* sandhivīśit wā granthiyukt *k.* jorñā, sandhibhed wā sandhibhañg *k.* [lī<sup>h</sup>—Granthil, sandhivīśit.

**JOINTED**, *a.* full of joints or knots—*Girih-dār yā girah-dār, jor-dār, gāñthilā yā gāñthī*  
**JOINTLY**, *ad.* together, with union of interest—*Bā-ham, sharākatan bi-l-islākīrā yā bi-l-mushārakat*—Sāth wā milkar, sājhe meñ. [stridhanayuktastrī.

**JOINTRESS**, *n.* a wo. an who has a jointure—*'Aurat-i-mahr-dār*—Yautukavīśit strī.

**JOINTURE**, *n.* an estate settled on a wife to be enjoyed after her husband's decease ; *v.* to endow with a jointure—*Mahr, mahṛāna* ; *v.* *mahr-dār k.*—Vidhāvādhān, strīdhan, yautuk : *v.* vidhāvādhānavīśit *k.* yautukavīśit *k.* strīdhanayukt *k.*

JÖIN'STÖÖL, *n.* a stool consisting of parts inserted into each other—*Ek qism kī chaukī jo tukre tukre jor kar banī hai*—*Ek prakār kī chaukī jisko tukre tukre jor kar banāte hai.*

JÖIST, *n.* one of the beams which supports a roof or floor; *v.* to fit or lay joists—*Karī<sup>h</sup>, dhannī thūnī yā thūnī<sup>h</sup>; v. karī lagānā<sup>h</sup>, dhannī khayī k<sup>h</sup>, thūnī yā thūnī lagānā<sup>h</sup>.* [*yā khillī<sup>h</sup>; v. thathā k. yā thathā mārānā<sup>h</sup>, hañsī yā khillī k<sup>h</sup>.*]

JÖKE, *n.* (L. *jocus*) a jest, something not serious; *v.* to jest, to rally—*Thathā<sup>h</sup>, hañsī*

JÖK'ER, *n.* a jester, a merry fellow—*Thathē-bāz yā khālī-bāz, maskhara*—*Thathol wā*

JÖK'ING, *n.* utterance of a joke—*Hañsī<sup>h</sup>, thathā mārānā<sup>h</sup>.* [*parihāsak, hañsor wā vilāsī.*]

JÖLE See JOWI.

JÖL'LY, *a.* (Fr. *joli*) gay, merry, plump—*Bashshāsh, khush-o-khurram, tar-o-tāza yā motā-tāza*—*Ānandī wā ullasī, praphullachitta mudit wā vilāsī, push, sthul wā motā.*

JÖL'LI-LLY, *ad.* gaily, with merriment—*Khurramī se, khushī yā shād-mānī se*—*Āmod bulās wā ullas se, harsh wā pramod se.*

JÖL'LI-NESS, JÖL'LI-TY, *n.* gaiety, merriment—*Khurramī, khushī yā 'aish-i-shrat*—*Utsav wā ānand, harsh ullās bulās chuhāl chahālpahal wā raṅgras.*

JÖLT, *v.* to shake as a carriage on rough ground; *n.* a sudden shake—*Hilānā yā hildā<sup>h</sup>, hachkolā d. yā hachkolā khānū<sup>h</sup>; n. hachkā<sup>h</sup>, hachkolā<sup>h</sup>, dhukkā<sup>h</sup>, jhoñk<sup>h</sup>, jholā<sup>h</sup>.*

JÖLT'HEAD, *n.* a dunce, a blockhead—*Ahmaq, bc-wuqūf*—*Mūrkh, mūrkh wā jar.*

JÖN'QUILLE, *n.* (Fr. *a flower*)—*Gul-i-narys, gul-i-shabbo, nargis-i-shahlā*—*Utpalajā-tiyānānavarṇa pushpabhed.* [*mūtrādhār, pātravīśesh.*]

JÖR'DEN, *n.* (S. *gor, denū*) a chamber-pot—*Peshāb-dān, ek qism kā bartan*—*Mala-*

JÖS'TLE, JÖS'LE, *v.* (Fr. *jouter*) to knock against, to push; *n.* a push—*Thelna yā*

JÖS'TLING, *n.* the act of knocking against—*Thelna yā dhakelnā<sup>h</sup>.*

JÖT, *n.* (Gr. *iota*) a point, a tittle, the least quantity, *v.* to set down, to make a memorandum of—*Nuqta, zarra, til yā tinkā<sup>h</sup>; v. likh lenā<sup>h</sup>, yād-dāshṭ k.*—*Vindū wā vinduudātra, kanikā wā kaṇamātra, lavaleś paramānu wā ulamātra; v. taṅk lenā, smaraṇārth likh lenā.* [*lekḥ.*]

JÖT'TING, *n.* a memorandum—*Yād-dāshṭ*—*Smaranārthalikhit, smaraṇārth kuchh*

JÖU'R'NAL, *n.* (Fr. *jour*) a diary, a daily register, a newspaper—*Roz-nāma, roz-nāncha, akhbār yā akhbār-nāma*—*Dinavrittāpatra wā dinavayavahāralekhya, dainikavrittāntapustak wā dainikapatrak, samāchārapatra.*

JÖU'R'NAL-IST, *n.* a writer of a journal—*Roz-namā-navis, roz-nāmchā-navis, akhbār-navis*—*Dinavrittāpatralekhak, dainikapatrakalekhak, samāchārapatrakalekhak wā samāchārapatrakpraksak.*

JÖU'R'NAL-IZE, *v.* to enter in a journal—*Roz-nāma yā roz-nāmche meṁ mundaraj k., akhbār meṁ mundaraj k.*—*Dinavrittāpatra dainikapatrak wā samāchārapatra meṁ likhnā.*

JÖU'R'NEY, *n.* the travel of a day, travel by land, passage from place to place; *v.* to travel from place to place—*Manzil yā marhala, safar-i-khushkī, safar musāfirī siyāhat yā musāfirat; v. safar k., naql-i-makān k.*—*Ekāḥgaman wā dūn bhar kī yātrā, bhūmī-yātrā, bhraman prayāṇ wā paryāṭan; v. adhwagaman k., yātrā k., paryāṭan k., pari-bhraman k., desabhrāman k.*

JÖU'R'NEY-MAN, *n.* a hired workman—*Thike par kām karne w<sup>h</sup>.*—*Kamerā.*

JÖU'R'NEY-WÖRK, *n.* work done for hire—*Thike kā kām<sup>h</sup>, jo kam thike se hotā hai<sup>h</sup>.*

JÖUST, *n.* (Fr. *joute*) tilt, tournament, mock fight; *v.* to run in the tilt—*Khel meṁ larā<sup>h</sup>, hañsī meṁ larā<sup>h</sup>, jhūthī larā<sup>h</sup>; v. jhūthī larā<sup>h</sup> larā<sup>h</sup>, hañsī yā khel meṁ larā<sup>h</sup> larā<sup>h</sup>.*

JÖVI-AL, *a.* (L. *Jovis*) relating to Jupiter, gay, merry, cheerful, jolly—*Muta'alliq-i-musharāf, khush-tab' yā khurram, khush yā bashshāsh, mas'rūr yā shād-mān, mahzūz yā zinda-dil*—*Vrīṣṇspatisambandhī, ānandī wā vinodī, sadāpramodī, ullāsī wā hrishtā-chitta, praphullachitta nityotsavī mudit wā vilāsī.*

JÖVI-AL-IST, *n.* one who lives jovially—*Yār-bāsh, raṅgilā<sup>h</sup>.*—*Ānandī purush, sadā-pramodī, utsavapriya, nityānand, sadānand.*

JÖVI-AL-LY, *ad.* merrily, gaily—*Khurramī se, masarrat yā khushī se*—*Praharsh wā pramod se, ānand vinod ullas wā bulās se.*

JÖVI-AL-NESS, JÖVI-AL-TY, *n.* merriment—*Khurramī, shād-mānī, khushī, zinda-dilī*—*Nityānand, sadānand, praharsh, ullasatā, nityollās, chahālpahal, raṅgras.* [*kā sir<sup>h</sup>.*]

JÖWL, *n.* (S. *ceole*) the face or cheek, the head of a fish—*Mūkh yā gāl<sup>h</sup>, ek machhī*

JÖLE, JÖLL, *v.* to beat the head against—*Sir takrānā<sup>h</sup>, mūr yā sir patakā<sup>h</sup>.*

JÖW'ER, *n.* the name of a hunting dog—*Ek qism kā shikārī kutṭā*—*Ek prakār kā akhetī kutṭā, mrigavyakukkur, mrigavyaswā.*

JÖY, *n.* (Fr. *joie*) gladness, exultation, delight, gaiety, merriment, happiness; *v.* to be glad, to exult, to congratulate—*Khurramī, bashāshat, khushī, shād-mānī, masarrat*



- yá nashát, farhat áram'aish yá khush-háti; v. mahzúz yá masrúr h., bág-bág yá khush-o-khurram h., mubárah-báti d.*—Áhlád wá chittaprasannatá, paramánod, harsh, ánanod wá ullás, vilás hulás utsáh raṅgras wá chahalpahal, sukḥ; *v. ánanodit h., paramánand k. hulasaná wá bilasaná, dhanyavád k. wá jayjaykár mananá.*
- JÖY'FUL, *a.* full of joy, glad, exulting—*Khush yá khurram, bashshák yá mahzúz, bág-bág yá masrúr*—Ánandamay wá praharshit, pramudit wá áhládit, paramabrisht wá atyanandi. [harsh wá áhlád se.]
- JÖY'FUL-LY, *ad.* with joy, gladly—*Khurrami se, shád-máni yá khushi se*—Ánanod se, JÖY'FUL-NESS, *n.* gladness, exultation—*Masarrat yá khurram, niháyat khushí*—Harsh wá pramod, paramánand wá atyantáhlád.
- JÖY'LESS, *a.* wanting joy, giving no pleasure—*Ná-khush, be-haláwat yá ná-farhat-bakhsh*—Niránand áhládahim wá asukhí, asukhad wá aharshad.
- JÖY'LESS-LY, *ad.* without pleasure—*Ná-khushi se, be-haláwati se, ná-farhat-bakhshi se*—Ánandahinatá wá harshasúnyatá se, asukhadatwa se.
- JÖY'LESS-NESS, *n.* state of being joyless—*Udási, ná-khushi, be-haláwati, ná-farhat-bakhshi*—Ánandahinatá, harshasúnyatá, asukhadatwa.
- JÖY'OUS, *a.* glad, merry, giving joy—*Bashshák, khush yá mahzúz, farhat-bakhsh yá áram-dih*—Ánandi wá anandit, pramodi áhládit wá praharshit, sukhad.
- JÖY'OUS-LY, *ad.* with joy, with gladness—*Khushi se, khurrami yá shád-máni se*—Ánanod wá vinod se, harsh wá prasannaman se.
- JÖY'OUS-NESS, *n.* state of being joyous—*Mahzúzi, khurrami, shád-máni, khushi*—Chittaprasannatá, praphullatí, harsh, ánanod.
- JŮ'BI-LĒĒ, *n.* (*L. jubilatio*) a season of joy, every fiftieth year among the Jews—*Mausim-i-khushi, Yahúdiyon mēn pachásván sál*—Mahotsavakal, Yihudiya-desavásiyon mēn pachásván varsh.
- JŮ'BI-LANT, *a.* rejoicing, shouting for joy—*Khurram yá shád-mán, khushi-khrah yá masarrat-sarí*—Atyanandi wá paramahládi, jayaśabdakári jayaśabdochehári jaya-dharrakári jayaprasánsakári wá jay-git-gú. [karān, jayaprasánsakarān.]
- JŮ'BI-L'ATION, *n.* act of declaring triumph—*Masarrat-sarát*—Jay git gāni, jayaśabda.
- JU-CUNDI-TY, *n.* (*L. jucundus*) pleasantness—*Lutáfat yá khúbi, dil-pasandi*—Munoránatí, ramayati, ramayiyatwá, uandakatwa.
- JŮ'DA-IZE, *v.* to conform to the doctrines rites and manners of the Jews—*Yahúdi-yon ke mazhab yá rasim ke muwáfíq chalná*—Yihudiya-desavásiyon ke mat riti aur vyavahár ke anusár chalná. [desavásisambandhi, Yihudiya.]
- JU-DĀ'I-CAL, *a.* belonging to the Jews—*Yahúdiyon ke muta'alliq, Yahúdi*—Yihudiya.
- JU-DĀ'I-CAL-LY, *ad.* after the Jewish manner—*Yahúdiyon ke tariq par*—Yihudiya-desavásiyon ki riti ke anusár. [diydaharima.]
- JŮ'DA-ISM, *n.* the religion of the Jews—*Yahúdimazhab, Yahúdiyon ká mazhab*—Yihud.
- JŮ'DA-IZ-ER, *n.* one who conforms to the Jews—*Yahúdiyon ke mutábíq chalne w.*—Yihudiya-desavásiyon ke anusár chalne w., Yihudiya-vyavahárávalambí.
- JŮDGE, *n.* (*L. judex*) one invested with authority to determine causes in a court of law or justice, one who has authority or skill to decide on the merit of any thing; *v.* to pass sentence, to determine, to decide, to form an opinion, to discern—*Qazi yá munsif, qatr-dán, haqq-shinas jauhar-shinás yá ma'qúl-bín; v. fatwá d. hukm d. yá insáf k., tajwíz k., faisal k., guwr k. yá ráe qáim k., daryáft k. tamíz k. yá ma'lum k.*—Nyáyádhis nyáyádhipati dandánayak wá vichárikartá, gunajña gunagráhi wá viveki; *v.* vyavaháradarsan k. wá vichár k., urnay k., nishpatti k. wá nishpanna k., anumán k., dekhdá jinná samajhuá vivek k. wá parichehhd k.
- JŮDGE'R, *n.* one who judges—*Munsif, muslí, qazi, qatr-dán, jauhar-shinás*—Vichárikartá, nyáyádhipati, gunajña. [mádhikár.]
- JŮDGE'SHIP, *n.* the office or dignity of a judge—*Munsifi*—Nyáyádhísatwa, dharm.
- JŮDGE'MENT, *n.* the act or power of judging, a decision, a sentence, criticism, opinion, condemnation, punishment, doom—*Tajwíz tamíz frásat yá quwat-i-tajwíz, faisala yá insáf, fatwá yá hukm, daqíqa-sanji yá nukta-dání, ráe qiyás yá dáuist, sazá-ká hukm yá tajwíz-wár thahríná, sazá tu'ár yá 'uqubat, aqibat yá qazá*—Vichár dhíśakti vivechanásakti wá gunágunavishayakabuddhi, nirnay nirdhāran wá nishpatti, nirnayapad wá ádharashan, gunadoshanirūpan, mati mat bodh wá jún, dandádjuh wá aparádhannirpay, dand wá sísti, antimavichár wá vihítadasá.
- JŮ'DI-CAT-IVE, *a.* having power to judge—*Sahib-i-ikhtiyár-i-tajwíz, tajwíz-karne ki táqat rukhne w.*—Nirpay wá vichár karne ko samarth, vicháridhikári.
- JŮ'DI-CAT-ORY, *a.* distributing justice; *n.* distribution of justice, a court of justice—*Adl-gustar; n. 'adl-gustari, adálat*—Nyáyadarsak nyáyádhikári wá dandánayak; *n.* nyáyapranayan wá nyáyadarsan, dharimmasabhi nyáyagar wá vichárasthán.
- JŮ'DI-CAT-URE, *n.* power of distributing justice—*Ikhtiyár-i-adl-gustari, qazá*—Nyáyakarnádhikár, vyavaháradarsanadhikár.
- JU-DI'GIAL, *a.* pertaining to courts of law, practised in the distribution of justice,

inflicted as a penalty — *Muta'alliq-i-'adālat yā 'adālati, shar'ī, qāziyina yā bu taur-i-gosh-māli* — Dharmmasabhiśvishayak wā vyavahārasambandhi, nyāyakarāṇasambandhī wā nyāyadarśanaprayukt, daṇḍarūp wā śikṣāhetuk.

JU-MĪ'ČIAL-LY, *ad* in the forms of legal justice — *Shar'an, 'adālat ki rūh se* — Dharm-mānusar se, vicārānukram se, yathāvyavahār. [ājñakāri.]

JU-DĪ'ČI A-RY, *a.* passing judgment upon — *Fatwā d. w., hukm d. w.* — Nirṇāyik, daṇḍ-

JU-DĪ'ČIOUS, *a.* acting with judgment, wise — *Sāhib-i-tamiz mā'qūl-hīn yā sāhib-i-shu'ūr, 'āqil 'aql mand danā dānish-mand dānish-nar yā mā'qūl* — Viveki hitābitadarī wā buddhimān, savīvek vivekānusarī wā nyāyya.

JU-DĪ'ČIOUS LY, *ad.* with judgment, wisely — *Tamiz yā tamiz se, 'āqilina 'aql-mandi-se yā dānāli-se* — Vicār wā vivek se, savivekatwa wā buddhimattwa se.

JU-DĪ'ČIOUS-NESS, *n.* quality of being judicious — *'Aql-mandi, dānāi, dānish-mandi, dā-nish nārī* — Savivekatwa, buddhimattwa, prajñatī [jhar, jhārī, chukari.]

JUG, *n.* (Dan, *yugge*) a vessel for holding liquors — *Kōza, surāhi, pyāli* — Garuā, jhaj-

JUG'GLE, *v.* (Ger. *gucken*) to play tricks by sleight of hand, to practise artifice; *n.* a trick, a deception, an imposture — *Nazar-bandi dith-bandi batte-bāzi yā bāzi gurī k, batte-bāzi yā daga-bāzi k*; *n.* *dith-bandi bāzi gurī batte-bāzi yā nazar-bandi, daga-bāzi, fureb* — Indrajāl Indriyajāl drishṭimoh hastalāghva wā drishṭibandhan k., thagnī wā chhalbal k.; *n.* Indriyajāl hastalāghav wā drishṭibandhan, chhal wā kūt, kapaṭ wā vañchan.

JUG'GLER, *n.* one who practises sleight of hand — *Nazar-band, dith-band, bāzi-gur, batte-bāz, batte-bāz* — Amrajālik, indrajālik, indriyānōhī, māyāikār, māyājivī.

JUG'GLING, *n.* deception, imposture, artifice — *Dagā-bāzi, fureb, dith-bandi nazar-bandi yā bāzi-gurī* — Chhal wā dhokhā, kapaṭ, indriyajāl navā indrajāl drishṭibandhi wā drishṭimoh. [bandhī, kanthīya grivāsambandhī]

JUG'GU LAR, *a.* (L. *jugulum*) belonging to the throat — *Halqī, gale ka* — Kanthāsam-

JU'ICE, *n.* (Fr. *jus*) the sap of vegetables, the fluid part of animal substances; *v.* to moisten — *Ras yā pātī<sup>h</sup>, jānaton men jo 'arag hotā hai, v. nam k., tar k.* — Sār jās dūdhī wā nū, jānaton men jo dravadravya hotī hai; *v.* silī k., bhūṣmā, ādra k.

JU'ICINESS, *a.* without juice, without moisture — *Be-ras yā be-'arag, khushk* — Niras nūras rasahīn wā māsī, sukh k. wā sukhlā

JU'ICY, *a.* abounding with juice, moist — *Rasīlā<sup>h</sup>, oīl gilā yā silā<sup>h</sup>*. [pan, tarāwat.]

JU'ICINESS, *n.* abundance of juice — *Ras-dārī ser-ābī, shādāb* — Bahurasatwa, rasīlā-

JU'JUBE, *n.* (L. *zyzphus*) a plant and its fruit — *Ek per aur uskā phal<sup>h</sup>, ber<sup>h</sup>, buir<sup>h</sup>*.

JU'LEP, *n.* (Fr.) a liquid medicine — *Ek patti danā* — Ek dravadravya aushadhī

JU-LY, *n.* (L. *Julius*) the seventh month of the year — *Angrezī kā sāt-rān mahīnā<sup>h</sup>*.

JULIAN, *a.* denoting the year as regulated by Julius Caesar — *Sāl ko jis taur se Jū-li-as Qaisar ne darrast kiya usko 'ahai k. w.* — Varsh ko jis rīti se Jūlius Sīzar ne sōdhā usko prakās k. w.

JUM'BLE, *v.* (Fr. *combler*?) to mix confusedly together; *n.* a confused mixture — *Ghanghulā<sup>h</sup>, ghalme<sup>h</sup>, ghalme<sup>h</sup>, agur-bagar milānā<sup>h</sup>, gar-bar kar-ke milānā<sup>h</sup>*; *n.* *ghālmel<sup>h</sup>, ghanghol<sup>h</sup>, khichrī<sup>h</sup>, agur-bagar kar-ke milāw<sup>h</sup>* [khichrī<sup>h</sup>.]

JUM'BLE-MENT, *n.* a confused mixture — *(ghā)lmel<sup>h</sup>, ghanghol<sup>h</sup>, agur-bagar kar-ke milāw<sup>h</sup>*.

JUMP, *v.* (T. *gumpen*) to leap, to skip, to bound, *n.* a leap, a skip, a bound — *Kūdnā yā kudaknā<sup>h</sup>, uchhalnā yā uchaknā<sup>h</sup>, phāndnā chhukari-bharnā yā kulāñch-mārnā<sup>h</sup>*; *n.* *kād yā kulanā<sup>h</sup>, kulāñch<sup>h</sup>, phand yā chhukari<sup>h</sup>*.

JUMPER, *n.* one who jumps — *Kūdnē w<sup>h</sup>, uchhalnē w<sup>h</sup>, phāndnē w<sup>h</sup>*.

JUNC'ATE. See JUNKET.

JUNCTION, *n.* (L. *junctum*) the act of joining, union, coalition, combination — *Milānā<sup>h</sup>, itisāl, pavand yā milavastagi, nās āmāzish yā ikhtilāt* — Yog wā sāiyog, samāyog wā mel, sañghāt wā sandhī, samāgam melan wā sāt.

JUNCTURE, *n.* the line or point at which two bodies join, articulation, union, a critical point of time — *Jor<sup>h</sup>, grih girah yā hand, itisāl, 'ain nāq* — Siwan wā sandhī, gāñh wā mel, yog, kālasandhī prasang wā thik kāl.

JUNE, *n.* (L. *Junius*) the sixth month of the year — *Angrezī baras kā chhathvān mahīnā<sup>h</sup>, Angrezī kā chhathā mahīnā<sup>h</sup>*.

JUN'GLE, *n.* a thicket of trees or shrubs — *Jangal<sup>h</sup>*.

JUN'NI-OR, *a.* (L.) younger; *n.* one younger than another — *'Umr meñ chhotā, sagir, kichak, khtar*; *n.* *chhotā<sup>h</sup>, lahurā<sup>h</sup>* — Avaravayak, kanishṭh, vay meñ chhotā.

JUN'NI-PER, *n.* (L. *juniperus*) a shrub — *Ek jhar<sup>h</sup>, ek per<sup>h</sup>*. [Chimī bāī naukā.]

JUNK, *n.* a Chinese boat or ship — *Chīn ke mulk ki kishṭī yā jahāz* — Chīn des ki naukā,

JUNKET, *n.* (It. *guccata*) a sweetmeat, a stolen entertainment; *v.* to feast secretly, to feast — *Ek mithāī<sup>h</sup>, poshidagi ki zigāfat*; *v.* *poshidagi men zigāfat k., 'aish-jāish yā zigāfat k.* — Uttamānnabhojan, gupt jewnār; *v.* gupt jewnār k., utsav wā sahabhojan k.

JUNTA, JÜN'to, *n.* (Sp.) a cabal, a council — *Bandish kā yā kī guroh, majlis* — Gopani-yakarūmasādhanārthakamāj gupt-ekād wā kuchakra, sulhā samāj wā pañchāyat

**JŪ'PI-TER**, *n.* (L.) an ancient heathen deity, one of the planets—*Indra<sup>b</sup>, mushtari*—*Śakra wā suṛapati, vṛiṣṣapati.*

**JŪ'RAT**, *n.* (L. *juratum*) a person sworn, a magistrate in some corporations—*Kōi śakhs jo half le-kar kisi kam par mujarrar hotā hai, hākīm*—*Kōi vyakti jo saparh hai ke kisi pad par niyukt hotā hai, nītiśāstā wā daudānāyāk.* [sapathavishayak.]

**JŪ'RA-TO-RY**, *a.* pertaining to an oath—*Halfi, muta'alliq-i-half*—*Śapathasambandhi,*

**JŪ'RĪYI-(J)AL**, *a.* (L. *ius, dīciō*) pertaining to the administration of justice—*'Addūti, muta'alliq-i-'adl gustar*—*Nyāyapiṇṇay, navishayak, vyavahāradarsanāsambandhi*

**JŪ'RĪD-I-CAL-LY**, *adv.* with legal authority—*Hākīmāna, shūr'an, shar'*—*Ke rū se*—*Yathā-nyāya, vyavahār ke anusār.*

**JŪ'RIS-DĪCTION**, *n.* legal authority, extent of power, district to which authority extends—*Hukūmat yā ikhtiyār, 'amal yā 'amal-dārī, 'alāqā*—*Nyāyakaravādhiakār kshamatā wā adhikār adhiakārapamūḍā, adhiakāravāṣṭyapadās wā vyāpī 'adhiakār*

**JŪ'RIS-DĪCTION-AR**, *a.* pertaining to jurisdiction, according to legal authority—*Hukūmat-i-ikhtiyār yā 'alāqā kā, hākīmāna yā shar'an*—*Nyāyakaravādhiakāsambandhi, yathānyāyādhiakār wā vyavahāradarsanādhiakār ke anusār.* [visiśit, adhiakārayukt.]

**JŪ'RIS-DĪCTIVE**, *a.* having jurisdiction—*Sāhib-i-ikhtiyār, tā-i-'ikhtiyār*—*Nyāyādhiakār.*

**JŪ'RIS-CŌN-SULT**, *n.* (L. *ius, consulo*) a counsellor at law—*Mujīf*—*Vyavasthādāyī, vyavasthānūpāk* [Smṛitiśāstra, vyavahāraśāstra, vyavahāravidyā.]

**JŪ'RIS-PRŪ'DENCE**, *n.* (L. *ius, prudens*) the science of law—*Fiqh, 'ilm-i-fiqh*—

**JŪ'RIS-PRŪ'DENT**, *a.* understanding law—*Fiqh-dān, mujīf*—*Smṛitiśāstrajña, vyavahārapāṇḍit* [Śāstrī wā smṛitijña, vyavahāravettī]

**JŪ'RIST**, *n.* (L. *ius*) one versed in civil law, a civilian—*Ab-i-fiqh, mujīf*—*Dharmma-*

**JŪ'ROR**, *n.* (L. *iuro*) one who serves on a jury—*Panch<sup>b</sup>, panchāyatī<sup>b</sup>.*

**JŪ'RY**, *n.* a number of men sworn to inquire into a case and deliver the truth according to evidence—*Panch<sup>b</sup>, panchāyatī<sup>b</sup>.*

**JŪ'RY-MAN**, *n.* one imprisoned on a jury—*Panch<sup>a</sup>, panchāyatī<sup>b</sup>.*

**JŪ'RY-MAST**, *n.* a temporary mast erected to simplify the place of one which has been lost—*Jahāz ke mastul ke tūṭne se chand rōz ke tūṭe jo mastul khajā kar diyā jātā hai*—*Naukā ke kūpak wā gunavrikshak ke tūṭne se kuchh kal ke muḍta jo kūpak wā gunavrikshak khajā kar diyā jātā hai*

**JŪST**, *a.* (L. *justus*) upright, reputable, honest, exact, proper, accurate, virtuous, true; *adv.* exactly, metely, almost—*Rest yā sadq, 'adl, dād gar munisif yā insāfī, diyānat-dār yā imān-dār, munāsib, na'qī lāq yā sa'ā-vār, durust yā sahīh, sālih yā nekō-kār, haqq yā kānūnī, 'adl, sihhat yā durustī se, jagat yā surf, garīb*—*Nyāyavārtī wā nishkapat, nyāyāchar nyāyī wā nyāyanusūti, dharmmik wā dharmmī, thik, yathāyogya ucht wā yukt, suddha, sāttwik sachcheṛit wā sādhuvṛtti, sachchā satya wā purā; 'adl, thik yathārth wā yathavat, mām, prayah wā highbag.*

**JŪS-TICE**, *n.* equity, right, a judge—*Insāf dād yā 'adl, haqq haqq-rasī yā dīnd-rasī, qāzī yā munisif*—*Nyāya nyayātā wā dharmmanyāya, dānyayog wā nyāyvatā, dharmnādhiakār wā dāndanāyāk* [twā, dharmnādhiakār, dāndanāyākapad.]

**JŪS-TICE-SHIP**, *n.* rank or office of a justice—*Munisif kā darjā yā 'nhā*—*Nyāyadhī-a-*

**JUS-TĪCI-A-RY**, *n.* an administrator of justice—*Dād-gustar, 'adl-gustar, hākīm-i-'adlāt*—*Dāndanāyāk, nyāyadarsī, nyāyādhis.*

**JŪS-TI-FY**, *v.* to clear from imputed guilt, to free from sin by pardon, to vindicate—*Be-gunāh thahrānā, mu'af kar-ke gunāh se khalās k., haqq-munā k., sahīh sābit k. jāiz rakhnā wā wājib-o-lāzim-thahrānā*—*Nishkalānī k. wā āropitadosh se mukt k., aparādīhakshamā karke pāp se mukt k., sthāpan k. pratipādan k. wā pratipādan k.*

**JŪS-TI-FI-A-BLE**, *a.* that may be justified—*Insāf-numā, 'uzr-pazīr, kuṇyat-pazīr, wājibī*—*Āropitadoshamochaniya, doshamochaniya, parisuddhikshan, rakshaniya, sōdhyā.*

**JŪS-TI-FI-A-BLE-NESS**, *n.* the state or quality of being justifiable—*Insāf-numā, 'uzr-pazīr, kuṇyat-pazīr*—*Parisuddhikshamatā, doshamochaniyatā, rakshaniyatā, sōdhyatā.*

**JŪS-TI-FI-A-BLY**, *adv.* so as to be justified—*Insāf-pazīrī se, 'uzr-pazīrī se, ba-wājibī*—*Na-mēn dosh miṭ jāy, parisuddhikshanatā se, sōdhyatā se, rakshaniyatā se.*

**JŪS-TI-FI-CĀ-TION**, *n.* the act of justifying, absolution, vindication, remission of sin—*Be-gunāh thahrānā, najāt yā khalāsī, be-gunāh-sāzī 'uzr yā pozish gunāh se rihāt*—*Nirdoshī-karān, doshamuktī sōdhan wā parisuddhi, āropitadoshaśōdhan pratipādan, wā pratipādan, doshamochan.*

**JŪS-TI-FI-ER**, *n.* one who justifies—*Shāfī, hāmī, 'uzr lāne w., be-gunāh thahrāne w., gunāh wā'āf k. w., be-gunāh-sāz, haqq-numā k. w., sahīh sābit k. w., wājib thahrāne w., jāiz rakhne w.*—*Nirdoshukārtī, doshamochak, parisodhak. pāp se mukt k. w., pratipādak.* [durustī se—*Yathādharmma, yathānyāya, yathāyogya wā yathāvat.*

**JŪS-TI-V**, *adv.* uprightly, fairly, exactly—*Rishti se, wājibī se yā munisifāna, munāsabat yā*

**JŪSTNESS**, *n.* equity, accuracy, exactness—*Wājibī rishti yā insāf, durustī, sihhat*—*Nyāyātā wā yathārthatā, suddhatā, yathātathya wā yuklatā.*

**JŪSTLE**, *jūs'sl.* See **JOSTLE**.

**JŮT**, *v.* (jet ?) to push or shoot out—*Nikal-áná<sup>b</sup>*, *ubharná<sup>b</sup>*, *báhar ko jhuk jáná<sup>b</sup>*, *JŮT*, *n.* a projection—*Udhá<sup>b</sup>*, *chhajjá<sup>b</sup>*. [*phát-parná<sup>b</sup>*]  
**JŮVE-NILE**, *a.* (L. *juvenis*) youthful—*Jawán*, *khurd-sál*, *kam-sin*, *nau-khez*, *nau-khásta*, *muta'allig-i-juwani*, *nuwáfiq-i-shabáb*—*Tarun*, *yuvá*, *alpavayask*, *yauvanasam-bandhi*, *yauvanayukt*. [*bálatwa*]  
**JŮ-VE-NIL-I-TY**, *n.* youthfulness—*Jawáni*, *shabáb*, *tufúliyat*—*Yauvan*, *yauvanavasthá*,  
**JŮX-TA-PO-S'ITION**, *n.* (L. *juxta, positum*) a placing or being placed near, apposition or proximity—*Nasdik-rakhná yá qurbat*, *qurb yá nazdiki*—*Saṁsthān saṁsthitī wá sampatá*, *upanyás wá sánuidhya*.

## K.

**KÁIL**, *n.* (S. *cawl*) a kind of cabbage—*Ek gism ki kóbí*—*Ek bhánti ki kóbí*.  
**KAL'EN-DAR**. See **CALENDAR**.  
**KÁLI**, *n.* (Ar.) sea-weed—*Ek samundarí per jiski rákh shisha banáne ke kám áti hai*—*Ek samudri láti jiski rákh kach wá káñch banane ke kám áti hai*.  
**KÉCK**, *v.* (D. *kecken*) to heave the stomach—*Chhant k<sup>h</sup>*, *ubáknú<sup>b</sup>*.  
**KÉCK'SY**, *n.* (L. *cicuta* ?) hemlock—*Shákrán*, *shukrán*, *shikrán*—*Tikshna aushadhi-bhed jia se purvakál men vish banáthe*.  
**KEDQE**, *n.* (D. *kaghe*) a small anchor; *v.* to warp or move by means of a kedqe—*Chhotá langar<sup>b</sup>*; *v. langar se phur-janá yá hlná<sup>b</sup>*.  
**KEECH**, *n.* a mass or lump—*Dher<sup>b</sup>*, *fulá<sup>b</sup>*, *dhela<sup>b</sup>*.  
**KEEL**, *n.* (S. *cele*) the bottom of a ship—*Náw ká peindá<sup>b</sup>*, *jaház ká peindá*.  
**KEEN**, *a.* (S. *cen*) sharp, piercing, eager—*Ab-dár burran hadd yá tez*, *sakht yá tund*, *gurm sur-gurm shauq shái yá musta'id*—*Tikshna tikshadhár wá chokha*, *tíva wá káñá*, *vyagra kutuhál atyabhláshi uchchhap wá utsáhi*.  
**KEEN'LY**, *ad.* sharply, eagerly, bitterly—*Ab-dari burraní hiddat yá tezi se*, *ishtiyág shauq garmi yá musta'id se*, *sakht yá shiddat se*—*Tikshapatá wá chokhepan se*, *utsáh uchchhapatá anurág wa vyagratá se*, *katutá wá káñá se*.  
**KEEN'NESS**, *n.* sharpness, asperity, eagerness—*Burraní burrish hiddat ab-dari yá tezi*, *sakht yá shiddat*, *ishtiyág sur-garmu shauq yá musta'id*—*Tikshapatá tívratá tikshapan wá chokháí*, *katutá ugratá nishthuratá wá káñá*, *uchchhapatá vyagratá anurág wá utsáh*.  
**KEEP**, *v.* (S. *cepan*) to hold, to retain, to preserve, to protect, to tend, to detain, to stay, to last; *p. t.* and *p. p.* **KÉET**—*Rakhná<sup>b</sup>*, *rakh-chhornu<sup>b</sup>*, *sukh-sálim yá mah-fúz rakhná*, *amn-men-rakhná yá panah d.*, *pás-báni muhafazat yá khabar-dári k.*, *atkáñá<sup>b</sup>*, *rahná<sup>b</sup>*, *páe-dár gáim yá bur-garúr rahná*—*Dharná*, *lagáye-rahná wá rahne d.*, *bacháná*, *raksha k.*, *rakhlwáli k.* *wá pálná*, *ápná*, *basná wá rahná*, *jáná chalná wá baná rahná*.  
**KEEP**, *n.* the strongest part of a castle, custody—*Qal'a ká niháyat mazbút hissa*, *muhá-fazat nigah-báni yá hirasat*—*Dung ká atyant pushít bhág*, *rakshan wá rakhlwáli*.  
**KEEP'ER**, *n.* one who keeps—*Pás-bani*, *ni-ah-bani*, *nazir*, *muh-fíz*—*Rakshak*, *rakhlwál*.  
**KEEP'ING**, *n.* charge, custody, preservation—*Nigah-báni*, *muhá-fazat yá hirasat*, *panah yá hijázat*—*Rakshan*, *pálan wá rakhlwáli*, *rakshá*.  
**KEEP'SAKE**, *n.* a gift in token of regard—*Yad-gári*, *yád-dád*, *yád-búl*—*Smaranár-thakadán*, *smritijanakadán*, *prtidán*.  
**KÉG**, *n.* (G. *kagge*) a small barrel—*Chhotá pípá<sup>b</sup>*.  
**KÉLL**, *n.* (caul) the omentum, a child's caul—*Pet kú parda*, *jhilli jis-men nau-paidá*, *larká lapetá rahtu hai*—*Antrávaran wá antayyon ká bethan*, *garbhaveshṭan*.  
**KÉLP**, *n.* a sea-plant, the calcined ashes of sea-weed—*Ek samundarí per<sup>b</sup>*, *shisha banáne ke wáste bú'ze samundarí darukhton ki rákh*—*Samudriya vrikshaviśesh*, *samudriyavrikshaviśesh ki rákh jo káñch ke banáne men kám áti hai*.  
**KEN**, *v.* (S. *cunman*) to see at a distance, to know; *n.* view, reach of sight—*Dúr se dekhná<sup>b</sup>*, *jáñná<sup>b</sup>*, *n. nazar*, *nigáh yá nigáh-ki-daur*—*n. Drishtí wá avalokan*,  
**KEN'ING**, *n.* view—*Nigáh*, *nazar*—*Drishtí*. [*drishtipát*]  
**KEN'NEL**, *n.* (L. *canis*) a cot or house for dogs, a pack of hounds, the hole of a fox; *v.* to keep in a kennel, to lie, to dwell—*Sag-khána yá tázi-khána*, *shikári-kutte*, *lomrí ká bil<sup>b</sup>*; *v. sag-kháne men rakhná*, *pará-rahná<sup>b</sup>*, *rahná<sup>b</sup>*—*Kukkurdálay wá swaságlá*, *mrigayakukkurgagap artháth ákhe.í kukuron ká jhuñl*, *lohrí ká bil*; *v. kukurdálay men rakhná*, *lejá rahná*, *basná*.  
**KEN'NEL**, *n.* (L. *canalis*) the water-course of a street—*Muhá yá mori*, *náli<sup>b</sup>*, *badar-rav*, *áb-rez*—*Pranáli*, *panála*, *panári*, *jalamárg*.  
**KER'CHIEF**, *n.* (Fr. *couvrir, chef*) the head dress of a woman, any loose cloth used in dress—*Sar-band*, *rumál*—*Mastakábharan*, *mukhamárijani wá'ághauchhá*.  
**KER'CHIEFED**, *a.* dressed, hooded, covered—*Mulubbas yá malbús*, *top-dár*, *chhatrí-dár yá gildáí*—*Achchhádit wá vastránwit*, *mastakávaranavisht*, *veshtit wá ávrit*.  
**KER'MES** *n.* (Ar.) granules produced by an insect in the scarlet oak used in dyeing

- *Qirmiz*—Keshudragutiká jinko ek kírá sindúravriksh meñ banáta hai aur jo rak-tavarna ke banáne meñ kám áti haiñ. [padáti wá padátikeyoddhá.]
- KERN, *n.* an Irish foot soldier—*Ayar'and ke mulk ká piyáda*—*Ayarlapd deś ká*
- KERN'EL, *n.* (S. *cyrnel*) the edible substance in the shell of a nut, any thing inclosed in a husk; *v.* to harden or ripen into kernels—*Magz, gúdú<sup>b</sup>*; *v. pak-kor kari chirauñji yá gath ho jáná<sup>n</sup>*—Phalagarnbh wá chirauñji, gari. [h., vijákár h.]
- KERN, *v.* to harden, to granulate—*Sakht h., dāne-dār yá dāna-dāna ho-jāná*—*Karā*
- KERSEY, *n.* (D. *kerzai*) a kind of coarse woollen stuff—*Ek gism ká motá pashmina yá nī pashmī kaprá*—*Ek bhānti ká motá unī kaprá*. [shibhed, kapotári.]
- KES'TREL, *n.* a kind of bastard hawk—*Turmati, ek gism ká jurrá*—*Syenajātiya pak-*
- KETCH, *n.* (Fr. *quaiçhe*) a kind of ship—*Ek gism ká jaház*—*Ek prakár kí bari nauká*.
- KETTLE, *n.* (S. *cytel*) a vessel for boiling water or other liquor—*Deg, degcha, tatará<sup>b</sup>, kettī*—*Batlohi, batua, hañdā, karāh*. [dundubhi, dhaunsā.]
- KETTLE-DRUM, *n.* a drum made of metal—*Pilizi nagqára*—*Dhāt ká banā huā dānkā*,
- KEY, *n.* (S. *cæg*) an instrument for fastening and opening a lock, an instrument by which something is screwed or turned, the part of a musical instrument which is struck with the fingers, the fundamental note in a piece of music, an index, an explanation—*Kilid yá miftáh, uah ála jis se koi chiz pherí jātí hai, báje ká wah hissa jo aṅguliyoñ se bajáya jātá hai, sur<sup>b</sup>, kisi mushkil chiz kí sharh, kisi muglak chiz ká hal' yá tafsil-wār bayān*—*Kunji tálí wá chābi, ek yantra jis se koi vastu pherí jātí hai, báje ká wah bhāg jo aṅguliyoñ se bajáya jātá hai, vādi wá mukhya tál, tíkā, vyākhyā*.
- KEYHOLE, *n.* an opening for admitting a key—*Tūle meñ kunjī jāne yā lagāne ke liye muñh yá chhed<sup>b</sup>, guñloñ meñ kunjī jāne ká sirākh*—*Kunchikāchhidra*.
- KEYSTONE, *n.* the middle stone of an arch—*Mihrah ke bich-o-bich ká patthar*—*Torānamadhyasthaprastar, torān ke bichobich ká patthar*.
- KEY. See QUAY. [Mukhiyā, adhipati wá śāsak, chaṭṭi wá uttarapaśilā.]
- KHÁN, *n.* (T.) a chief, a governor, an inn—*K'hān, nāzim, savāye yā musāfir-khāna*—
- KIBE, *n.* a chilblain, a chap in the heel—*Biwāi<sup>b</sup>, erī meñ biwāi<sup>b</sup>*.
- KIBY, *a.* having kibes, sore with kibes—*Biwāi w<sup>b</sup>, biwāi se dukhī<sup>b</sup>*.
- KICK, *v.* (W. *cic*) to strike with the foot; *n.* a blow with the foot—*Lāt-márnā<sup>b</sup>, lāt-chalāná<sup>b</sup>, latiyāná<sup>b</sup>, lāt se thokar mārná<sup>b</sup>*; *n. lat<sup>b</sup>, lāt se thokar<sup>b</sup>, lqkad<sup>b</sup>, latṭi<sup>b</sup>*.
- KICKER, *n.* one who kicks—*Lakad-zan, lakad-kob, latahá<sup>b</sup>*—*Lāt mārne w<sup>b</sup>, lāt chalāne w<sup>b</sup>, pīdaprahārakartā*.
- KICKSHAW, *n.* (Fr. *quelque chose*) something made up by cookery—*Ek khāná jo pakā-kar aisā banāyā jātá hai kí wah jān nahīn partā kí kyā hai<sup>b</sup>*.
- KID, *n.* (Dan.) the young of a goat—*Halwīn, memná<sup>b</sup>*—*Chhāgaśavak, ajaśavak*.
- KID'LING, *n.* a little kid—*Chhotā memná<sup>b</sup>*.
- KID'NAP, *v.* (D. *kind, knappen*?) to steal a human being—*Ádam-duzdī k., ádmī chorā-le-jāná*—*Larkā chorā lejāná, manushya bar lejāná, manushyapaharañ k.*
- KID'NAP-PER, *n.* one who kidnaps—*Mardum-duzd, bachcha-duzd, ádmī-chor*—*Manushyāpaharak, bālāpaharak, larkoñ ká chor, manushyoñ ko chorā lejāne w.*
- KIDNEY, *n.* one of the glands which secrete the urine, sort, kind—*Gurda, gism, jins yá tarāh*—*Brikka brukka wá mutrapinda, prakār, jātí wá bhānti*.
- KIL'DER KIN, *n.* (D. *kinderkin*) a small barrel, a liquid measure—*Ek chhotā pīpā<sup>b</sup>, ek nāp yá māp<sup>b</sup>*.
- KILL, *v.* (S. *cwellan*) to deprive of life, to put to death, to slaughter, to destroy—*Jān se mārná, khān k., qatl k., halāk k.*—*Prāñ se mārná, mār-dālnā, kāt dālnā, badh k.* [Badhak, hantā, ghātak, mārak, nāsak.]
- KILL'ER, *n.* one who kills—*Qātil yá qattāl, khūñt, kushanda yá kushinda, halākā*—
- KILN, *kīl, n.* (S. *cykene*) a large stove or oven, a place for drying or burning—*Chūlhā yá bhatthī<sup>b</sup>, dūwā āñwāñ yá bhār<sup>b</sup>*.
- KILN'DRY, *v.* to dry in a kiln—*Chūlhe bhatthī yá bhār meñ seikná yá sukhāná<sup>b</sup>*.
- KIM'BO, *a.* (C. *cam*?) crooked, bent—*Kaj, kham yá kham-dār*—*Tejhā, vakra wá vibhugna*.
- KIN, *n.* (S. *cyn*) relation, relatives, the same species; *a.* of the same nature—*Rishita qarābat nisbat yá rishita-dār, rishita-dārāñ aqarīb yá aqrībā, ekhī jins; a. ham-jins*—*Nātā gotrasambandh wá bāndhavatwa, sagotra wá natait, sajāti; a. sajātiya*.
- KIND, *n.* race, genus, sort, nature—*Nasl, jirga yá nav', jins gism waq' tarāh taur yá qarīna, zāt jibillat yá sirat*—*Jāti, gaṇ varg wá parajāti, prakār bhed wá vidhi, prakriti wá prakritidharma*.
- KINDLY, *a.* natural, congenial; *ad.* naturally—*Tāl'ī, ham-jins yá ek jins; ad. bi-e-zāti-hi, bi-l-asālat, khud-ba-khud*—*Swābhāvik wá prākritik, sajāti wá sadharmā; ad. swābhāy wá prakriti se, śp-se*.
- KIN'DRED, *n.* relation by birth, affinity, relatives; *a.* related, cognate, congenial—*Yagānagī yā khveshī, qarābat yā nisbat jo byāh se hotī hai, aqarīb aqrībā yagāne yā*

*khvesh-qarābāt*; *a. rishta-dār, ham-zāt yā ham nasl, ham-jins yā muwāfiq*—Sagotrati ekapindatā wā sajātitwa, sampark wā vivāhasambandh, sagotra swajan jñātivarg wā gotrasamudāy, *a. sambandhī wā sagotra, sajātiya wā savañsiya, sadharmmā samagun wā samānābhāv.* [jñātivarg, sagotra wā bāndhavararg.

**KING'S FOLK**, *n.* relatives, kindred—*Agārib yā aqrībā, khvesh yā yagāne*—Swajan wā **KING'S MAN**, *n.* a man of the same family—*Yagāna, rishta-dār, qarābātī, nisbātī, rishta-mand*—Swajan, swakutumbī, kutumbī.

**KING'S WOMAN**, *n.* a female relative—*Yagānī*—Kutumbinī, gotrastrī.

**KIND**, *a.* (S. *cyn*) benevolent, beneficent—*Sawāb-andesh karīm yā shāfiq, neko-kār rahm-dil mushfiq mihr-bān yā multafīt*—Hitaishī wā kripālū, upakārī paropakārī wā dayālū.

**KIND'LESS**, *a.* destitute of kindness—*Nā mihr-bān, be-dard*—Kripāhīn, dayāhīn, nirday.

**KIND'LY**, *a.* mild; *ad.* benevolently, favourably, with good will—*Mul'ām, narm-dil, mihr-bān*; *ad. faiz yā nek-andeshī se, mihr-bānī se, sawāb-andeshī yā khair-khwāhī se*—Komal, dayālū, saumya; *ad.* parahitechchhā wā paropakārasilātā se, dayāpūrvak, hitechchhā wā anakulātī se.

**KIND'LI-NESS**, *n.* favour, affection, good-will—*Mihr-bānī, ulfat yā muhabbat, nek-andeshī yā shāfiqat*—Dayā, priti snēh wā chhoh, hitechchhā kripā wā anakulātā.

**KIND'NESS**, *n.* benevolence, beneficence, favour, good will, an act of good will—*Faiz yā sawāb-andeshī, karam yā fariyāzī, mihr-bānī, nek-andeshī yā shāfiqat, tawajjuh iltifāt nawāzish rī'āyat yā achchhā sulāk*—Hitechchhā wā paropakārasilātā, kripā, dayī wā anugrah, anakulātā wā priti, paropakār upakār wā hit.

**KIND'HEART-ED**, *a.* benevolent—*Shāfiq, mihr-bān, nek-andesh*—Suhrīdayā, hridayālū, parahitaishī, paropakārasīl.

**KIND'LI-NESS**, *n.* natural disposition or course—*Aslī kho, zātī khaslat yā sirat*—Swakulātā [bhāv, prakriti].  
**KIND'LE**, *v.* (L. *cundeo*), to set on fire, to catch fire, to light, to inflame—*Jalānā<sup>h</sup>, jalnā<sup>h</sup>, sulgānā ānch k yā ānch lagānā<sup>h</sup>, bīlnā bārnā phūnkā dahkānā, bharkānā sulgānā dahkānā yā bhaykānā<sup>h</sup>.*

**KIND'LER**, *n.* one who kindles—*Jalāne w<sup>h</sup>, sulgāne w<sup>h</sup>, bālne w<sup>h</sup>.*

**KINE**, *pl.* of *cow*—*Gāē<sup>h</sup>* [cow kr jam']—[Cow kī bahuvachan.]

**KING**, *n.* (S. *cynīng*) a monarch, a sovereign; *v.* to supply with a king, to raise to royalty—*Pādshāh yā bādshāh, malik taj dār sultān yā shāh*; *v. pādshāh d., shāh banānā*—Rājā wā narapati, bhūpati bhūpāl wā mahīpati; *v. rājā k., rājā banānā.*

**KING'DOM**, *n.* the dominion of a king, reign, government, a region, a tract, a class—*Pādshāhat yā pādshāhī, saltanat, amal, mamlukat, mulk, darja nau yā jins*—Rājya, rājatwa, rājyādhipikar rājādhipikar wā ādhipatya, deś, pradēś, jāti wā varg.

**KING'LY**, *a.* belonging to a king, suitable to a king, royal, august, noble; *ad.* with an air of royalty, with superior dignity—*Shāhī, pādshāhāna yā khusravāna, ma'ikī khusravī yā pādshāhī, 'ālī-shān yā jalīlū-l-qadr, 'umla yā 'azīmū-sh-shān*; *ad. shāhāna yā pādshāhāna, buzurgī yā 'azīmū-sh-shānī se*—Rājakiya, rājayogya wā rājārha, rājasambandhī wā rājochit, mahāmahimā wā nripochit, atyutkrishṭ; *ad. rājasadris, utkrishṭatāpūrvak.* [rājya.]

**KING'SHIP**, *n.* the office of a king, royalty—*Pādshāhī, saltanat*—Rājapad, rājatwa wā **KING'CRAFT**, *n.* the art of governing—*Hunar-i-saltanat, hukm-rānī kū hunar*—Rājya-nayanavidyā, rājanitī, rājyachāturyya.

**KING'SŪP**, *n.* a flower—*Ek phūl<sup>h</sup>*—Pushpavīśesh.

**KING'FISH-ER**, *n.* a species of bird—*Rām-chiriyā<sup>h</sup>, kawriyālā<sup>h</sup>, machhrangā<sup>h</sup>*—Mat-syaraṅg, chhatrak, kutṭak. [rājū sarikhā.]

**KING'LIKE**, *a.* like a king—*Shāhāna, pādshāhāna, bādshāh ke mānind*—Rājasadris,

**KING'S-E'VIL**, *n.* scrofula—*Gand-mālā<sup>h</sup>, kunth-mālā<sup>h</sup>.*

**KIPPER**, *n.* salmon unfit to be taken, salmon salted and dried—*Sāman nām machhlī jab pakarne yā mārne ke gābil nahīn hotī, namak-ālūda aur khushk sāman machhlī*—Sāman nām machhlī jab pakarne wā mārne ke yogya nahīn hotī, lavanūkt aur kushk sāman machhlī.

**KIRK**, *n.* (S. *ērc*) a church, the Church of Scotland—*Girja, mulk-i-Skātland ke 'isāī mazhab aur 'ibādat kī tarīq*—Bhajanālay wā bhajanamaudir, Skātlandiyakrishṭiyamat.

**KIRK'MAN**, *n.* one of the Church of Scotland—*Skātland ke mulk ke girje aur 'ibādat ke tarīq kī pai-rau*—Skātlandiya Isāidharmmāvalambī, Skātland kī Isāī.

**KIRT'LE**, *n.* (S. *cyrtel*) an upper garment, a gown, a jacket; a mantle—*Lalāda, pesh-pāz yā jīma, ghāghrā<sup>h</sup>, kurtī, bālā-posh*—Ūpar kī jhūld, sātak wā chapkan, lahngā, aṅgarkhī, uttariya wā dupattā.

**KIRT'LED**, *a.* wearing a kirtle—*Labāda-posh, ghāghrā pahne hue<sup>h</sup>*—Chapkan aṅgarkhī wā lahngā pahne hue, dupattā orhe hue.

**KISS**, *v.* (S. *cysan*) to salute with the lips, to touch gently; *n.* a salute with the lips—*Rosa lenā yā d., muliyamat se chhūnā*; *n. posa*—Chūmnā chummnā-lenā wā muñh-lagānā, komalatāpūrvak wā dhīre se chhūnā; *n. chūmā, chummnā, chūmbanī.*

- KISS'ER**, *n.* one who kisses — *Bosa-gér, bosa-báz* — Chümne w.; chumbak, chümá lene w.  
**KISS'ING-CÓM-FIT**, *n.* perfumed sugar-plum — *Gamaká yá mahaká laddá<sup>h</sup>*.  
**KISS'ING-CRÜST**, *n.* crust formed where one loaf touches another in the oven — *Bape chühhe meñ do rotiyon ke milne se bich meñ jo chhilká bantá hai<sup>h</sup>*.  
**KIT**, *n.* (D.) a small wooden vessel, a milking pail, a large bottle, a small fiddle, a kitten — *Katkauti<sup>h</sup>, dúdh duhne ki meti<sup>h</sup>, bañ kuppi<sup>h</sup>, chikará yá sárangí<sup>h</sup>, billi ká bachcha<sup>h</sup>*.  
**KIT'CAT**, *n.* a term applied to a club in London about the beginning of last century and also to a portrait less than a half length — *Guzashta sadi ke shurú<sup>h</sup> meñ yah lafz shahr-i-Landan meñ ek majlis ká nám pará thá, nisf-gadd ki taswir* — Upántik satak ke árambh meñ yah ábad ek sabhá ká nám pará thá, ádhe dil ká chitra wá chhavi.  
**KIT'CH'EN**, *n.* (S. *cycene*) the room in a house where provisions are cooked — *Báwar-chi-khána, matbakh* — Pákasálá, pákágár, rasavatí, rasonínglar.  
**KIT'CH'EN-GÁR-DEN**, *n.* a garden for raising vegetables for the table — *Tarkári ság wa-gairu, ká bágcha* — Sákaavátiká, sákaváñi, tarkari kí bári.  
**KIT'CH'EN-MÁID**, *n.* a female servant employed in the kitchen — *'Aurat jo báwarchi-kháne meñ kám karti hai, báwarchi-kháne ká kám karne-wálí<sup>h</sup> aurat* — Pákasálá ká kám karne wálí, pákasálikármmakári, pákacheñi. [Med jo máns ke pakúne se nikaltá hai.  
**KIT'CH'EN-STÜFF**, *n.* fat collected in cooking — *Charbí jo gosht ke pakúne se nikaltí hai* —  
**KIT'CH'EN-WÉÑCH**, *n.* a female servant who cleans the kitchen — *'Aurat jo báwarchi-kháne ko aur uske sab bartanon ko sáf karti hai* — Stri jo pákasálá ká aur uske sab básanon ká parishákar karti hai. [chang — Chil wá chíhl, guddi wá patang.  
**KITE**, *n.* (S. *cyta*) a bird of prey, a paper toy for flying in the air — *Khád yá zagan*.  
**KITH**, *n.* (S. *cyth*) acquaintance — *Chinhár<sup>h</sup>, ján-pahcháñ<sup>h</sup>, áshná*. [páthá<sup>h</sup>, bilautá<sup>h</sup>.  
**KIT'LING**, *n.* (L. *catulus*) a whelp, the young of a beast, a young cat — *Pillá<sup>h</sup>*.  
**KIT'TEN**, *kit'tin*, *n.* a young cat; *v.* to bring forth young cats — *Billi ká bachcha<sup>h</sup>, bilauti<sup>h</sup>*; *v.* *lilautá byána<sup>h</sup>*. [tarná<sup>h</sup>.  
**KNAB**, *náb*, *v.* (D. *knappen*) to bite — *Dánt se kátná<sup>h</sup>, chabána<sup>h</sup>, khutharnu yá ku*  
**KNACK**, *nák*, *n.* (Ger. *knacken*) a little machine, a trick, readiness; *v.* to make a sharp quick noise — *Ek chhoñi kal<sup>h</sup>, fann yá hikmat, matika salti ya san'at yá cháláki*; *v.* *karakná<sup>h</sup>, chajakná<sup>h</sup>, tarakná<sup>h</sup>* — Ek kshudrayantra, kalá jugat wá yukti, hathautí dakshatá wá phurti.  
**KNACK'ER**, *n.* a maker of small work, a man who buys old horses for slaughter — *Khi-lau-ne banáne w. yá halká kám banáne w<sup>h</sup>. kátne ke liye birhe ghoron ko mol lene w<sup>h</sup>*.  
**KNAG**, *nág*, *n.* (Dan.) a knot in wood, a peg, the shoot of a deer's horn — *Lakri kí gánth<sup>h</sup>, khúntá yá khúnti<sup>h</sup>, hiran ke chhole sing<sup>h</sup>*.  
**KNAG'GY**, *a.* full of knags, knotty — *Gánthon se bhará huá<sup>h</sup>, gathilá yá gánthilá<sup>h</sup>*.  
**KNAP**, *náp*, *n.* (S. *cnep*) a protuberance — *Phulan<sup>h</sup>, ubhá<sup>h</sup>, dhibká<sup>h</sup>, gumr<sup>h</sup>*.  
**KNAP**, *náp*, *v.* (D. *knappen*) to bite, to break short, to strike with a sharp noise — *Dánt se kátná yá kát-lená<sup>h</sup>, toyná yá tor-dátná<sup>h</sup>, chat-chat-kar márná<sup>h</sup>*.  
**KNAP'SACK**, *náp'sák*, *n.* (D. *knappen, zak*) a soldier's bag — *Sipahi ká jholá, piyáde ká thailá* — Sainik ká jholá. [granthi.  
**KNAR**, *nár*, *n.* (Ger. *norren*) a hard knot — *Sakht girah yá girih, kari gánth<sup>h</sup>* — Kathin  
**KNAR'RY**, *a.* knotty — *Gánthilá<sup>h</sup>, gathilá<sup>h</sup>*.  
**KNAVE**, *náv*, *n.* (S. *cnapa*) a dishonest fellow, a rascal, a scoundrel, a card — *Dagá-báz, mardak, bad-zát, tás meñ gulám yá piyáda* — Thag vañchak wá kapañi, dush-tajan, durjan wá durátmá, tás jispar sainik ká chitra rahtá hai.  
**KNÁV'ER-Y**, *n.* dishonesty, villany — *Dagá-bázi, bad-záti 'aiyári sharárat yá bad-kári* — Chhal kapat wá vañchakatwa, dush-tatá khalatá wá thagáñi. [durátmá.  
**KNÁV'ISH**, *a.* dishonest, waggish — *Dagá-báz sharir* — Chhali wá kapañi, dush-t dhurt wá  
**KNÁV'ISH-LY**, *ad.* dishonestly, waggishly — *Dagá-bázi yá be-imáni se, sharárat yá bad-záti se* — Chhal wá kapañ se, dush-tatá wá dhurttatá se.  
**KNEAD**, *néd*, *v.* (S. *medan*) to work and press ingredients into a mass — *Sánná<sup>h</sup>, mánná<sup>h</sup>, raundná<sup>h</sup>, saundná<sup>h</sup>, chahalná<sup>h</sup>, gúndhná<sup>h</sup>*.  
**KNEAD'ING-TROUGH**, *n.* a trough for kneading — *Kuthauti<sup>h</sup>, kathrá<sup>h</sup>, parát<sup>h</sup>, thál<sup>h</sup>*.  
**KNEE**, *né*, *n.* (S. *cnaw*) the joint of the leg and the thigh — *Zánú, ghúñná<sup>h</sup>, theuná<sup>h</sup>* — Jánusandhi, jánú. [sísh, jánuyukt.  
**KNEED**, *a.* having knees, having joints — *Zánú-dár, ghúñne w<sup>h</sup>, theune w<sup>h</sup>* — Jánuvi.  
**KNEEL**, *v.* to bend or rest on the knee; *p. t.* and *p. p.* **KNEELED** or **KNELT** — *Do-zá-nú-baithná* — Ghúñon ke bal baithná, theunon ke bal baithná, ghúñon ko bhúmi meñ lagákar baithná. [ne w.  
**KNEEL'ER**, *n.* one who kneels — *Do-zánú-baithne w.* — Ghúñon wá theunon ke bal baith-  
**KNEE'DEER**, *a.* rising to the knees — *Tá-ba-zánú, ghúñon tak únchá<sup>h</sup>, ghúñne tak<sup>h</sup>* — Ghúñon tak, theunon bhar, theune bhar, theun bhar, theun tak únchá, jánumátra.  
**KNEE'CRÖCK-ING**, *a.* obsequious — *Hukm-banda, kháe-bardár, farmán-bardár* — At-yanurodhí, jigjigiyá, vañavartí, áñhákári. [ki<sup>h</sup>, theune ki khori<sup>h</sup> — Jánuphalak.  
**KNEE'PAN**, *n.* the round bone on the knee — *Kása-i-zánú, sar-i-zánú, ghúñne ki chak-*

**KNÉE** *trās-ūte*, *n.* genuflection—*Rak'at, ghutnoñkājhubānā<sup>h</sup>*—*Jānu kā nawānā, jānunatī.*

**KNELL**, *nēl*, *n.* (S. *cnyll*) the sound of a funeral bell—*Ghante kī mātāmī āwāz, murde ke dafn karnē ke waqt ghante kī jo āwāz hoī hai*—*Samādhisambandhī ghañtisābd, sāv arthāt mritāsārīr ko mittī dene ke samay meñ ghante kī jo ābd hotā hai.*

**KNOW**, *nū*, *p. t.* of know—*Jānā<sup>h</sup>, [know kā māz-mulag]*—*Know kā sāmānyabhūt.*

**KNIFE**, *nif*, *n.* (S. *cnif*) a cutting instrument: *pl.* **KNIVES**—*Chkurā<sup>h</sup>, dāw<sup>h</sup>, chakkū*—*Chhurikā.*

**KNIGHT**, *nit*, *n.* (S. *cnikt*) one advanced to a certain degree of military rank, a champion, a title of honour; *v.* to create one a knight—*Bahādūr, pahālwān, 'izāt kā khitāb jaise mirzā wagairā*; *v. kist ko knight ya nē bahādūr kā khitāb d., kisi ko knight ya nē bahādūr banānā*—*Kulīnasādī wā Kulīnayoddhā, sūr wā vīr, maryyādā-sūchak upanām jaise rāy ityādi*; *v. kisi ko knight arthāt kulīnayoddhā banānā, kisi ko vīr-eshamaryyādāsūchak-upanām d., sādīpaddhati d.*

**KNIGHTHOOD**, *n.* the dignity of a knight—*Bahādūrī, knight kā darja ya 'uhda*—*Kulīnasādīpad, knight kā mān wā pad.* [sādiyogya, knight ke yogya.]

**KNIGHTLY**, *a.* becoming a knight—*Bahādūranā, knight ke muwajiq ya lāiq*—*Kulīna-*

**KNIGHTLI-NESS**, *n.* duties of a knight—*Bahādūr ke kām, knight ke farz*—*Kulīnasādī kī kartavya kriyā wā kām.*

**KNIGHT-ERRANT**, *n.* a wandering knight—*Bahādūr sawār jo lartā phire*—*Ramatā wā bhramanākārī kulīnasādī, jo āśwasādī deś vides meñ kathīn kām kartā phirai.*

**KNIGHT-ERRANT-RY**, *n.* the character manners or feats of a knight-errant—*Bahādūr sawār jo lartā phire uskī kha-bo watīre ya muhimm*—*Jo āśwasādī deś vides meñ kathīn kāmōñ ko kartā phirai uske charitra āchār wā āścharyyakarmma.*

**KNIT**, *nīt*, *v.* (S. *cnytan*) to weave without a loom, to tie, to unite, to join, *p. t.* and *p. p.* **KNIT** or **KNITTED**—*Binā rāchh ke binnā ya bunnā ya jāī-kārhnā ya jāī-nikālnā<sup>h</sup>, gāñhnā ya bāñhnā<sup>h</sup>, milānā ya milnā<sup>h</sup>, jorñā sātnā juñnā ya sātnā<sup>h</sup>.*

**KNIT**, *n.* texture—*Bināwat<sup>h</sup>, bunāwat<sup>h</sup>, bāst.*

**KNITTER**, *n.* one who weaves or knits—*Binā rāchh ke binne w<sup>h</sup>, tunne w<sup>h</sup>.*

**KNITTING-NÉE-DLE**, *n.* a wire used in knitting—*Salātī<sup>h</sup>, binne kī sūtī<sup>h</sup>.*

**KNITTING**, *n.* junction—*Jor<sup>h</sup>, milāw<sup>h</sup>.*

**KNOB**, *nōb*, *n.* (S. *cnæp*) a protuberance—*Gāñth<sup>h</sup>, lattū<sup>h</sup>, gulmā<sup>h</sup>.*

**KNOBLED**, *a.* having protuberances—*Gāñthilā<sup>h</sup>, gāñhilā<sup>h</sup>, lattū-dār, gulme-dār*—*Granthil, sagand, lattū se yukt, gulmavisisht.*

**KNOBEX**, *a.* full of knobs, hard—*Guthilā ya gāñthilā<sup>h</sup>, karā<sup>h</sup>.*

**KNOCK**, *nōk*, *v.* (S. *cnucian*) to strike, to beat, to clash; *n.* a blow, a stroke—*Mārnā ya takkar-mārnā<sup>h</sup>, pīñnā ya thoñknā<sup>h</sup>, dhabdhabānā patakānā lagnā takkar-khānā ya khatkhatānā<sup>h</sup>*; *n. zarb, mār thokur chapet ya thes<sup>h</sup>*—*n. Aghāt, prahār.*

**KNOCKER**, *n.* one that knocks, a door-hammer—*Mārne w. thoñkne w. takkar-mārne w. ya khatkhatāne w<sup>h</sup>, muñgarī ya hathaurī jo duwār meñ bandhī rakhī hai aur jab koi bhātar jāgā chāktā hai tab usī muñgarī ya hathaurī se duwār ko khatkhatātā hai<sup>h</sup>.*

**KNOLL**, *nōl*, *v.* (S. *cnyll*) to ring a bell, to sound as a bell—*Ghañtā bejānā<sup>h</sup>, ghañtā*

**KNOLL**, *n.* (S. *cnoll*) a little round hill—*Gol pahārī<sup>h</sup>, gol chhotā pahār<sup>h</sup>.* [bajnā<sup>h</sup>.]

**KNÖP**, *n.* (S. *cnæp*) a bunch, a bud—*Guchchhā gaudh ya mūthā<sup>h</sup>, kalī<sup>h</sup>.*

**KNOT**, *nēt*, *n.* (S. *cnotta*) a complication made by knitting or tying, the part of a tree where a branch shoots, the joint of a plant, a bond of union, a confederacy, a cluster, a difficulty; *v.* to form knots, to complicate, to unite—*Girih ya girah, darakhī kā wah kiasu jāhāñ se koi shūkh nikaltī hai, nabātī girih ya girah, 'agdi-itihād, itihād ya ban-dish, jamā'ut, iglāq ya pech*; *v. gāñth-d. gāñthnā gāñth-parnā ya gāñthilā<sup>h</sup>, uljhānā<sup>h</sup>, jorñā sātnā ya milānā<sup>h</sup>*—*Gāñth, per kā wah bhāg jāhāñ se dālēñ phūñtī knēñ, paudhe arthāt ausbadhī kī gāñth wā granthī, sambandh, ekarā wā sandhī, māñdalī wā samūh, kāñhīnā wā kāñhinatā.*

**KNOTLESS**, *a.* without knots—*Be-girih*—*Bin gāñth kā, granthīsūnyā.* [granthī.

**KNOTTED**, *a.* full of knots—*Girih-dār, gāñthilā<sup>h</sup>, gāñhilā<sup>h</sup>*—*Granthil, granthimay,*

**KNOTTY**, *a.* full of knots, difficult—*Girih-dār, muñlag pech-dār ya mushkil*—*Granthimay granthī granthil wā gāñthilā, kāñhin girhārth wā durjūyā.*

**KNOTTI-NESS**, *n.* fullness of knots, difficulty—*Girih-dārī, iglāq pech-dārī ya ishkāl*—*Granthilatwā wā granthipūrnatā, kāñhīnā.*

**KNÖTGRASS**, *n.* a plant—*Ek paudhā<sup>h</sup>, ek chhotā per<sup>h</sup>.*

**KNOW**, *nō*, *v.* (S. *cnawan*) to perceive with certainty, to understand clearly, to be familiar with, to recognise, to distinguish; *p. t.* **KNOW**; *p. p.* **KNOWN**—*Daryāft k. ya mā'lūm k., samajhnā<sup>h</sup>, wāqif-h. ya āshnāi-rakhnā, pahchānnā<sup>h</sup>, tamiz-k. ya farq k.*—*Jānnā, būjhnā, parichay-rakhnā wā parichit-h., chīñhnā, vīvek wā bhed k.* **KNOW-SLE**, *a.* that may be known—*Mumkinū-īdrāk, daryāftāñī, samjhe jāne ke lāiq, daryāft hone ke qābil*—*Jāñnīyā, jāñeyā, vedāñtīyā, jāñāvayā, samjhe jāne ke yogya, samajh parne w.*

**KNOWER**, *n.* one who knows—*Jāñne w<sup>h</sup>, jāñkār<sup>h</sup>, wāqif, māñtr*—*Jāñtā, vettā.*



KNŌW'ING, *a.* skilful, intelligent—*Hunar-mand yā 'aql-mand, wāqif mahr ai-hosh hosh-yār yā fahim*—Nipun wā pravin, buddhimān vijñā wā chatur.

KNŌW'ING-LY, *ad.* with knowledge—*Didā-o-dānistā, 'ilm se, 'aql se*—Jān brijhkar, jñān se, bodhapūrvvak.

KNŌW'EDGE, *n.* certain perception, learning, skill, acquaintance, information—*Dānist shu'ar 'irfān dānist hosh yā darī, 'ilm, humar salīqa hikmat yā mahārat, shindāsī yā shindākhī, wāqifiyat yā āgāhī*—Jñān; vidyā wā pāṇḍitya, nipuṇatā dakṣhatā wā pravinatā, parichay wā jān-pāhchān, bodh.

KNŪCKLE, *n.* (*S. enuch*) a joint of the finger; *v.* to submit—*Angulī angurī angli yā ungli kā jor<sup>h</sup>; n. tābī<sup>h</sup> k., 'ājizi k.*—*v.* Adhīn h., vās meñ-h., dabād.

KNŪCKLED, *a.* jointed—*Girih-dār, jor-dār, gathilā yā ganthilā<sup>h</sup>*—Granthil. [tak.

KŌ'RAṆ, *n.* (*Ar.*) the book of the Muhammadan faith—*Qur'ān*—Yavanadharmmapus-

## L.

LĀ, *int.* (*S.*) look! see! behold!—*Dekho<sup>h</sup>, [yāh lafz ta'ajjub ke maqām meñ atā hai]* Dekho-dekho. dekho-to, [yāh śabd vismay ke sthal meñ atā hai.]

LĀBEL, *n.* (*W. Ulab*) a narrow slip of paper or other material containing a name or title; *v.* to affix a label—*Kāgaz kā band yā kisi aur shai kā lambā tukrā jis par koi nām likhā rahtā hai*; *v. nām-nishān ke liye kāgaz yā kisi aur chiz kā lambā tukrā lagānā sātnā yā chipkānā*—Sūchakapatra, likhanapatra wā kisi aur vastu kē lambā tukrā jis par koi nām likhā rahtā hai; *v. sūchakapatra lagānā wā sātnā.*

LĀBI-ĀL, *a.* (*L. labium*) pertaining to the lips, formed by the lips; *n.* a letter pronounced by the lips—*Shafī yā muta'alliq-i-lab, labon se banā-huā*; *n. harf jiskā talafuz labon se hotā hai*—Oshthasambandhī, oshthya.

LĀ-BI-O-DĒNT'AL, *a.* formed by the lips and teeth—*Honthon aur dānton se banā huā<sup>h</sup>*—Dantoshthya, dantaushthya, dantyoshthya.

LĀ'BOUR, *n.* (*L. labor*) toil, work, travail, childbirth; *v.* to toil, to work, to be in travail—*Mihnāt mashagqat kadd sa'ī kadd-o-kāwīsh koshish tag-o-dau yā jidd-o-jahd, kām<sup>h</sup>, dard-i-zih, larīkā janne ki hālat*; *v. mihnāt-k. mashagqat-k. sa'ī-k. jidd-o-jahd-k. yā mazdūrī k., kām k<sup>h</sup>, dard-i-zih meñ h.*—Klēś śram kashṭ duhkḥ wā prayatn, karmaṁ tahaḥ kāryya kriyā udyam wā kīj, prasūtivedanā wā prasavayātana, prasavakī wā prasūtikī; *v. klēś śram pariśram wā prayatn k., udyam kāryya karmaṁ wā kīj k., prasavavedanā wā prasūtīyātana meñ h.*

LĀB'OR-TO-RY, *n.* a chemist's work-room—*Kīniyā-gar kā kūr-khāna*—Rasāyanī kī karmaśālā, rasāyanakarmaśālā, rasasaṁskṛāśālā.

LĀ-BŌ'RI-OUS, *a.* employing labour, diligent, assiduous, requiring labour, toilsome—*Mihnātī, dhunī<sup>h</sup>, sa'ī mustaqill yā mashgūl, mihnāt-talab, saḥt yā dushwār*—Āyāsi wā śramī, pariśramī, udyogī udyamī wā karmmodiyukt, śramasādhyā, kashṭasādhyā.

LĀ-BŌ'RI-OUS-LY, *ad.* with labour—*Mihnāt se, mashagqat se*—Śram se, prayās se.

LĀ-BŌ'RI-OUS-NESS, *n.* toilsomeness, diligence—*Dushwārī mihnāt-talabī saḥtī yā ish-kāl, mashagqat yā mihnāt*—Śramasādhyatā kashṭasādhyatā wā duhkhasādhyatwa, śramasālatā āyāsaśilatā wā karmaśālatā. [āyāsi, vyavasāyī, tahaḥ, tahaḥ k. w.

LĀ'BOUR-ER, *n.* one who labours—*Mazdūr, quī, mihnātī shakhs*—Kamerā, karmmakārī, LĀ'BOUR-LESS, *a.* not laborious—*Sust, be-mashagqat, be-kār, arām-talab*—Dhīlā, nirudyam, karmmamivukh, ālasi, akarmma.

LĀ-BŪR'NUM, *n.* (*L.*) a shrub—*Ek jhār<sup>h</sup>, ek jhārī<sup>h</sup>.*

LĀB'Y-RINTH, *n.* (*Gr. laburinthos*) a place full of windings, a maze—*Pech-pāch ki jagah, pech pech-o-tāb yā pech-pāch*—Bahuvakramārgī bhūmibhāg arthāt bare ghūmpher ki jagah, bhañwarjāl.

LĀB-Y-RINTH-AN, *a.* winding, intricate—*Pech-dār yā pur-pech, pechīdā yā pechīlā*—Visarpī vakragamī wā ghumāw-kā, ghurchilā janjālī wā atpātīngī.

LĀC, *n.* (*Ger. lack*) a resinous substance—*Lāh<sup>h</sup>, lākh<sup>h</sup>.*

LĀCE, *n.* (*L. laqueus*) plaited cord, a texture of thread; *v.* to fasten with a lace, to adorn with lace—*Kalābattīn tirāz yā muqqaish, jāli yā dorī<sup>h</sup>; v. jālī yā dorī se bāndhnā<sup>h</sup>, kalābattīn-yā tirāz se āratā k.*—Gotā banat wā kinārī, sutlī jāli jālikā wā jālabharap; *v. sutlī se bāndhnā, gotē banat wā kinārī se susobhit k.*

LĀCE'MAN, LĀCE'WOM-AN, *n.* a dealer in lace—*Gote yā banat kā len-den k. w<sup>h</sup>, kinārī kā byohār-k. w<sup>h</sup>, gotē yā banat kā len-den k. wālī<sup>h</sup>, kinārī kā byohār k. wālī<sup>h</sup>.*

LĀCER-ATE; *v.* (*L. lacere*) to tear, to rend—*Chithāpnā, chonthnā yā tukre-tukre-k<sup>h</sup>, phārnā chārnā yā tornā<sup>h</sup>.*

LĀCER-A-BLE, *a.* that may be torn—*Chithāre jāne ke lāiq, phāre jāne ke qābil*—Vidāra-mīya, vidāryya; chithāre jāne ke yogya, tore jāne ke yogya. [kharāshī, chāḥ.

LĀCER-ATION; *n.* the act of tearing—*Chithāp<sup>h</sup>, phāp<sup>h</sup>, chīp<sup>h</sup>, kās<sup>h</sup>, chonth<sup>h</sup>, tor-tāp<sup>h</sup>.*

LĀCER-ATIVE, *a.* having power to tear—*Chithārne ke qābil, phārne ke qābil, tor-chonth-sake yā phāp-sake<sup>h</sup>, kās<sup>h</sup>*—Chithārne ke samarth, phārne ke samarth.

- LACHE**, *Lāchē*, *n.* (L. *lache*) negligence—*Qasir, be-phadari, tasāhul*—Anavadhānatā, amanoyog, asādhāni. [asrūtpādak.]
- LACHRY-MAL**, *a.* (L. *lachryma*) generating tears—*Ashk-awar, ashk-sā*—Asrujanak.
- LACHRY-MA-BLE**, *a.* lamentable—*Mātam-anger, gam-bhez*—Vilāpaniya, śokavishay.
- LACHRY-MA-RY**, *a.* containing tears—*Pur-ashk, ashk-āmūd*—Asruviśisht.
- LACHRY-MA-TO-RY**, *n.* a vessel to preserve tears—*Asū rakk-chohne be lipe ek darian*<sup>h</sup>.
- LACK**, *v.* (G. *lacka*) to want, to need, to be without; *n.* want, need, failure—*Khālā yā qasir h.*, *mukhtāj-h. yā ihtiyāj rakhnā, ba-qasir yā bidūn h.*; *n.* kamī gillat ihtiyāj yā hajāt, gillat yā zarūrat, nugs yā kotāhi—*Vihn wā hin h.*, *rahit-h. wā ākākshā-k.*, *sūnya h.*; *n.* binatā wā abhāv, sonyatā wā prayojan, totā wā nyūnatā. [shā k. w.]
- LACK'ER**, *n.* one who lacks—*Mukhtāj shakhs, zarūrat rakhne w.*—Rahitavyakti, ākāksh.
- LACK'A-DAY**, *int.* expressing sorrow or regret—*Hāy-hāy<sup>h</sup>, hā<sup>h</sup>, āh<sup>h</sup>*. [mūrb, jar.]
- LACK'BRÄIN**, *n.* one who wants wit—*Kund-zihn yā be-aql shakhs, ahmaq*—Mūrkh.
- LACK'LUS-TRE**, *a.* wanting brightness—*Be-āb-dāri, be-jahwa, be-jilā*—Prabhāhin, kāntihin.
- LACK'ER**, *LACQU'ER*, *n.* (Fr. *laque*) a kind of varnish; *v.* to varnish—*Ek gism kā rogan rangān yā luk*; *v.* *rangan k.*—*Ek prakār kā sōbhādāyakatāil wā kukkubh*; *v.* sōbhādāyakatāil wā kukkubh phernā wā lagānā.
- LACK'EY**, *n.* (Fr. *laquais*) a footman; *v.* to act as a footman, to attend servilely—*Rikāb-dār, khidmat-gār, chākar*; *v.* *piyāda-garī k.*, *khidmat meñ hāzār rahnā*—*Tahlūd, gurgā, dās*; *v.* gurge wā parichar kā kām k., dās ke sadriś pās banā rahnā.
- LA-CON'IC**, *LA-CON'I-CAL*, *a.* (Gr. *Lakon*) short, brief, concise, pithy, sententious—*Qasir, mukhtasar, kotāh, pur-maq, qalīlū-l-lafz yā matīn*—*Avistīrn, sañkshipt, sañkshēpik, sārappūrñ wā sasattwa, sūtrabhāshī wā alpasabdak*. [meñ wā sañkshiptokti se.]
- LA-CON'I-CAL-LY**, *ad.* briefly, concisely—*Be-ikhtisār, ikhtisār se*—*Saṅkshēp se, thore*.
- LAC'O-NISM**, **LA-CON'I-CISM**, *n.* a concise style, a brief pithy phrase or saying—*Mukhtasar 'bharat, matīn-kalām*—*Avistīrnasabdarachanā, alpasabdakavākya wā sañkshipt*.
- LAC'TAGE**, *n.* (L. *lac*) the produce of animals yielding milk—*Goras*<sup>h</sup>. [tokti.]
- LAC'TA-RY**, *a.* milky; *n.* a dairy house—*Shīr-dār*; *n.* *shīr-khāna*—*Kshīravīśisht<sup>h</sup>, kshīramay, dūdh se bhārā*; *n.* gorasgrih, dūdh kā ghar, dūdh rakhne aur dahi mathane kā ghar.
- LAC'TE-AL**, *a.* pertaining to milk, conveying chyle; *n.* a vessel which conveys chyle—*Mutā allig-i-shīr, kailūs pahunchāne.w.*; *n.* *ray jis-meñ ho-kar kailūs jātā hai, kailūs pahunchāne-wālī rag*—*Kshīrasambandhī wā dugdhavishayak, annarasavādhak*; *n.* annarasavādhīni nārī, annarasavādhini.
- LAC'TE-AN**, **LAC'TE-OUS**, *a.* milky—*Shīr-dār, shīr sā*—*Kshīramay, dugdhavat*.
- LAC-TES'CENTE**, *n.* milkiness or milky colour—*Dudhiyāi<sup>h</sup>, dūdh kā rang<sup>h</sup>*—*Dugdhātā, dugdhavarṇ*. [dugdhotpādak.]
- LAC-TES'CENT**, *a.* producing milk or white juice—*Dudhail<sup>h</sup>, dudhār<sup>h</sup>*—*Dugdhajanak*.
- LAC-TIF'ER-OUS**, *a.* conveying milk or white juice—*Dūdh pahunchāne w.*<sup>h</sup>—*Dugdhaprawādhak, kshīravāhī*. [wā pāthā.]
- LAD**, *n.* (S. *leḍ*) a youth, a young man—*Amrad, jawān*—*Chhokrā wā laṛkā, gabrū*.
- LAD'DER**, *n.* (S. *hladder*) a frame with steps for climbing, any thing by which one climbs, gradual rise—*Kūth kī sirhī<sup>h</sup>, sirhī pairī yā pairhī<sup>h</sup>, dhīre-dhīre kā chārḥāw<sup>h</sup>*.
- LAD'E**, *v.* (S. *hladan*) to load, to freight, to heave out; *p. p.* *LAD'ED* or *LAD'EN*—*idnā<sup>h</sup>, bojhnā<sup>h</sup>, bāhar pheknā yā ulachnā<sup>h</sup>*.
- LAD'ING**, *n.* weight, burden, freight—*Bhār<sup>h</sup>, bojh yā bojhā<sup>h</sup>, ladāw bhartī yā bojhāi<sup>h</sup>*.
- LAD'LE**, *n.* (S. *hladle*) a large spoon, a vessel with a long handle—*Karchhulā yā 'chhulā<sup>h</sup>, dōi<sup>h</sup>*. [meñ amāy<sup>h</sup>, kalehkhule-bhar<sup>h</sup>, dōi-bhar<sup>h</sup>.]
- LAD'FUL**, *n.* as much as a ladle contains—*Jitnā kalchhule meñ aite<sup>h</sup>, jitnā ek dōi*.
- LAD'Y**, *n.* (S. *hladye*) a woman of a high rank, a well-bred woman, mistress—*Begam, hrāf-zādī yā sāhibā, khānam nālīkā tībī yā khāwindāni*—*Nāyikā rautānī wā babwānī, sabhyastrī kulāṅganā wā satkulīnā, grihīnī wā swāmīnī*.
- LAD'Y-LIKE**, *a.* becoming a lady, elegant—*Ashraf-zādī ke lāi, nāzūk latf yā khūb*—*Sabhyastrīyogya wā kulāṅganāyogya, savinit sundar wā śīlāt*.
- LAD'Y-SHIP**, *n.* the title of a lady—*Begam-sāhibā, khātīn kā khātāb*—*Bhavatī*. [kīt.]
- LAD'Y-BIRD**, **LAD'Y-FLY**, *n.* an insect—*Ek gism kā lāl itār*—*Ek prakār kā raktavarṇa*.
- LAD'Y-DAY**, *n.* the 25th of March, the annunciation of the Virgin Mary—*Ek tyohār jo Mārḥ mahīnē kī pachīswin tārīkh ko hotā hai, usī roz firishte ne hāzrat 'Isā ke paidā hone kī khabar hāzrat Māriam ko dī thī*—*Ek parv jo Mārḥ mahīnē ke pachīsweñ dīn hotā hai, usī dīn Iswaradūt ne Isā ke janamne kā samāchār Māriam ko diyā thā*.
- LAG**, *a.* (Sw. *lagg*) coming behind, sluggish, tardy, last; *n.* the lowest class, the fag-end; *v.* to loiter, to stay behind—*Pichhe āne w.<sup>h</sup>, suat, kōhī yā āhīnā, āhīrī yā āhīr*; *n.* *sab se nīchā darjā, tōnkā yā chhōr<sup>h</sup>*; *v.* *atāknā yā dīmā-chāknā<sup>h</sup>, pichhe pārnā yā pichhe-rahnā<sup>h</sup>*—*Paschādgamī wā pachhiagū, dhīlā wā dhīmā, maand, antīm wā antya*; *n.* *hīnavarg wā sab se nīchā varg, ant wā agrabhdg*.

- LĀO'GRK**, *n.* a loiterer, an idler—*Der k. w. yā āhista-chalne w., sust shakhs*—Vilambi vilambakārī wā mandagatī, ālasi jan.
- LĀ'IC**, **LĀ'I-CAL**, *a.* (Gr. *laos*) belonging to the people as distinct from the clergy—*Muta'alliq-i-dunyā-dār, padriyōn ko chhōr-kar 'ālamiyān se nisbat-dār*—Grihashtavargasambandhī, grihashtasambandhī, purohitavargabhinnā.
- LĀ'I-ET**, *n.* the people distinct from the clergy—*Dunyā-dār, padriyōn ko chhōr-kar 'ālamiyān*—Grihashtavarg, purohitabhinnavarga, dharmmapadasthabhinnavarg.
- LĀID**, *p. t. and p. p. of lay*—*Lay ká māst-mutlaq aur māzi-mat'if-alai-hi yā f'l-i-ma'tuf*—Lay ká sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.
- LĀIN**, *p. p. of lie*—*Lie ká māzi-mat'if-alai-hi yā f'l-i-ma'tuf*—Lie kī pūrnakriyā wā pūrvakālikakriyā [Śwāpadasthān, śwāpadaśayanasthān, banaile paśu kī vāsasthān.
- LĀIR**, *n.* (Ger. *lager*) the couch of a wild beast—*Banaile jānvar ke rahne ki jagah*—
- LĀIRD**, *n.* (S. *hlaford*) the lord of a manor—*Ta'alluqa-dār, zamīn-dār*—Grāmeswar.
- LAKE**, *n.* (S. *lac*) a body of water altogether surrounded by land—*Jhil*—Sarovar.
- LAKE**, *n.* a colour made of cochineal—*Qirmizi rang*—Lākshavarna.
- LAMB**, **lām**, *n.* (S.) the young of a sheep; *v.* to bring forth lambs, to yeau—*Bara, lelā<sup>h</sup>, memnā<sup>h</sup>, bher ká bachcha<sup>h</sup>; v. memne byānā<sup>h</sup>, byānā yā lelā byānā<sup>h</sup>*—Mesha-
- LĀMB'KIN**, *n.* a little lamb—*Chhotā memnā<sup>h</sup>*. [śāvak, meshavatsa.
- LĀMB'LIKE**, *a.* like a lamb, mild, innocent—*Memne ke mánind garīb, narm yā mulāim, be-sharr nek pāk yā be-gunāh*—Memne sū wā meshasāvakavat, komalaswabdhāv wā mridusīl, nirdoshi nishpāp wā sidhā.
- LĀM'BENT**, *a.* (L. *lambō*) playing about—*Lalkilā<sup>h</sup>, idhar-udhar chanchal<sup>h</sup>*.
- LĀM'BA-TIVE**, *a.* taken by licking; *n.* a medicine taken by licking—*Chatā-gayā<sup>h</sup>, chat-kar khayā gayā<sup>h</sup>; n. ek dāwā jisko chat jātē haiñ*—Lehya, avalehya; *n.* leh, avaleh. [nāni lām ki surat ká—Grikabhāshā ke lakār ke ākār ká.
- LAM-DOY'DAL**, *a.* (Gr. *lamda, eidos*) having the form of the Greek letter Δ—*Yū-LĀME*, *a.* (S. *lam*) crippled, disabled, imperfect; *v.* to make lame, to cripple—*Lang, ma'zūr yā shikusta, nāqis khām yā nā-ma'qūl; v. laṅgrā k<sup>h</sup>, lūlā lunj yā pangul k<sup>h</sup>*.—*Laṅgrā langar paṅgu lūlā wā lunj, upahatasakti, hin vikāl nyūn wā sachhidra.*
- LĀME'LY**, *ad.* like a cripple, imperfectly—*Lūle yā pangul ke mánind, nāqis*—*Laṅgrātā lunj sá wā laṅgrā sá, asamyak wā adhūrā.*
- LĀME'NESS**, *n.* state of a cripple, weakness—*Laṅgrā<sup>h</sup>, zu'f*—Paṅgutā laṅgrāhat lūlāpan wā aṅgavāikalya, durbalatā wā sachhidratwa.
- LĀM'ISH**, *a.* somewhat lame, hobbling—*Kuchh-kuchh laṅgrā<sup>h</sup>, laṅgrātā<sup>h</sup>*.
- LĀM'EL-LAR**, *a.* (L. *lamella*) composed of thin scales or flakes—*Paile paille paratōn ká*
- LĀM'EL-LĀT-ED**, *a.* covered with thin scales—*Paprilā<sup>h</sup>, papri-dār*. [banā huā<sup>h</sup>.
- LĀ-MENT'**, *v.* (L. *lamentor*) to mourn, to bewail; *n.* expression of sorrow—*Nāla yā zārī k., gam nauha yā afsos k.; n. āh-zārī, nāla zārī yā nauha, rohārāhat<sup>h</sup>*—*Ronā jhikhnā bilbilānā wā šok k., vilāp k. wā bilaknā; n. roāi, roāt, hāhākār, vilāp.*
- LĀM'ENT-A-BLE**, *a.* to be lamented, mournful—*Wajibu-l-gam yā afsos ke qābil, mātam-angez yā gam-khez*—Vilapanīya wā šokārtha, šokajanak.
- LĀM'ENT-A-BLY**, *ad.* mournfully, pitifully—*Gam nāla yā āh-zārī se, ibtizāl haqārat hiqārat yā kharābi se*—Vilāpapūrvvak, tuchchha wā kutsit riti se.
- LĀM'EN-TĀTION**, *n.* expression of sorrow—*Nāla, zārī, āh-zārī, wā-wailā, mātām, nauha*—*Vilāp, roāi, rodan, rohārāhat*. [hāybhāy k. w., tone w. šok k. w.
- LA-MĒNTER**, *n.* one who laments—*Nālān, nāla-kash, nauha-gar, giriyān*—Vilāpakārī, LA-MĒNT'ING, *n.* sorrow audibly expressed—*Āh-zārī, nāla*—Vilāp, hāhākār, rohārāhat.
- LĀMI-A**, *n.* (L.) a hag, a witch, a demon—*Dāyan<sup>h</sup>, churail<sup>h</sup>, bhūtnī<sup>h</sup>*. [sūkshmaphalak.
- LĀM'I-NA**, *n.* (L.) a thin plate or scale—*Parat<sup>h</sup>, patlā chhilkā<sup>h</sup>, tabaq, waraq*—Patra, LĀM'I-NĀT-ED, *a.* consisting of plates or scales—*Partilā<sup>h</sup>, tabaqī, parat-dār*—Sapatra, phalakī.
- LĀM'MAS**, *n.* (S. *hlaf, mæsse*) the first day of August—*Āgast mahine ká pahilā din<sup>h</sup>*.
- LĀMP**, *n.* (Gr. *lampas*) a light made with oil and a wick, any kind of light, a vessel for containing a light—*Chirāg, raushnī yā roshnī, chirāg-dān gandīl yā fānūs*—Dīp dipak pradīp wā diyā, dyuti prakās wā ujālā, dipādhar. [—Dipakajjal, dipakitta.
- LĀMP'BLACK**, *n.* a fine soot from burning pitch—*Kājāl<sup>h</sup>, kājar<sup>h</sup> kajjal<sup>h</sup>, kajlā<sup>h</sup>, dāda*
- LĀMP'PASS**, *n.* (Fr. *lampas*) a lump of flesh in the roof of a horse's mouth—*Ghore ke tūlū meñ māns kē ek tūlūā jo ho jātā hai<sup>h</sup>*.
- LAM-PŌON'**, *n.* (Fr. *lamper*?) a personal satire; *v.* to abuse with personal satire—*Hajo yā hajw; v. hajo k.*—Bhāṇṇaud, ākshep; *v. bhāṇṇaud k., ākshep k.*
- LAM-PŌON'ER**, *n.* a writer of lampoons—*Hajo-go, hajo-gar, hajo-nawā, hājī*—Bhāṇṇaud k. w., bhāṇṇaud likhne w.
- LĀMPREY**, *n.* (Fr. *lampreda*) a fish like the eel—*Bām sarīkht machhlī<sup>h</sup>*.
- LANCE**, *n.* (L. *lancea*) a long spear; *v.* to pierce with a lance, to open with a lancet—*Nera, bhālā<sup>h</sup>, barchhā<sup>h</sup>, ballām<sup>h</sup>, sāṅg<sup>h</sup>; v. nera bhoṅknā yā hūlān, nashkar-mārnā*—*Sakti, dirghasūl; v. bhālā wā barchhā hūlān, sālākā se chirmā*

- LĀN'QER, *n.* one who carries a lance—*Nezu-bardār, neza-bāz, bhāle-bardār, bhalai<sup>b</sup>, barchilai<sup>b</sup>*—Saktidhar.
- LĀN'QET, *n.* a surgical instrument—*Nashkar*—Śalākā, astrachikiteṣk ká chirne ká astrā.
- LĀNQE-PA-SĀDE', *n.* an officer under a corporal—*Ek nihāyat nīche darje ká lashkarī*
- LĀNQH. See LAUNOH. [*uhda-dār*—Senā ká ek chhotā padasth.
- LĀND, *n.* (S.) earth, ground, soil, a region, a country, an estate; *v.* to set or come on shore—*Zamīn, are yā khushkī, mittī<sup>b</sup>, mulk, igitim, zamīn-dārī*; *v. utārnā yā utarnā<sup>b</sup>*—Bhūmī, bhū wā sthal, mritikā wā māṭī, deś, pradeś wā rāshṭra, kshetra wā sthāwar; *v. tir wā tat par utārnā, tat par utarnā.*
- LĀND'ED, *a.* consisting of land, having land—*Zamīnī yā gair-manqūla, sāhib-i-zamīn*—Bhūmivishayak wā sthāwar, kshetravān wā bhūmisampanna.
- LĀND'ING, *n.* a place to land at, the stair-top—*Utarne kī jayāh yā farod-gūh, zine ká upari hissa*—Uttaranasthān wā utāre ká ghāt, sirhī ká uparī bhāg. [bhūmihīn.
- LĀND'LESS, *a.* having no property in land—*Be-zamīn, be-zamīn-dārī*—Nirbhūmī,
- LĀND'WARD, *ad.* towards the land—*Zamīn kī taraf*—Bhūmī kī or.
- LĀND'FLOOD, *n.* an inundation—*Sailāb, tugyānī*—Bārh, burā, jalapralay.
- LĀND'FORCE, *n.* a military force, an army—*Lashkar yā khushkī-lashkar, fauj*—Sthala-sainya wā sthalabal, senā. [swāmi, bhūmīswar, kshetrapati.
- LĀND'HOLDER, *n.* a holder or proprietor of land—*Zamīn-dār, ta'alluqa-dār*—Bhū-
- LĀND'JOB-BER, *n.* one who buys and sells land—*Zamīn ká tājir, zamīn ká kār-o-bār k. w.*—Bhūmikrayavikrayik, bhūvyāpārī.
- LĀND'LADY, *n.* a female who has tenants holding from her, the mistress of an inn—*Zamīn-dārni yā makān-dārni, bhūtiyārīn yā bhūtiyārīn<sup>b</sup>*—Bhūswāminī kshetrāswāminī wā grihaswāminī, uttarapāsālāswāminī wā uttaranagrihaswāminī. [parigat.
- LĀND'LOCKED, *a.* inclosed by land—*Zamīn se ghīrā huā*—Bhūmī se ghīrā huā, bhū-
- LĀND'LOPER, *n.* a landman—*Khushkī meñ rahne w. yā naukarī k. w.*—Sthalavāsī, sthalasevak.
- LĀND'LORD, *n.* one who has tenants holding from him, the master of an inn—*Zamīn-dār yā makān-dār, bhūtiyārā yā bhūtiyārā<sup>b</sup>*—Bhūswāmi kshetrāswāmi wā grihapati, uttaranagrihapati wā uttarapāsālāswāmi. [w.—Sthalavāsī, sthalasevak.
- LĀND'MAN, *n.* one who lives or serves on land—*Khushkī meñ rahne w. yā naukarī k.*
- LĀND'MARK, *n.* a mark to designate the boundaries of land, an object which serves to guide ships at sea—*Sar-hadū, zamīn par koī buland shai jis se jahāzōn kī rah-numāī hotī hai*—Sthalasīmā dānī wā meñ, nāvikoñ ke pathadarśanārth koī ūchā sthalachihn.
- LĀND'SCAPE, *n.* a portion of country which the eye can comprehend in a single view, a picture of a portion of country—*Madd-i-nazar ya'nī kisi mulk kō jīnā hissa ek nazar meñ dekh paye, kisi mulk ke ek hisse kī taswīr*—Drishtipātāntargatadeś drishtigatadeś wā drishtiṣocharadeś, kisi bhūmipradeś ká chitra. [wā bhūkar, grihakar.
- LĀND'TAX, *n.* a tax on land and houses—*Khirāj-i-zamīn, khirāj-i-makān*—Bhūmīkar
- LĀND'WAIT-ER, *n.* an officer of the customs—*Ghātvalī<sup>b</sup>, ghāt par mahsūl lene w.*—Ghāt par karagrāhī. [Bhūmī kī or se bahtā huā pawan.
- LĀND'WIND, *n.* wind blowing from the land—*Zamīn kī taraf se bahne-wālī hawā*
- LĀND'WORK-ER, *n.* one who tills the ground—*Muzārī, kisan<sup>b</sup>, jotahā<sup>b</sup>, halwāhā<sup>b</sup>, haljotā<sup>b</sup>*—Krishak, krishān.
- LĀN'DĀU', *n.* a carriage which opens at the top originally from *Landau* in Germany—*Ek bhānt kī gāri jo upar se khul saktī hai<sup>b</sup>, ek gāri jisko upar se khol sakte haiñ<sup>b</sup>*.
- LĀND'GRAVE, *n.* (Ger. land, graf) a German title of dominion—*Mulk-i-Jarmanī ká ek qism ká nauvāb*—Jermāni des ká ek prakār ká bhūpati.
- LĀNE, *n.* (D. laan) a narrow way or street—*Gali<sup>b</sup>*.
- LĀN'GUAGE, *n.* (L. lingua) human speech, style, manner of expression—*Zabān yā liān, ibārat, istilāh yā laqlaqa*—Bhāshā, vākyarachanā wā vāgritī, vāgyvāpār wā vāgvrittī. [bhāshāvisishṭ.
- LĀN'GUAGED, *a.* having language—*Zabān-dār, zabān jānne w., zabān w.*—Sabhāshā,
- LĀN'GUAGE-MĀS-TER, *n.* a teacher of languages—*Zabān sikkhlāne w., ustād jo zabān sikkhātā hai*—Bhāshāon ká sikkshak wā adhyāpak.
- LĀN'GUID, *a.* (L. languo) faint, weak—*Sust mānda majhūl yā naqīk, nā-tawāñ yā za'if*—Dhimā dhīlā mand sithil mlān wā klānt, nirbal.
- LĀN'GUID-LY, *ad.* weakly, feebly—*Nā-tawāñ se, su'f susti yā māndagi se*—Nirbalatāpūrvak, sithilātā mlānatā mandatā wā aṅgāsāithilya se.
- LĀN'GUID-NESS, *n.* weakness, feebleness—*Nā-tawāñ, su'f māndagi yā susti*—Nirbalatā, sithilātā mlānatā mandatā wā aṅgāsāithilya.
- LĀN'GUISE, *v.* to grow feeble, to pine away, to wither, to fade, to grow dull; *n.* act of pining, a soft and tender look or appearance—*Za'if yā nā-tawāñ h., gal-jānā<sup>b</sup>, murjānā<sup>b</sup>, musmahīl yā naqīk h., sust h.; n. galnā yā hupaknā<sup>b</sup>, nazākat yā chashm-i-bimār kī nazar yā sūrat*—Nirbal h., jhurānā wā tūt jānā, kumhlānā wā kum-

lání, súkhná, mand h.; a. avasád wá vishád, kámálassadriśhítwa wá kámáradradriśhítwa.

[—Nirbal h. w., tūt jāne w., súkh jāne w., mand h. w., LĀN'GUISH-ER, n. one who languishes—Za'f h. w., gal-jāne w<sup>h</sup>, naqā' h. w., sust h. w. LĀN'GUISH-ING, n. feebleness, loss of strength; a. having a languid appearance—Nā-tavānī yā zu'f, naqāhat; a. ūmār, nāznā—Nirbalatā, sīthilatā; a. kámálassadriśhī, kámálassakshañā, avasādit, mlāyamān. [tā se, sukumārātā wá sīthilatā se.

LĀN'GUISH-ING-LY, ad. weakly, softly—Nā-tavānī se, nazākat se—Sīthilatī wá nirbala-LĀN'GUISH-MENT, n. state of pining softness—Naqāhat, narmī, nazākat—Sīthilatā, sukumārātā, vishapātā.

LĀN'GUOR, n. faintness, feebleness, softness—Naqāhat sust māndagī yā kāhili, nā-tavānī yā zu'f, nazākat malālat yā narmī—Kshīnatā mandatā mlānatā wá klāntatā, nirbalatā, sīthilatā aṅgāsāithilya wá sukumārātā.

LĀN'I-PICE, n. (L. lana, facio) woollep manufacture—Ūnī kaprā<sup>b</sup>.

LĀNK, a. (S. ślanca) loose, thin, slender—Dhīlā<sup>b</sup>, patlā<sup>b</sup>, dublā yā dāngar<sup>b</sup>.

LĀN'LY, ad. loosely, thinly—Dhīle-pān se<sup>b</sup>, dublāpe se<sup>b</sup>.

LĀN'NESS, n. want of plumpness—Dublāpā<sup>b</sup>, lāgarī—Kri.

[śyenajātipakshī.

LĀN'NER, n. (L. lanius) a species of hawk—Ek nau' ká bāz—Ek jāti ká śyenapakshī, LĀN'NER-ET, n. a little hawk—Ek nau' ká chhotā bāz—Ek jāti ká chhotā śyenapakshī.

LĀN'TERN, n. (L. laterna) a transparent case for a candle, a lighthouse, a little dome—Qandīl, rāt ke vaqt jahāziyōn kī rah-numāi ke liye fānūs-dār minār, ek chhotā gumbāz yā qubba—Pāradarsakadīpādhār, rāt ke samay meñ nāvīkōn ko path dikhāne ke nimitta ākāśadīpayukt ūnchā kothā, kshudra arddhagolākraprāsādaśrīṅg.

LĀN'TERN-JAWS, n. a thin visage—Dublā patlā muñh<sup>b</sup>.

LĀN'YARDS, n. pl. small ropes or cords—Chhote chhote rasse<sup>b</sup>, chhotī chhotī doriyān<sup>b</sup>.

LĀP, n. (S. læppa) the loose part of a garment, that part of a person sitting which reaches from the waist to the knees; v. to wrap or twist round, to unfold, to be spread or laid over—Dāman, god<sup>b</sup>; v. lapetnā<sup>b</sup>, uhnānā<sup>b</sup>, ūpar phailā-rahnā rak-khā-rahnā yā barhā-rahnā<sup>b</sup>—Ānchal wā vastrānchal, aṅk urudeś wā godī.

LĀP'FUL, n. as much as the lap can contain—God-bhar<sup>b</sup>, pallā-bhar<sup>b</sup>.

LĀP'LING, n. one wrapped up in pleasure—Jo shakhs 'aiśh meñ garq ho, 'aiyāsh—Jo jan

LĀP'PER, n. one who wraps up—Lapetne w<sup>b</sup>.

[ānad meñ dubā ho.

LĀP'PET, n. a part of a dress which hangs loose—Dāman—Vastrānchal, ānchal.

LĀP'DOG, n. a small dog fondled in the lap—Chhotā sū kuttā jise god meñ rakhte yā pālte hāt<sup>b</sup>.

LĀP'WORK, n. work in which one part laps over another—Chataiyā bunāvat<sup>b</sup>, aiśā kām banā huā kī jiske ek hisse ke ūpar dūsrā hisse rahe—Aiśā kām kī jiske ek avayav ke ūpar dūsrā avayav rahe.

[nā yā chabar chabar pinā<sup>b</sup>, chātānā<sup>b</sup>.

LĀP, v. (S. lapain) to take up liquor or food with the tongue, to lick up—Lap-lap khā-LĀP'FER, n. one who laps or licks—Lap-lap khāne w. yā chabar-chabar pine w<sup>b</sup>, chātne w<sup>b</sup>.

LĀP'I-DA-RY, n. (L. lapis) one who cuts precious stones, a dealer in stones or gems; a. inscribed on a stone, monumental—Hakkāk yā hajjār, jauhari; a. patthar par marqūm, yād-gūr yād-gārī maqbarī yā dargāhī—Manikār ratnakār maniparishkarak wā ratnaparishkarak, ratnavikrayī wā manivikretā; a. patthar par likhā wā khudā huā, smaranāthak wā chaityasambandhi.

[se mār-dālnā<sup>b</sup>.

LĀP-I-DĀ'TION, n. the act of stoning—Pattharon se mārānā<sup>b</sup>, patthar mārānā<sup>b</sup>, pattharon

LA-PID'E-OUS, a. stony, of the nature of stone—Pathrilā pathrahā yā pathriyā<sup>b</sup>, patthar sarikhā yā patthar sū<sup>b</sup>.

[patthar h<sup>b</sup>—Pāshānabhūya, prastarabhūya.

LĀP-I-DĒS'GENCE, n. stony concretion—Patthar sū karā h<sup>b</sup>, pathrāv<sup>b</sup>, pathrānā<sup>b</sup>.

LĀP-I-DĒS'GENT, a. growing or turning to stone—Patthar ho jāne w<sup>b</sup>, pathrāne w<sup>b</sup>, patthar kar-dālnē w<sup>b</sup>.

LĀP-I-DĒ'IC, a. forming stones—Patthar banānē w<sup>b</sup>, patthar kar-dālnē w<sup>b</sup>, patthar kon-jār<sup>b</sup>.

[dālnā<sup>b</sup>—Prastarasātkaran, pāshānikaran.

LA-PID-I-FI-CĀ'TION, n. the act of forming stones—Patthar banānā<sup>b</sup>, patthar kar-

LĀP'I-DIST, n. a dealer in stones or gems—Saṅg-farosh, jauhari—Prastaropajivī, ratnavikrayī, manivikretā.

LĀPSE, n. (L. lapsus) flow, fall, smooth course, an error, a mistake; v. to glide, to slip, to fall from right—Bahāw yā chāl<sup>b</sup>, gīrnā girāv utār yā chhūt<sup>b</sup>, dhārā<sup>b</sup>, dhūl<sup>b</sup>, chūk<sup>b</sup>; v. bahnā dhīre-dhīre jānā yā bītnā<sup>b</sup>, bhūlnā yā bīchhālnā<sup>b</sup>, khatā k. yā rāstī se gīrnā—Gatī, patan wā bhrānś, pravāh, bhram, dosh wā aparādh; v. kram se jānā, dosh k. wā phisālnā, bhrasht wā patit h.

LĀPSED, a. fallen, let slip, lost—Gīrā-huā yā rāstī se guzrā-huā, chhōrā-huā<sup>b</sup>, gayā-guzrā—Patit wā chyut, tyakt, vigat lupt wā pranasht.

LĀP'WING, n. a bird—Ek dhāt kī chiriyā<sup>b</sup>—Tītibhak, tittibb, śikhari.

LĀR, n. (L.) a household god—Ghar kā devtā<sup>b</sup>, jo devtā ghar kī rakshwālī kartā hai<sup>b</sup>—Kuladevatī, grīhadevatī.

- LARBOARD**, *n.* the left hand side of a ship when a person stands with his face to the head—*Jahāz ki bāṭh taraf jab koi shakhs jahāz ke sir ki taraf munh kar-ke kharā hotā hai*—*Naukā kā vāmapārāwa jab koi jan naukā ke matthe ki āṅgh munh kar-ke kharā hotā hai*—*N. (L. latrocintum)* theft—*Dusdī, chorī*—*Chauryyakarm*. [rā hotā hai.]
- LARCH**, *n.* (*L. larix*) a tree—*Ek qism kā dewdārā kā per*—*Devadārujātīyavrikshabhed*.
- LARD**, *n.* (*L. lardum*) the fat of swine, bacon; *v.* to stuff with bacon, to fatten—*Sūar ki charbī, sūar kā māns<sup>h</sup>*; *v.* *sūar ki charbī se bharnā, motā k<sup>h</sup>*—*Sūkaramed wā sūkaramānsasār, sūkaramāns*; *v.* *sūkaramed se thāsnā wā bharnā, pusht k*.
- LARDER**, *n.* a place where meat is kept—*Nī'mat-khāna, gosht-khāna*—*Mānsarakshā-nagriha, khādyamānsāgar*.
- LARGE**, *a.* (*L. largus*) big, bulky, great, wide, liberal, copious, abundant—*Kalān, jasīm yā qadd-āwar, 'agīm, wasī farākh yā kushāda, 'umda, mufassal yā tawīl, ziyāda yā kasīr*—*Viśāl, vṛihatkāy wī sthūl, barā wā mahān, chaurā wā vistirp, paripūrṇ wā bhāri, lambā-chaurā vipul wā pushkai, prachur bahul wā bahut*.
- LARGELY**, *ad.* widely, amply, liberally—*Kushādagi se, ziyādātī se ba-īfrāt yā ba-kasrat, fāyāzi se*—*Vistir se, vipulatā se, bāhūlya se, udārātā se*.
- LARGENESS**, *n.* bigness, liberality, greatness—*Jasāmat yā qadd-āwarī, fāyāzi yā ku-shāda-dīlī, kalunī*—*Vṛihatwa wā śariravṛihatwa, udarātā, barāi wā mahattwa*.
- LARGESS**, *n.* a present, a gift, a bounty—*Nazr, in'ām, baḥshish*—*Bhēnt, dān wā pradān, paritoshik*. [Bharadwāj, bharatapakahī.]
- LARK**, *n.* (*S. lusere*) a singing bird—*Lavā<sup>h</sup>, chandol<sup>h</sup>, agin<sup>h</sup>, qumbur, chakāwak*—*LARKLIKE*, *a.* resembling a lark—*Lavā sā<sup>h</sup>, chandol-sarikhā<sup>h</sup>*—*Bharatapakshisadriś*.
- LARK'SHEEL**, *n.* a flower—*Ek qism kā phūl*—*Ek prakār kā pushp*.
- LARKSPUR**, *n.* a plant—*Ek qism kā chhotā durakht*—*Ek prakār kā chhotā per, ek bhānt kā paudhā*. [bhayadhwani.]
- LARUM**, *n.* (*alarum*) noise noting danger—*Āfat ki khabar*—*Āsannahayaghoṣhānā*.
- LARVA**, *n.* (*L.*) an insect in the caterpillar state: *pl.* *LARVÆ*—*Kṛpā<sup>h</sup> jhānjhā<sup>h</sup>*—*Kit*. [kharī<sup>h</sup>, ghīntī<sup>h</sup>, natū<sup>h</sup>—*Kanthānāl, kanthānāri*.]
- LARYNX**, *n.* (*Gr.*) the windpipe—*Halq, hulqūm, teṇtuā<sup>h</sup>, narkas<sup>h</sup>, narkharā<sup>h</sup>, nark*.
- LASCIVIOUS**, *a.* (*L. lascivus*) loose, lewd, lustful, wanton, luxurious—*Pāhish, mas-tāna, mast, nufs-parast shahwat-parast yā be-zabt, 'aiyāsh*—*Vyasanī wā bhrashtā-chāri, ratārthī wā kāmī, kāmāsakt wā kāmuk, vyabhihārī wā swechchhāchāri, vilāsi bhogāsakt wā sukhasevī*.
- LASCIVIOUSLY**, *ad.* loosely, lewdly, wantonly—*Fuhsht yā mastī se, shahwat-parastī yā nafs-parastī se, shahwat se*—*Vyasan wā bhrashtāchār se, kāmāsaktī se, taralavat wā lampatavat*.
- LASCIVOUSNESS**, *n.* looseness, wantonness—*Fuhsht yā mastī, shahwat yā nafs-parastī*—*Bhrashtāchār wā vyabhihār, lampatāt taralāt wā kāmāsaktī*.
- LASH**, *n.* (*Ger. lasche*) the thong of a whip, a stroke with a thong, a stroke of satire; *v.* to strike with a whip, to scourge, to censure with severity—*Chābuk kā tasma yā narm hīsa, zarb-i-chābuk, ta'na-zunī yā āwāza-kushī*; *v.* *chābuk mārṇā, tāziyāna jaynā yā tāziyāna-lagūnā, malāmat yā hajo k*—*Korā wā kore-kā-phuṇḍnā, kore ki mār, vāgasi wā miluā*; *v.* *korā mārṇā, korīyānā wā kashāghāt k*, *tikshpavākya se nindā k*.
- LASS**, *n.* (*laddess*?) a girl, a young woman—*Chhokri<sup>h</sup>, kam-sinn 'aurat*—*Bālā kumārī wā kanyā, tarupī*. [mandatā.]
- LASSTITUDE**, *n.* (*L. lassus*) weariness—*Mānlagī, sustī, be-tābī*—*Āngāsithilatā, thakāī*.
- LAST**, *a. sup. of late*, latest, hindmost, lowest, next before the present, utmost; *ad.* the last time, in conclusion; *v.* to endure, to continue—*Akhir yā ākhiri, sab se pichhlā<sup>h</sup>, kamtarīn, guzashta yā zamāna-i-hāl-ke-'ain-peshṭar, nihāyat yā gāyat*; *ad.* *ākhar martabā, ākhirash yā ākhiru-l-amr*; *v.* *tiknā thalarnā nibhnā khatnā yā khatnā<sup>h</sup>, rahnā yā chalnā<sup>h</sup>*—*Antim wā antya, pāschātya wā pāschātiya, adham wā apakrishṭ, atit wā gat, param wā atyant*; *ad.* *pichhle samay meṇ wā pichhlī ber, ant meṇ*.
- LASTING**, *p. a.* continuing, durable, perpetual—*Qiyāmī. pāe-dār yā der-pā, mudām dāmī mudāmī yā dām*—*Tikāū chālū khatū wā sthāyī, dirghakālāsthāyī, nitya-sthāyī wā nitya*. [wā tikaw se, nityatā se wā nitya.]
- LASTINGLY**, *ad.* durably, perpetually—*Pāe-dārī se, dawām se yā hamesha*—*Sthāyitwa*.
- LASTINGNESS**, *n.* durability, continuance—*Pāe-dārī, qiyām istimrār mudāwamat sabūt*—*stāyitwā yā dawām*—*Sthāyitwa wā sthāvaratwa, chiraasthāyitwa wā sthīratā*.
- LASTLY**, *ad.* in the last place, finally—*Ākhiru-l-amr, ākhirash*—*Ant meṇ, śesh meṇ wā nidān*.
- LAST**, *n.* (*S.*) a mould to form shoes on—*Qalīb, jūtā banāne kā kālūd jo lakri kā bantā hai, qalīb-i-kafsh*—*Kāshthāsnayapādūkār, kāth kā banā huā manushya ke pānw kā āṭr jis se jūte banāye jāte hain*.
- LAST**, *n.* (*S. hlast*) a load, a measure—*Ek bajh yā dhār<sup>h</sup>, ek māl yā nāp<sup>h</sup>*.

LĀT'AGE, *n.* custom paid for freight—*Jahās ki bharti yā bojhās kā mahāl*—*Naukī ki bharti wā bojhās kā kar.*

LĀTCH, *n.* (S. *lactum*) a fastening for a door; *v.* to catch, to fasten with a latch—*Billī<sup>h</sup>, chhikani<sup>h</sup>, agarī<sup>h</sup>, kilī<sup>h</sup>; v. pakarnā<sup>h</sup>, agarī kil billī yā chhikant lagānā<sup>h</sup>.*

LĀTCH'ET, *n.* a string that fastens a shoe—*Kafsh-band, jūtā kasne kā tasma*—*Pāduka-bandhan, jūte kā bandhan.*

LĀTE, *a.* (S. *late*) not early, slow, tardy, recent, last or recently in an office, far in the day or night, deceased; *comp.* LĀTER, or LĀT'TER; *sup.* LĀT'EST or LĀST—*Be-waqt, be-mau-sim yā nī waqt ke pichhe, ba-der yā sust, nayā yā āj-kal kā<sup>h</sup>, ākhīr, der-kar, marhūm yā mutawaffī*—*Kālātīt wā kālātīkrānt, velātīt wā vilambenāgat, vilambīt wā mand, nūtan wā ādhunik, antīm wā upāntik, parīnat avasanna wā bahutber tak, mrit.*

LĀTE, *ad.* after delay, after the proper season, not long ago, far in the day or night—*Der-kar, be-waqt, chand muddat se, der tak*—*Vilamb karkē, atikāl karkē, avyavahita-pūrvakāl meñ wā thore dinō se, ber tak.*

LĀTE'LY, *ad.* not long ago, recently—*Thore dīn hue<sup>h</sup>, thore dīn bte<sup>h</sup>.*

LĀTE'NESS, *n.* time far advanced, recent time—*Der dert dīrangi yā dirang, jadīd zamā-na*—*Atikālātā wā kālātīkrām, ādhunik kāl.* [kuchh vilambīt wā mand.

LĀT'ISH, *a.* somewhat late—*Kuchh be-waqt, kuchh ba-der yā sust*—*Kīnchit kālātīt,*

LĀT'ENT, *a.* (L. *lateo*) hidden, concealed—*Poshida yā maḥfī, chhipā<sup>h</sup>*—*Gupt wā adrisīya, apratyaksh wā aprakāṭ.* [tā, apratyakshatwa.

LĀTEN-CY, *n.* state of being hidden—*Poshidagi, maḥfī hālat*—*Guptabhāva, nigūṛha-*

LĀT'ER-AL, *a.* (L. *latus*) belonging to the side, proceeding from the side—*Pahlū yā jambī, jānīb se nikālne w.*—*Pārswasambandhi wā pārsēwik, pārsawotthit wā pārs-wodbbhav.*

LĀT'ER-AL-LY, *ad.* by the side, sidewise—*Pahlū se, kināre se*—*Pārswa se, ek alāṅ se.*

LĀT-ER-I'TIOUS, *a.* (L. *later*) resembling brick—*Int ke mānind, tūt sarīkhā<sup>h</sup>*—*Int ke sādīs.* [chit pharchat yā dhajjī<sup>h</sup>; v. kātī ki patlī chit yā dhajjī lagānā<sup>h</sup>.

LĀTH, *n.* (Ger. *latte*) a thin slip of wood; *v.* to cover or line with laths—*Kātī ki patlī*

LĀTH'Y, *a.* thin or long as a lath—*Chit pharchat yā dhajjī sarīkhā patlī yā lambā<sup>h</sup>.*

LĀTHE, *n.* the machine of a turner—*Khārād, kharrāt*—*Kund, chakrayantra, bhramī.*

LĀTH'ER, *v.* (S. *lathrian*) to form foam with water and soap, to cover with foam of soap; *n.* foam of soap and water—*Pānī aur sābun kā phen banā, sābun ke phen se dhānpnā yā bharnā; n. sābun aur pānī kā phen*—*Jal aur mārjanalep kā phen banā, mārjanalep ke phen se dhānpnā wā bharnā; n. mārjanalep aur jal kā phen, mārjanatāilphen.*

LĀT'IN, *a.* pertaining to the *Latins*, Roman; *n.* the Latin or Roman language—*Lātinī, Romī; n. Lātinī zabān, Romī zabān*—*Lātīnsambandhi, Romsambandhi; n. Lātin bhāshā, Romdesīya bhāshā.*

LĀT'IN-ISM, *n.* a Latin idiom—*Lātinī zabān kā muhāwara*—*Lātin bhāshāsampradāy.*

LĀT'IN-IST, *n.* one skilled in Latin—*Lātinī zubān meñ 'ālim yā māhīr shākhs, ahl-i-Lātin-zabān*—*Lātin bhāshāvēttā, Lātin bhāshā meñ supāndit.*

LĀ-T'IN'TY, *n.* purity of Latin style—*Lātinī zabān yā 'ibarat ki durustī*—*Lātinbhāshā ki sūddhatā wā visuddhi.*

LĀT'IN-IZE, *v.* to use Latin words or phrases, to give names a Latin termination—*Lātinī alfāz yā 'ibarat kā isti'māl k., nāmōn ke hurūf-i-ākhīrī Lātin yā Lātinī kar dālnā*—*Lātinbhāshā ke sābdōn wā vākyōn kā vyavahār k., nāmōn ke antyavarp Lātin kar dālnā.*

LĀT-I-RÓS'TROUS, *a.* (L. *latus, rostrum*) having a broad beak—*Chaurī choṅkh w<sup>h</sup>.*

LĀT-I-TANT, *a.* (L. *lateo*) lying hid—*Poshida, nihūftā*—*Gupt, chhipā, aprakās.*

LĀT-I-TAN-CY, *n.* the state of lying hid—*Poshidagi*—*Guptatā, guptabhāva, aprakāsāt.*

LĀT'I-TAT, *n.* (L.) a writ of summons—*Talabī-nāma, talabī kā parwāna, talabī ki chitṭī*—*Āvāhanapatra, bulāhat kā ājndapatra.*

LĀT'I-TUDE, *n.* (L. *latus*) breadth, width, extent, space, distance north or south from the equator—*Pahn yā pahānī, 'arz, wus'at, kushadagi yā maidān, darjā-i-'arz*—*Chaurī, chaklāī wā parīsār, phailāw, prasar wā prasastatā, aksha vishuvavrittāntar wā vishuvarekhāntar.*

LĀT-I-TŪ-DI-NĀ'RI-AN, *a.* not restrained, free in religious opinions; *n.* one who is free in religious opinions—*Bilā-qaid yā be-shab, bad-mazhab yā mazhab meñ āsād-tāb*—*n. bad-mazhab shākhs, mazhab meñ āsād-tāb shākhs*—*Nirbandhān*—*wā nīyamātīkrāmī, matasāithilyāvalambī wā matasāithilyānuayāi; n. matasāithilyāvalambī, matasāithilyānuayāi.* [āsād-tāb-i—Matasāithilya.

LĀT-I-TŪ-DI-NĀ'RI-AN-ISM, *n.* freedom in religious opinions—*Bad-mazhabī, mazhab meñ*

LĀ'TRANT, *a.* (L. *latro*) barking—*Bhawāktā huā<sup>h</sup>, dhūnktā huā<sup>h</sup>.*

LĀ-TRĪ'A, *n.* (Gr. *latreia*) the highest kind of worship, worship paid only to God—*Parastish-i-bar-tar, sirf Khudā ki 'ibadat*—*Paramothristī ārādhanā wā paramārtha-pūjā, kēwal Paramēswar ki ārādhanā wā pūjā.*

- LĀT'RO-ČIN-Y**, n. (L. *latrocinium*) robbery, theft — *Dudā, chor<sup>h</sup>* — *Stega, chaurya-kārm*. [*kā patar<sup>h</sup>* — *Trapupatra*.]
- LĀPTEN**, n. (Fr. *laiton*) iron plate covered with tin — *Vilāyati lohe se mayhā huā lohe*
- LĀTTER**, a. comp. of late, lately done or past, mentioned the last of two — *Jadrā yā hālī, mutaak<sup>h</sup>khīrīn yā muwak<sup>h</sup>khīr* — Ādhunik, uttar apar paśchātiya antya wā pichhlā.
- LĀTTER-LY**, ad. of late, at a more recent time — *Thore dīn hue<sup>h</sup>, pic<sup>h</sup>he yā pic<sup>h</sup>ke-se<sup>h</sup>*.
- LĀTTICE**, n. (Ger. *latte*) a window made by crossing laths or bars; v. to form with cross bars, to furnish with a lattice — *Jhañhri-dār yā jāli-dār khirkī*; v. *jhañhri-dār yā jāli-dār banānā, jhañhri-dār yā jāli-dār khirkī lagānā* — Jālikā, gavakshajāl; v. *jhañharivisiht wā jālavisiht banānā, jhañhari wālī khirkī lagānā*.
- LĀUD**, n. (L. *laus*) praise; v. to praise — *Ta'rif, tahsin, sanā, sitāish, hamd*; v. *ta'rif k., sitāish k.* — *Prasānsā, stuti, bardī*; v. *prasānsā k., eārāhnā, stutik., bardī k.*
- LĀUD'A-BLE**, a. praise-worthy, commendable — *Mustahsan yā qābil-i-ta'rif, laiq-i-tahsin mahmūd hamida sitūda yā mamdūh* — *Prasānsaniya, stutya stotavya wā stavaniya*.
- LĀUD'A-BLE-NESS, LĀUD-A-BL'TY**, n. the quality of deserving praise, praise-worthiness — *Qābiliyat-i-ta'rif, liyāqat-i-tahsin* — *Prasānsaniyatā wā ślaghyatā, stavaniyatwā wā stutiogyatā*.
- LĀUD'A-BLY**, ad. in a manner deserving praise — *Ta'rif ki qābiliyat se, tahsin ki liyāqat se* — *Prasānsaniyatāpūrvvak, stutiogyatā se, prasānsaniyatā se*. [stuti.]
- LĀUD'A-TIVE**, n. a panegyric, a eulogy — *Ta'rif, sitāish yā sanā* — *Prasānsā, stav wā*
- LĀUD'A-TO-RY**, a. containing or bestowing praise; n. that which contains praise — *Ta'rif-amez, mādih yā sanā-khwān*; n. *ta'rif-amez shai* — *Stutimay, stāvak*; n. *stutimay wā stāvak vastu*.
- LĀUD'A-NUM**, n. (L. *laudo*) tincture of opium — *'Araq-i-afyūn* — *Aphenaras*.
- LAUGH**, lāf, v. (S. *hlihan*) to make that noise which sudden merriment excites, to appear gay, to deride, to scorn; n. the convulsion caused by merriment — *Khandān h., khush yā khurram mā'lūm h., haqārat yā hīqārat se haṣnā, nā-chiz jānnā yā hīqārat k.; n. khanda, haṣnī<sup>h</sup>, khandagī* — *Haṣnā, praphullachitta wā ullast jān parnā, upahās wā haṣnī k., tuchch jānnā wā avajānā k.; n. hās, hāsya, hasan*.
- LAUGH-A-BLE**, a. exciting laughter — *Khanda-ūwar, khanda-angez, khanda-pazir, haṣṣū<sup>h</sup>* — *Hāsajanak, hāsotpādak*.
- LAUGH'ER**, n. one who laughs — *Huṣṣe w<sup>h</sup>, haṣṣor<sup>h</sup>, haṣṣī k. w<sup>h</sup>* — *Hāsek, parihāsak*.
- LAUGH'ING-LY**, ad. in a merry way — *Haṣṣī se<sup>h</sup>, khushī se, khurramī se* — *Harsh se, praphullatāpūrvvak*. [Hās, hāsya, parihās.]
- LAUGH'TER**, n. convulsive merriment — *Qahqahā, qahāqā, khilkhilī<sup>h</sup>, haṣṣī<sup>h</sup>, khanda* — *LAUGH'WORTHY*, a. deserving to be laughed at — *Huṣṣe jāne ke laiq, qābil-i-tasakhkhur* — *Upahāsavyogya, haṣṣe jāne ke yogya*.
- LAUGH'ING-STOCK**, n. an object of ridicule — *Maskhara, mazhaka* — *Upahāsabhūmi, upahāsaviṣhay, upahāsāspad, hāsyaabhūmi*.
- LAUNCH**, v. (*lance*) to throw, to dart, to move or cause to slide into the water, to plunge, to expatiate; n. the act of causing a ship to slide into the water, a kind of boat — *Phenknā<sup>h</sup>, chālānā mārnā dālū chālānā parnā yā chhītaknā<sup>h</sup>, pānī meñ dha-kelnā yā sarkānā<sup>h</sup>, jhōnk-d. yā kūd-parnā<sup>h</sup>, khol-kur bolnā<sup>h</sup>*; n. *jahāz ko jal meñ sarkā-d., ek gism ki kishī* — n. *Sthalasthanaukāmukti arthāt sthal par jo naukā ho usko jal meñ khiskākar dāl d., ek bhānt ki nāw*. [bhigonā<sup>h</sup>.]
- LAUN'DER**, n. (L. *lavo*) a washer-woman; v. to wash, to wet — *Dhobin<sup>h</sup>*; v. *dhonā<sup>h</sup>*, *LAUN'DER-ER*, n. a washer-man — *Dhobī<sup>h</sup>*.
- LAUN'DRESS**, n. a washer-woman — *Dhobin<sup>h</sup>*. [ki kothrī yā jagah<sup>h</sup>.]
- LAUN'DRY**, n. washing, a room or place for washing — *Dhulāi yā dhoāi<sup>h</sup>, kapre dhone*
- LAUREL**, n. (L. *laurus*) a tree — *Lārel nām ek per<sup>h</sup>*.
- LAURE-ATE**, v. to crown with laurel; a. decked or invested with laurel; n. one crowned with laurel, the king's poet — *Lārel ke per ke patton ki malā pahānā<sup>h</sup>*; a. *Lārel ke per ke patton ki malā pahāne hue*; n. *jo shakhs lārel ke per ke patton ki malā pahāne hue ho, bādshāhī shā'ir* — a. *Lārelākhyaavrikshapatrabhūshit, mānasūchak-mālābhūshit*; n. *lārelākhyaavrikshapatrabhūshit jan, rājākavi*.
- LAURE-ATION**, n. the act of conferring degrees — *Madrason meñ muntās tālibū-l'ilmon ko 'ilm khitāb d.* — *Pāthasālān meñ utkrishṭ chhātron ko mānasūchak upādhi wā upanām d.* [hine hue<sup>h</sup> — *Lārelākhyaavrikshapatrabhūshit*.]
- LAURELLED**, a. crowned or decorated with laurel — *Lārel ke per ke patton ki malā pa-*
- LAURE-TINE, LAURE-TYNS**, n. a shrub — *Ek bhānt ki jhārī<sup>h</sup>*.
- LĀVA**, n. (It.) liquid and vitrified matter discharged by volcanoes — *Ātashī pahārōn se jo garm garm pig<sup>h</sup>li shai nikaltī hai* — *Jwālāmukhinirgatadravya, āgneyaparvatanirgatadravya*.
- LĀVE**, v. (L. *lave*) to wash, to bathe, to lade — *Dhonā yā nahlanā<sup>h</sup>, nahānā<sup>h</sup>, ulachnā<sup>h</sup>*.
- LA-VĀ'TION**, n. the act of washing — *Dhōlā<sup>h</sup>, dhoāi<sup>h</sup>, safāi<sup>h</sup>* — *Dhāwan, mārgan, malāpa-karshap*.



- LAV'A-TO-RY, *n.* a wash or lotion, a place for washing—*Ghāv wāgaira dhone ki dāwā, dhone ki jagah<sup>h</sup>*—Dhāwanaushadh wā prakshālanauśadh, dhāwanasthān wā mārjanasālā.
- LAV'ER, *n.* a washing vessel—*Dhone ke liye bartan<sup>h</sup>*—Dhāwanapātra, prakshālanapātra.
- LA-VEER', *v.* (D. *laveeren*) to tack—*Gāñthnā<sup>h</sup>*.
- LAV'EN-DEER, *n.* (L. *lavandula*) a plant—*Ek qism ki khush-bū-dār nabāt*—Ek sugandhī aushadhī. [Bharadwāj, bharatapakshi.]
- LAV'ER-OCK, *n.* (S. *laferc*) a lark—*Lavā<sup>h</sup>, chandol<sup>h</sup>, agin<sup>h</sup>, qumbur, chakawāk*—
- LAV'ISH, *a.* prodigal, wasteful, profuse, wild; *v.* to waste, to squander—*Musrif, fuzūl-kharch* yā *fazūl-kharch, urāū<sup>h</sup>, be-zabt*; *v. dar-bād k. yā isrāf k., urānā<sup>h</sup>*—Ativayī, arthaghnā wā vyayaśil, aparimitavyayī atyutsargi wā aparimit, ayat wā anargal; *v. ativyay k., aparimitavyay k.* [Aparimitavyayī, ativyayī.]
- LAV'ISH-ER, *n.* a prodigal, a profuse man—*Fuzūl-kharch* yā *fazūl-kharch, musrif*—
- LAV'ISH-LY, *ad.* profusely, prodigally—*Fuzūl-kharchī yā fuzūl-kharchī se, isrāf se yā musrifānā*—Ativay se, aparimitavyay atyutsarg wā muktaḥast se.
- LAV'ISH-MENT, LAV'ISH-NESS, *n.* prodigality—*Fuzūl-kharchī yā fazūl-kharchī, isrāf*—Aparimitavyay, ativyay, atyutsarg, apavyay.
- LA-VOL'TA, *n.* (It.) a dance—*Ek bhāñt kā nāch<sup>h</sup>*.
- LAW, *n.* (S. *lagu*) a rule of action, a rule of justice, a decree, a statute—*Qā'ida yā rasm, zabita fiqh yā āin, farmān, qānūn*—Niyam wā vidhi, vyavahāravidhi wā dharmavidhi, rājāñnā, vyavasthā rājavyavasthī wā vidhān.
- LAW'FUL, *a.* agreeable to law, legal, right—*Shar'ī, āinī jāiz mubāh majāz mujawwaz yā rawā, halāl yā durust*—Vyavahāranusārī wā rājavyavasthānuyāyī, dharmānusārī wā rājānyamāvihit, dharmya nyāyī wā yathānyāy.
- LAW'FUL-LY, *ad.* agreeably to law, legally—*Az-rūc-shar', shor'an yā mashrū'an*—Rājānyamānurūp se wā vyavahāravidhyanusār se, vyavasthānurūp se nyāyānusār wā yathānyāy.
- LAW'FUL-NESS, *n.* accordance with law, legality—*Mutābaqat-i-shar' yā mubāhiyat, jāwāz durustī yā wujūb*—Rājavyavasthānuyāyitā wā vyavahāranusārītā, rājavyavasthānurūpatā wā nyāyyatwā.
- LAW'LESS, *a.* not restrained by law, illegal—*Be-zabt be-qā'ida yā be-lagām, nā-jāiz be-shar' yā gair-shar'ī*—Vyavasthātikramī swechchhāchārī wā anāchārī, dharmaviruddha adharmya wā vyavasthāviruddh. [niyamavirodh se, dharmavirodh se, durāchār se.]
- LAW'LESS-LY, *ad.* in a manner contrary to law—*Shar' ke khilāf, nā-jāiz taur se*—Rājā-
- LAW'LESS-NESS, *n.* disobedience to law—*Mukhālafat-i-shar', āin-shikarī, be-lagāmī, be-'adlī*—Niyamātikram, rājānyamātivartan, durāchāratwā.
- LAW'YER, *n.* a practitioner or professor of law—*Adālat kā wakīl, faqīh āin-dān yā shar'-dān*—Parārthaprativādī, rājavyavahārapaṇḍit, dharmasāstrājñā.
- LAW'YER-LY, *a.* like a lawyer, judicial—*'Adālat ke wakīl ke mánind yā faqīh ke mánind, 'adālatī hākimī yā shar'ī*—Parārthaprativādī wā rājavyavahārapaṇḍit ke sadris, rājavyavahārasambandhī dāndarūp wā nyāyadārsanaprayukt.
- LAW'YER-ER, *n.* one who violates the law—*Āin-shikan, āin yā shar' na mānne w., qā'ida tor dālnē w.*—Vyavasthātikramī, vyavasthālanghi, niyam tor dālnē w.
- LAW'DAY, *n.* a day of open court—*'Adālat kā roz, 'adālat ke khule rahne kā roz*—Kachahrī kā dīn, kachahrī ke khule rahne kā dīn.
- LAW'GIV-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, āin-sāz*—Vidhisthāpak, vidhi-kartā, vyavasthāpak, smritikār, dharmasāstrarachak.
- LAW'GIV-ING, *a.* making laws, legislative—*Āin banāne w., qānūn-band*—Vyavasthākār wā dharmasāstrarachak, vyavasthāvidhāyī vidhisthāpak wā smritikār.
- LAW'MAK-ER, *n.* one who makes laws—*Shar'ī, shar'-dān, qānūn-sāz*—Vidhikartā, vidhisthāpak, vyavasthāvidhāyī, vyavasthākartā.
- LAW'MON-GER, *n.* a smatterer in law—*Faqīh-i-faro-māya, adnā faqīh, fiqh-farosh*—Kshudradharmasāstrājñā, kiñchitsmritisāstrājñā. [vād.]
- LAW'SUIT, *n.* a process in law, litigation—*Da'wā yā nālīsh, muqaddama*—Arthavivād,
- LAWN, *n.* (W. *llan*) an open space between woods, a plain in a park—*Jangul meñ jo maidān ho, marg-zār yā sabza-zār*—Jangal meñ jo samasthal ho, haritasthal wā tripāvritasthal.
- LAWN'Y, *a.* having lawns—*Pur-maidān, pur-marg-zār*—Samasthalaviśīṣit, haritasthala-
- LAWN, *n.* (L. *linum*) a sort of fine linen; *a.* made of lawn—*Ek qism kā mikhn kaprā, selā<sup>h</sup>*; *a. ek qism ke mikhn kapre kā banā huā, sele kā banā huā<sup>h</sup>*—Ek prakār kā pat-lā kaprā, aśuk, dukūl; *a. ek prakār ke patle kapre kā banā huā, aśuk kā banā huā.*
- LAWN'Y, *a.* made of lawn, like lawn—*Ek qism ke mikhn kapre kā banā huā, sele sari-khā<sup>h</sup>*—Ek prakār ke patle kapre kā banā huā, aśukavat.
- LAX, *a.* (L. *laxus*) loose, slack, not exact, not strict; *n.* a looseness, diarrhoea—*Narm, dhilā<sup>h</sup>, nā-darust, majhūl rust yā nā-sakht-gīr*; *n. dhilā-pan<sup>h</sup>, is-hāl yā jaryān-i-shī-kam*—Sīthl, vīgālit wā abuddha, ayathātath; anavasth sīthlilādaṇḍ wā mand; *n. sāi, thilya, atisār wā sāngrahaṇī.*

- LAX-TION**, *n.* the act of loosening, the state of being loose—*Dhlá k<sup>b</sup>, dhlá-pan<sup>b</sup>.*
- LAX-A-TIVE**, *a.* having the quality of loosening; *n.* a medicine that relaxes the bowels—*Mulaiyin, mus-hil*; *n.* *mulaiyin dawá, mus-hil dawá*—*Sarak, rechak, malávarodhanásák*; *n.* *rechak, malásarak aushadhiyadravya.*
- LAX-ITY**, *n.* looseness, slackness, openness—*Is-hál, dhlá-pan<sup>b</sup>, kushádagi*—*Visraṣṣa* abaddhatá wá koshtamridutá, śaithilya, phailáw wá vistirnatá.
- LAX-LY**, *ad.* loosely, without exactness—*Dhlá-pan se, ná-dursti se yá be-thík*—*Sithila-tápúvak, ayátháthayapúvak.* [abaddhatá wá visraṣṣa.]
- LAX-NESS**, *n.* state of being lax, looseness—*Dhlá<sup>b</sup>, dhlá-pan<sup>b</sup>*—*Sithilatá wá śaithilya.*
- LĀY**, *p. t. of lie*—*Lie ká máti mulag*—*Lie ká sámányabhūt.*
- LĀY**, *v. (S. leagan)* to place, to put, to settle, to calm, to spread, to wager, to bring forth eggs; *p. t. and p. p.* *LĀID*—*Rakhná<sup>b</sup>, dharná yá utárná<sup>b</sup>, baithálná<sup>b</sup>, rokná<sup>b</sup>, chunná bichháná yá lagáná<sup>b</sup>, badná<sup>b</sup>, andá d.*
- LĀY**, *n.* a stratum, a row, a wager—*Tah yá tabag, qatár yá qitár, shart*—*Star ástar* put wá parat, paúkti wá šreui, hor wá pan.
- LĀY-ER**, *n.* one that lays, a stratum, a bed, a young twig—*Rakhne w. baithálna w. lagá-ne w. yá andá dene-wáli<sup>b</sup>, tah, tabag, palló<sup>b</sup>*—*Dharne w. baithá d. w. thambhá d. w. bichháne w. chapráne w. badne w. wá dene-wáli, parat, star put wá ástar, pallav*
- LĀY-STĀLL**, *n.* a heap of dung—*Gobar ká dher<sup>b</sup>.* [wá kíśalay.]
- LĀY**, *n. (S. ley)* a song, a poem—*Qazal, shí'r*—*Gít wá gán, kavya wá kavita.*
- LĀY**, *a. (Gr. laos)* regarding or belonging to the people as distinct from the clergy—*Dunyá-dár logon se nisbat-dár, pádríyon ko chhoṭ-kar 'álamiyán se nisbat-dár*—*Gri-hasthavargasambandhi, purohitavargabhinna.*
- LĀY-MAN**, *n.* one who is not a clergyman—*Dunyá-dár shakhs, jo shakhs pádrí na ho*—*Purohitabhinnaajan, dharmmapadasthabhinnaajan.*
- LĀ'ZAR**, *n. (Gr. Lazaros)* a person infected with loathsome disease—*Korhí<sup>b</sup>*—*Kushti.*
- LĀ'ZAR-HŪSE**, **LĀ'ZAR-RET**, **LĀ'ZAR-RET-TO**, *n.* a house for the diseased, an hospital—*Bimár-khāna, shafá-khāna yá shifá-khāna*—*Rogisālā, chikitsāsālā.*
- LĀ'ZAR-LIKE**, **LĀ'ZAR-LY**, *a.* full of sores—*Ghāwon se bhārā huá<sup>b</sup>, korhí<sup>b</sup>.*
- LĀZE**, *v. (Ger. lass)* to live idly—*Susti meñ din kítná*—*Alasya meñ kálakshay k.*
- LĀ'ZY**, *a.* sluggish, indolent, slow, idle—*Kam-qadam yá kam-rau, áram-talab, susti, káhl*—*Mandagati wá mand, káryyadweshi wá káryyavimukh, dhlá wá manthar, áskati áśai alasyaśil wá udyogadweshi.*
- LĀ'ZI-LY**, *ad.* sluggishly, indolently, idly—*Káhili se, áram-talab se, susti se yá sustána*—*Mandagati se, káryyadwesh wá káryyavimukhatá se, áśaya se.*
- LĀ'ZI-NESS**, *n.* sluggishness, idleness—*Káhili yá majhúli, susti*—*Mandagati wá mandatá, áśaya ślas wá áskat.*
- LEA**, **LĒY**, *n. (S. leag)* a plain, a meadow—*Maidán, marg-zár chará-gáh yá sabza-zár*—*Samabhubhág wá samasthal, yávasabhūmi wá yavasávrít bhūmibhág.*
- LEAD**, *n. (S.)* a metal, a plummet; *pl.* a flat roof covered with lead—*Sisá<sup>b</sup>, sáhlul yá sahl<sup>b</sup>*; *pl.* *chipti chhat jis par sisá bichhá ho<sup>b</sup>.*
- LEAD**, *v.* to fit or cover with lead—*Sisá jayná<sup>b</sup>, sisá lagáná<sup>b</sup>, sise se manrhná<sup>b</sup>.*
- LEAD-EN**, *a.* made of lead, heavy, dull—*Sise ká baná huá<sup>b</sup>, bhári<sup>b</sup>, gáwoti dhímá yá*
- LEAD-Y**, *a.* of the colour of lead—*Sise ke rang ká<sup>b</sup>.* [dhírá<sup>b</sup>.]
- LEAD-EN-HEART-ED**, *a.* unfeeling, stupid—*Sang-dil, be-wuqúf*—*Páshápahriday wá ka-thor, mūrḥ wá mandabuddhi.*
- LEAD-EN-HEEL-ED**, *a.* slow in progress—*Áhista-rau*—*Mandagámí.*
- LEAD-EN-STEP-PING**, *a.* slowly moving—*Dhíre chalne w<sup>b</sup>, áhista-rau*—*Mandagámí.*
- LEAD**, *v. (S. leādan)* to guide, to conduct, to draw, to allure, to induce, to pass, to spend; *p. t. and p. p.* **LĒD**—*Rah-numái yá rah-numát k., le-jáná<sup>b</sup>, khinchná<sup>b</sup>, phus-láná<sup>b</sup>, tahrík d., gusárná, gusrán k. yá sarf k.,*—*Path dikháná, le chalná liye-phirná liye-jáná wá doriyáná, ákarshap k., lubhána, pravritta wá protáhit k., kátna, bitáná.*
- LEAD**, *n.* guidance, the first place—*Rah-numái ráh-numái yá pesh-ravi, sadárat toqaddum yá awal jagah*—*Pathadarśan wá agramaman, agramad.*
- LEAD-ER**, *n.* one who leads, a commander—*Pesh-rau peshwá mahdí ráh-numá yá rah-numá, sálar sar-dár yá sar-guroh*—*Agá wá pathadarśak, mukhiyá náyak senágrag wá senápati.* [numát—*Pradhán, mukhya*; *n.* *pathadarśan, prapayan.*]
- LEAD-ING**, *a.* principal, chief; *n.* guidance—*Awal, muqaddam*; *n.* *rah-numát yá ráh-*
- LEAD-ING-STRINGS**, *n. pl.* strings by which children are supported when beginning to walk—*Doriyán jímko pakar-kar chhoṭe chhoṭe lapke chalne lagte hai<sup>b</sup>*—*Bálakálam-banasutra.*
- LEAF**, *n. (S.)* the thin extended part of a tree plant or flower, any thing foliated or thinly beaten, a part of a book containing two pages, one side of a double door; *v.* to produce leaves—*Bang yá ward, warag, panná<sup>b</sup>, pallá<sup>b</sup>*; *v.* *patte-láná<sup>b</sup>*—*Pattá* páti páti páti pákhrí pákhrí wá dái, petra, pustakapetra, kowár ká ek pat; *v.* *sphu-ṭhapates h.*

- LEAFAGE**, *n.* abundance of leaves — *Patton ki bahutāyat<sup>h</sup>, bahut patte<sup>h</sup>.*
- LEAFLESS**, *a.* destitute of leaves — *Be-barg* — *Parnāhin, apatra, nishpatra, nishparp.*
- LEAFLET**, *n.* a little leaf — *Chhoti patti<sup>h</sup>.*
- LEAFY**, *a.* full of leaves — *Pur-barg, barg-dār* — *Parnamay, parpawān, bahupatra.*
- LEAGUE**, *n.* (*L. ligo*) a confederacy, an alliance, a combination; *v.* to unite — *Ittihād, misāq yā ittifāq, bandish*; *v. ittifāq k., ittihad k.* — *Saṅghatṭar, sandhi, mel*; *v. milnā, gaṇṭhā, sandhi k.* [ *jan, paraspapokārī.* ]
- LEAGUER**, *n.* one united in a confederacy — *Muttahid shakhs, rafti, sharik* — *Sandhita-*
- LEAGUE**, *n.* (*W. llec*) a distance of three miles — *Farsang, tin mil* — *Derh kos.*
- LEAGUER**, *n.* (*D. belegeren*) a siege — *Muhāsara* — *Gherā, berh, pariveahtan.*
- LEAK**, *n.* (*D. lek*) a breach or hole which lets water in or out; *v.* to let water in or out, to drop through a breach or hole — *Ohhed yā darār jismē se pāni rase chus yā tapke<sup>h</sup>, sirākḥ, darz*; *v. rasnā pāni-lenā yā pāni-chorānā, tapaknā yā chinā<sup>h</sup>.*
- LEAKAGE**, *n.* state of a vessel which leaks, allowance made for waste by leaking — *Tapkan yā chuan<sup>h</sup>, khād<sup>h</sup>.*
- LEAKY**, *a.* letting water in or out — *Ohhedahā<sup>h</sup>, chhidahā<sup>h</sup>, chinā<sup>h</sup>.*
- LEAN**, *v.* (*S. hlyman*) to incline, to bend towards, to rest against — *Phalnā yā chāh-nā<sup>h</sup>, hṭuknā yā nihurnā<sup>h</sup>, uṭhāgnā teknā lagānā yā uṭhāgnā<sup>h</sup>.*
- LEAN**, *a.* (*S. læne*) not fat, wanting flesh, thin; *n.* flesh without fat — *Dublā<sup>h</sup>, dāṅgar<sup>h</sup>, patlā<sup>h</sup>*; *n. gosḥ jismē sūf patṭhe hote haiṅ aur charbī nahīn hoti* — *n. Medabhinna-māṇa.* [ *patlā-pan<sup>h</sup>.* ]
- LEANNESS**, *n.* want of flesh, thinness — *Dublāi dublāpā dāṅgar-pan yā dublā-pan<sup>h</sup>,*
- LEAP**, *v.* (*S. hleapan*) to jump, to bound, to spring; *n.* a jump, a bound — *Kudnā yā ularnā<sup>h</sup>, phāḥnā uchhalnā yā uchaknā<sup>h</sup>, phalāṅg-mārnā kulānch-mārnā chaukari-bharnā yā jhapatnā<sup>h</sup>*; *n. kūd yā kudān<sup>h</sup>, phāṅd phalāṅg kulānch yā chaukari<sup>h</sup>.*
- LEAPER**, *n.* one who leaps — *Kudakkar<sup>h</sup>, kūdne w<sup>h</sup>, uchhalne w<sup>h</sup>, phāḥne w<sup>h</sup>, chau-kari-bharnē w<sup>h</sup>.* [ *meṅdak-kūd<sup>h</sup>.* ]
- LEAPFROG**, *n.* a play of children — *Ek khel jismē larke meṅdak sarikhe kūde haiṅ<sup>h</sup>,*
- LEAPYEAR**, *n.* every fourth year — *Chauthā sāl, chauthā sāl jismē ek roz zād hotā hai, sāl-i-kabiya* — *Chauthā baras, chauthā baras jismē ek din adhik hotā hai, adhikadi-navasar.* [ *sunnā<sup>h</sup>, sikhnā<sup>h</sup>, sikhānā<sup>h</sup>.* ]
- LEARN**, *v.* (*S. loarnian*) to gain knowledge of, to acquire skill in, to teach — *Jānnā yā*
- LEARNED**, *a.* having learning, skilful — *‘Alim fāzil khwānda ahl-i-‘ilm yā ‘allāma, hunar-mand mahir yā kāmīl* — *Vidwān vidyāwān wā paṇḍit, praviṇ nipuṇ wā kṣāl.*
- LEARNEDLY**, *ad.* with knowledge, with skill — *‘Alimāna fāzilāna yā ‘ilm-se, hunar-mandī se* — *Vidwajjanavat wā sajjān, nipunatā wā pravinatā se.*
- LEARNEDNESS**, *n.* state of being learned — *Fazilat* — *Pāṇḍitya.*
- LEARNER**, *n.* one who learns — *Tūlib-i-‘ilm, shāgird, talmiz, muta‘allim, nau-āmos* — *Vidyārthi, adhyetā, adhyāyī, sikhānārā.* [ *vidwatā.* ]
- LEARNING**, *n.* skill in languages or science — *‘Ilm, ‘ilmiyat, fazilat* — *Vidyā, pāṇḍitya,*
- LEASE**, *n.* (*Fr. laisser*) a contract for a temporary possession of houses or lands; *v.* to let by lease — *Ijāra, sarḥkat*; *v. ijāre d., kirāya-d.* — *Patṭā, ṭhika*; *v. ṭhika-d., bhāre par d.* [ *rakhne w., patṭadhāri.* ]
- LESSEE**, *n.* one to whom a lease is given — *Ijāra-dār, mustājir, kirāya-dār* — *Patṭā*
- LEASEHOLD**, *a.* held by lease — *Patṭe ke rū se qabza meṅ, ijāre kā* — *Ṭhike wā patṭe ke dwārā hāth wā adhikār meṅ.*
- LEASE**, *v.* (*S. leas*) to glean, to gather — *Bin lenā<sup>h</sup>, chunnā<sup>h</sup>.*
- LEASER**, *n.* a gleaner, a gatherer after reapers — *Bin lene w<sup>h</sup>, chun lene w<sup>h</sup>.*
- LEASH**, *n.* (*Fr. laisse*) a leather thong, threes, a band; *v.* to bind, to hold in a string — *Chamotā yā chamotī<sup>h</sup>, tiyā yā tīn<sup>h</sup>, bandhan yā patṭī<sup>h</sup>*; *v. bāndhnā<sup>h</sup>, dori meṅ bāndhkar pakarnā<sup>h</sup>.*
- LEASING**, *n.* (*S. leas*) lies, falsehood — *Jhūth<sup>h</sup>, darog* — *Asatyabāt, mrishāvād.*
- LEASER**, *n.* a liar — *Jhūthā<sup>h</sup>, darog-go* — *Asatyavādī.*
- LEAST**, *a. sup.* of little, smallest; *ad.* in the smallest or lowest degree — *Sab se chhō-tā<sup>h</sup>, chhote se chhōtā<sup>h</sup>*; *ad. bahut thōrā kar-ke<sup>h</sup>, bahut chhōtā kar-ke<sup>h</sup>.*
- LEATHER**, *n.* (*S. leather*) dressed hides of animals; *a.* made of leather — *Pakkā cham-rā<sup>h</sup>, sijhāyā chām<sup>h</sup>, chamrā<sup>h</sup>*; *a. pakke chamre kā banā huā<sup>h</sup>, chamre kā<sup>h</sup>.*
- LEATHEREN**, *a.* made of leather — *Pakke chamre kā banā huā<sup>h</sup>, chamre kā<sup>h</sup>.*
- LEATHERY**, *a.* resembling leather — *Champe sarikhā<sup>h</sup>, chām sā<sup>h</sup>.*
- LEATHERCOAT**, *n.* an apple with a tough rind — *Chimre chhīlke kā sew<sup>h</sup>.*
- LEATHERDRESSER**, *n.* one who dresses leather — *Chamrā pakāne-w. sijhāne-w. yā bā-nāne w<sup>h</sup>, chamār<sup>h</sup>.*
- LEAVE**, *n.* (*S. leaf*) permission, licence, farewell; *v.* to quit, to forsake, to abandon, to give up, to desist, to bequeath; *p. i.* and *p. p.* **LEFT** — *Parvānagi, ijāsat hukm yā rukhsat, wida<sup>h</sup>*; *v. chhōrnā<sup>h</sup>, tajnā<sup>h</sup>, tyāgnā<sup>h</sup>, chhōr d<sup>h</sup>, ruknā yā shāharnā<sup>h</sup>, de-mārnā yā de-jānā<sup>h</sup>* — *Anumatī wā apujnā, kahamatā wā ājnā, āmantraṣ wā biddā.*

**LEAVER**, *n.* one who leaves—*Chhorne w<sup>h</sup>, tajne w<sup>h</sup>.*

**LEAVING**, *n. pl.* remnant, relics, refuse—*Bāgi, baqṭya, fuzla ākhor pas-māinda yā pas-khurdā—Seshabhāg wā avasēsh, parisēsh avasishṭ wā seshakhaṇḍ, jūthā wā uchchhishtāṇna.*

**LEAVEN**, *n.* (*L. levis*) a fermenting substance mixed with any body to make it light; *v.* to ferment, to taint, to imbue—*Khamir, khamira; v. khamir uṭhānā, kharāb yā ālūda k., sardob k.—Kipwa; v. ubālkar uṭhānā wā kipwa milākar uṭhānā, bigārnā wā sarānā, bornā wā raṅgnā.*

**LEAVENING**, *n.* that which leavens—*Uṭhāne w<sup>h</sup>, halkā k. w<sup>h</sup>.* [sisht.

**LEAVENOUS**, *a.* containing leaven—*Khamir-āmez, pur-khamir—Kipwamay, kipwavi.*

**LEAVES**, *pl. of leaf—Leaf kā jam—Leaf kā bahuvaṇ.*

**LEAVED**, *a.* having leaves—*Barg-dār, pur-barg—Sapatra, saparn, parnamay, parnawān.*

**LECHER**, *n.* (*Ger. lecher*) a lewd person; *v.* to practise lewdness—*Raṅgi-bāz, kasbi-bāz; v. raṅgi-bāzi k.—Lampat, kāmuk, ratārthi; v. ratārthi h., lampatpanā k., lampatavat ācharan k.*

**LECHEROUS**, *a.* addicted to lewdness, lustful—*Shahwat tamāsh-bīn yā 'aiyāsh, mast—Strisambhogāsakt wā kāmāsakt, kāmuk kīmi wā ratārthi.* [wā kāmāsakti se.

**LECHEROUSLY**, *ad.* lewdly, lustfully—*Shahwat se, masti se—Lampatavat, ratāsaktavat*

**LECHEROUSNESS**, *n.* lewdness—*Shahwat, masti, 'aiyāshī—Lampatwa, ratāsakti.*

**LECHERY**, *n.* lewdness, lust—*Shahwat yā 'aiyāshī, masti—Lampatya wā strisambho-*

**LECTION**, *n.* (*L. lectum*) a reading—*Mutāla'a, parhāi<sup>h</sup>, dars—Pāth, adhyayan.*

**LECTIONARY**, *n.* a book containing parts of Scripture to be read in churches—*Ek kitāb jameh Injil aur Tawrat ki 'ibarat raṭti hai aur usko girjōn meh parhte haiñ—Ek granth jismeñ Kriṣṭiyadharmmapustak ke vachan raṭte haiñ aur usko isāibhajana-mandirōn meñ parhte haiñ.*

**LECTURE**, *n.* a discourse, a reading, a reproof; *v.* to deliver lectures, to instruct by discourses, to reprove—*Bayān, dars, malāmat gosh-māli yā sar-zanish; v. dars kah-nā, sabaq d., sar-zanish malāmat yā gosh-māli k.—Vyākhyān, paṭhan wā adhyāpan, yāgdand wā vākśāsan; v. vyākhyān k., adhyāpan k., yāgdand k. jhīraknā wā nindā-vākya k.*

**LECTURER**, *n.* one who lectures—*Dars go, mudarris—Pravaktā, vyākhyātā, adhyāpak.*

**LECTURESHIP**, *n.* the office of a lecturer—*Mudarrisi—Adhyāpakatwa, vyākhyātapad.*

**LEAD**, *p. t. and p. p. of lead—Lead kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā j'i-l-i-ma'tūf—Lead kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

**LEDCAPTAIN**, *n.* an humble attendant—*Ek adnā naukār yā hāzir-bāsh—Ek adham se-yak wā anuchar.*

**LEDGE**, *n.* (*S. leccan*) a layer, a stratum, a row, a ridge, a prominent part—*Tah, tabaq, qatir, pushta yā ūchā silsila, ubhā huā hissa—Parat, star wā āstar, śrenī wā āli, katak kūt wā prishṭhadhārā, dant uchchhrāya wā ubharābhāg.*

**LEDGER**, *n.* (*S. leccan*) an account-book—*Khātā-bahī<sup>h</sup>, pakṭi bahī<sup>h</sup>.*

**LEE**, *n.* (*S. hleo*) the side opposite to that from which the wind blows—*Jis ruh se ha-wā bahe uske sāmnē ki taraf, jis taraf se ha-wā bahe uske muqābil ki taraf—Jis diśā se pawan bahtā ho uske sāmnē ki diśā, vātābhīmukha diśā, vāyupratimukhadē.*

**LEEWARD**, *a.* relating to the part on the lee; *ad.* towards the lee, from the wind—*Jis ruh se ha-wā buhtī ho uske muqābil ki taraf ke mutā'alliq; ad. ha-wā ke muqābil, ha-wā se dūr yā kināre—Vātābhīmukh, prativāt.*

**LEECH**, *n.* (*S. lece*) a species of aquatic worm which sucks the blood, a physician—*Jōik<sup>h</sup>, tabīb yā hakīm—Jalaukā raktapā wā raktapayini, vaidya. wā chikitsak.*

**LEEF**. See LIEF.

**LEEK**, *n.* (*S. leac*) a plant—*Gandanā<sup>h</sup>—Tikshanakand, mahākand, sukandak.*

**LEER**, *n.* (*S. hleo*) complexion, an oblique look, an affected cast of countenance; *v.* to look obliquely, to look archly—*Raṅg<sup>h</sup>, tircchī nazar yā kaj-nigāhī, banāwat yā nakhre-bāzi ki sūrat; v. tircchī nazar k. yā tircchī nazar se dekhnā, kanhhiyōn dekhnā<sup>h</sup>—Varn, kataksh netrakatāksheh katakshāvalokan wā kankhī, banāwat kā vadan wā ākār; v. katakshāvalokan k., terhī chitawan se dekhnā.*

**LEERINGLY**, *ad.* with an oblique look—*Kanhhiyōn se<sup>h</sup>, terhī nazar se, kaj-nigāhī se—Netrakatāksheh se, katakshāvalokan se, terhī chitawan se.*

**LEES**, *n. pl.* (*Fr. lie*) dregs, sediment—*Durd yā rim, tarchhat yā talchhat<sup>h</sup>—Mal wā sithi, kāṭ kiṭṭa wā khojhrā.*

**LEET**, *n.* (*S. leth*) a court of jurisdiction, a law-day, a list, a roll—*Ikhtiyār ki 'adālat, 'adālat kā roz, fihrist, daftar yā fard—Adhikārasampanna dharmaśābhā wā kacchahri, kacchahri kā din, parisankhyāpātra āvali wā āvali, nānāvali wā nāmāvali.*

**LEFT**, *p. t. and p. p. of leave—Leave kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā j'i-l-i-ma'tūf—Leave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.* [Varn, savya.

**LEFT**, *a.* (*L. laevus*) opposed to the right—*Chap, bāyān<sup>h</sup>, dīdarā yā dēbarā<sup>h</sup>, ulā<sup>h</sup>—*

- LEFT-HAND'ED**, *a.* using the left hand, unlucky—*Bāyān-hatthā yā dībariyā<sup>h</sup>, a-sagun yā burā<sup>h</sup>*—Yāmahastasevī, sāubh wā durbhāgya.
- LEFT-HAND'ED-NESS**, *n.* use of the left hand—*Bayēn hāth se kām kāj<sup>h</sup>*.
- LEFT-HAND'INESS**, *n.* awkward manner—*Bhaddā-pan<sup>h</sup>, ku-daul<sup>h</sup>*.
- LEG**, *n.* (Dan. *læg*) the limb by which an animal walks, that by which any thing is supported—*Sāq, pāya yā pāyā*—Gor taṅg taṅgrī wā philli, pāwā wā gorā.
- LEGGED**, *a.* having legs—*Pīnrlī philli yā gorā rakhne w<sup>h</sup>, pīnrlī-dār, pāya-dār, sāq-dār*—Pādavisīst, sapād, taṅg w., philli w., gorā w.
- LEG'A-CY**, *n.* (L. *lego*) a bequest, any thing given by last will and testament—*Hiba, wasiyat tarka yā māl-i-matrūka*—Mritapatrārpitadān, mumūrshudān.
- LEG'A-TA-RY**, **LEG'A-TĒE**, *n.* one to whom a legacy has been left—*Tarka-pāne w., wārī, mauhūb-i-ilāi-hī, wasiyat-dār, wasiyat-gīr*—Mritarikthabhāgi, mritalekhaḍānā-dhikārī, mritapatradānādhikārī.
- LEG-GATOR**, *n.* one who leaves a legacy—*Mūsī, wāhīb, mūrīs, tarka chhor jāne w.*—Rikthapradātā. mrityulekhaḍānākārī, mrityupatradaṇākārī.
- LEG'A-CY-HUNT-ER**, *n.* one who courts and flatters in order to get legacies—*Hilā yā wasiyat hāsīl karne ke liye khush-āmad aur chāplūsī k. w.*—Sankalp wā mumūrshudān pāne ke nimitta jigigī aur lallopatto k. w.
- LE'GAL**, *a.* (L. *lex*) pertaining to law, according to law, permitted by law—*Muta'alliq-i-ān, shar' ke mutābiq, halāl shar'ī yā mashrū'*—Vyavahārasambandhī smārtta wā vyavahāravishayak, dharmasāstrānusārī smritiśāstrānumat wā rājyavyavasthānusārī, smritiśāstraprokt smrityukt wā rājyanyamavahit.
- LE-GAL'I-TY**, *n.* lawfulness, conformity to law—*Shar'iyat, jawāz, mashrū'iyat*—Smritiśāstrānuyāyita wā nyāyānusāritā, rājyavyavasthānurupatā dharmānusār wā vyavahāravidhyānurupatā. [bāh k.—Smritiśāstrasammat wā vidhivihit k., pramānī k.]
- LE'GAL-IZE**, *v.* to make lawful, to authorize—*Shar'ī yā mashrū' k., jāiz rawā yā mu-*
- LE'GAL-LY**, *ad.* according to law, lawfully—*Mutābiq-i-shar' yā az-rūe shar', shar'an yā mashrū'an*—Smritiśāstrānusār wā dharmasāstrānusār se, yathānyāya wā yathā-dhamma. [jñā, vyavahārapandit, dharmasāstravettā.]
- LE'GIST**, *n.* one skilled in law—*Faqīh, shar'-dān, ahl-i-fiqh, ahl-i-qānūn*—Smritiśāstra-
- LE'GATE**, *n.* (L. *lego*) a deputy, an ambassador, an ambassador from the pope—*Wakīl, elchī, Pop-ya'nī Rom ke sab se bārē pādri kā wakīl yā elchī*—Dūt wā pratinidhī, rājādūt wā rājapratinidhī, Romiyadharmādhipatī kā dūt wā pratinidhī.
- LE'GATE-SHIP**, *n.* office of a legate—*Elchī garī, Rom ke sab se bārē pādri ke wakīl yā elchī kā 'uhda*—Pratinidhipad, rājādūtāpad, Romiyadharmādhipatī ke dūt wā pratinidhī kā pad.
- LE'G-A-TINE**, *a.* belonging to a legate—*Muta'alliq-i-elchī, Rom ke sab se bārē pādri ke wakīl yā elchī ke muta'alliq*—Dūtasambandhī, rājādūtasambandhī, rājapratinidhī-vishayak, Romiyadharmādhyaksh ke dūt wā pratinidhī kā sambandhī.
- LE-GA'TION**, *n.* a deputation, an embassy—*Wakīl yā elchī bhejnā yā wakīl yā elchī jo bheje jāyē, elchī-garī*—Dūt bhejānā wā dūt jo bheje jāyē, dūtakriyā dūtakarm wā dūtātwa.
- LE'GEND**, *n.* (L. *lego*) a chronicle, an incredible narrative, an inscription—*Tawārīkh yā tazkiratu-l-auliyā, afsāna yā gair-mu'tabar bayān, kitāba yā sikke waqaira' par kā marqūm*—Ākhyān purānakathā janakathā itihās wā mahātmya, avīśwasaniya ākhyān, mudritalekh wā ankitalekh.
- LE'G-EN-DA-RY**, *a.* consisting of a legend, fabulous; *n.* a book or relater of legends—*Afsāna-wār yā tavārīkh-wār, sākhā; n. afsāna yā tazkiratu-l-auliyā ki kitāb, afsāna-go yā tazkira-go*—Āitihāsik wā purāṇik, kritrim wā manahkalpit; *n.* itihās-sa-granth, itihāsavaktā, purāṇakathak.
- LE'G-ER**, *n.* (S. *legan*) any thing that lies in a place, a resident—*Koī shai jo kisi jagah meṅ parī rāhtī hai, ek bāshanda yā bāshinda*—Koi vastu jo kisi sthān par parī rāhtī hai, nivāsī.
- LE'G-ER-BOOK**, *n.* a book of accounts—*Bakh<sup>h</sup>, khātā<sup>h</sup>, pakki bakh<sup>h</sup>, khātā bakh<sup>h</sup>*.
- LE'G-ER-DE-MAIN**, *n.* (Fr. *léger, de, main*) sleight of hand, juggle, trick—*Dast-bur-dī, dūth-bandī nazar-bandī shu' bada-bāzī sha' bada-bāzī yā huqqa-bāzī, bāzī-garī*—Hath-pherī wā hastalāghav, indrājāl, hastachāpalya wā kuhakavrittī.
- LE'GIBLE**, *a.* (L. *lego*) that may be read—*Khwāndān, parhe jāne ke qābil, sāf likhā huā, sāf*—Pathanayogyā, paṭhaniyā, suvāchya, suspasht.
- LE'G-IBLY**, *ad.* in such manner as may be read—*Sāf-sāf, sāf navīsī se, is taur se ki jismēn parhā jāy*—Āisī rīti se ki jismēn parhā jāy, suspasht.
- LE'GION**, *n.* (L. *legio*) a body of soldiers, a military force, a great number—*Tuman dasta yā sipāhīyōn-kā-garoh, fauj, dangal*—Sainyasamūh sāinyadal wā sāinyavyūh, chamū wā senā, Āind chakra jhūnd wā dal.
- LE'GION-ARY**, *a.* relating to a legion; *n.* one of a legion—*Faujī yā muta'alliq-i-fauj, tuman ke muta'alliq, dangal se nisbat-dār; n. ahl-i-tuman, fauj kā ek shakhā, dangal kā shakhā*—Senāsambandhī, chākrik; *n.* senā kā ek jān, vrind wā chakra kā ek jān.

- LEĠIS-LĀTE**, *v.* (L. *lex, latum*) to make or enact laws—*Ātn banáná, qánún banáná*—Vyavasthá k., niyam k., rájyamiyam k.
- LEĠIS-LĀ'TION**, *n.* the act of making laws—*Ātn-bandí, qánún-bandí, qánún-sázi, ijtihád, tasharrú, tashrú*—Vidhisthápaná, niyamasthápaná, vyavasthávidhán, vyavasthákarap.
- LEĠIS-LĀ-TIVE**, *a.* giving or enacting laws—*Qánún-band, qánún-sáz, ijtihádí, áin-sáz*—Vyavasthávidháyí, niyamasthápak, vyavasthákári, niyamarachak.
- LEĠIS-LĀ-TOR**, *n.* one who makes laws—*Shári', mujtahid, muqannín, wázi'u-l-qánún*—Vyavasthárachak, niyamasthápak, vyavasthákár, vyavasthávidháyí.
- LEĠIS-LĀ-TRESS**, *n.* a female lawgiver—*Qánún-sáz 'aurat, áin-banáne-wálk 'aurat*—Vyavasthírachak stri, vyavasthápak stri, vidhisthápak stri.
- LEĠIS-LĀ-TURE**, *n.* the power that makes laws—*Āin banáne-wálon ká yá kí guroh, qánún-sázon kí majlis*—Vidhisthápanádhikáriní sabhá, vidhisthápakasabhá, vyavasthárachakasabhá.
- LE-GĪT'I-MĀTE**, *a.* (L. *lex*) born in marriage, lawful; *v.* to make lawful—*Halál-záda yá asl, shari't yá jáiz*; *v.* *halál-záda banáná, asl k., jáiz k., rawá rakhná*—Dharmmaj sujanmá wá viváhaját, yathánýáya wá nyáyya; *v.* aurasí k., aurasasam k., viváhaját k., yathánýáya k., pramáni k.
- LE-GĪT'I-MA-QY**, *n.* lawful birth, genuineness—*Halál-zádagi, jawáz sihhat rásti yá asá-lat*—Sujanma aurasatá aurasajanma wá dharmmapatnijanma, vástavikatá yathár-thatá wá akritrimatá.
- LE-GĪT'I-MĀTE-LY**, *ad.* lawfully, genuinely—*Shar'an yá az-rúe-shar', asálat se*—Yathá-nyáya nyáyánuasr wá dharmmánúsar se, vástavikatá satyatá wá akritrimatá se.
- LE-GĪT'I-MĀTE-NESS**, *n.* lawfulness, legality—*Jawáz durusti-yá muháhiyat, mashrú'iyat*—Dharmmánúsáritwa wá smritisástránuyáytá, nyáyyatwa wá rájyavyavasthánurúpatá.
- LE-GĪT'I-MĀ'TION**, *n.* the act of legitimating—*Halál-záda banáná, asl thahráná*—Aurasákarap, aurasádhikáradán, aurasí k.
- LEĠUME**, **LE-GŪ'MEN**, *n.* (L. *legumen*) pulse, peas beans &c.—*Matar<sup>h</sup>, latrí<sup>h</sup>, lobiyá<sup>h</sup>, borá<sup>h</sup>, sem<sup>h</sup>, urd<sup>h</sup>, mothí<sup>h</sup>, khesári<sup>h</sup>, masúr<sup>h</sup>, mung<sup>h</sup>*. [ká<sup>h</sup>]
- LE-GŪ'M-NOUS**, *a.* belonging to pulse—*Matar latrí lobiyá borá urd khesári yá masúr*
- LEĠSURE**, *n.* (Fr. *loisir*) freedom from occupation, vacant time; *a.* unemployed—*Fursat yá faráqat, muhlat*; *a.* *be-kár be-shugt yá be-shagl*—Káryanivritti, avakás wá avasar; *a.* anirvyápar, niruddyam.
- LEĠSU-RA-BLE**, *a.* done at leisure, not hurried—*Fursat meñ kiya huá, áhista fursati yá faráqati*—Avasar wá avakás meñ kiya huá, atwarit wá sávakás.
- LEĠSU-RA-BLY**, *ad.* at leisure, without hurry—*Fursat yá faráqat meñ, áhiste yá áhista*—Avasar wá avakás meñ, dhíme dhíme wá dhíre dhíre.
- LEĠSURE-LY**, *a.* not hasty, deliberate, done without hurry; *ad.* slowly, deliberately—*Áhista, sanjída yá bá-taammul, áhista kiya huá*; *ad.* *áhiste, taammul se*—Aśighra dhírá wá dhímá, parínámadarí dhír wá atwarit, dhíme-dhíme sávakás wá akshípra; *ad.* dhíre-dhíre dhíme-dhíme wá mand-mand, dhíratá se wá sochvichár se.
- LE'MAN**, *n.* (S. *leof, man*) a sweetheart, a gallant, a mistress—*Ma'ahúga yá mahbúba, yár yá áshná, dhemni<sup>h</sup>*—Pyári priyá wá vallabhá, jár wá upapati, upastri wá upapatni.
- LE'MMA**, *n.* (Gr.) a proposition previously assumed—*Masla jo ba-gair takrár bahs yá dahl ke maqbúl ho, mauqúf-alai-hi*—Upapatijná.
- LE'MON**, *n.* (Fr. *limon*) a tree and its fruit—*Ninbu yá nību ká per<sup>h</sup>, nithbu yá nību ká phal<sup>h</sup>*—Jambír jambir wá jambhír, jambíraphal wá jambhíraphal.
- LEM-ON-ÁDE**, *n.* lemon-juice water and sugar—*Sharbat-i-nību*—Chíní aur páni se milá huá ninbu wá nību ká ras, šarkarádímisritajambírarasamayapíníya.
- LEM-TURES**, *n. pl.* (L.) hobgoblins—*Bhút<sup>h</sup>, pret<sup>h</sup>*—Piśech, vetíl, rákshas.
- LEND**, *v.* (S. *lānan*) to afford or supply on condition of return or repayment, to grant, to furnish; *p.t.* and *p.p.* **LENT**—*Qarz yá 'ariyatan d., bahshná, sar-ba-ráh k.*—Udhár d. mañgni-d. wá riñ d., dená, pahunchána wá karná.
- LEND'ER**, *n.* one who lends—*Qarz yá 'ariyatan d. w., byáj-khor, wám-dihanda*—Udhár d. w., mañgni d. w., rinadátá, rinad.
- LEND'ING**, *n.* the act of making a loan—*Wám-dihí, qarz-dihí*—Rinadán.
- LENGTH**, *n.* (S. *leng*) extent from end to end, extension, duration, distance—*Túl túláni yá darázi, kushádagi yá tavil, muddat yá imtidád, masáfat yá mufásala*—Lambá, vistár wá phailáw, káladírghatwa, dúri antar wá bích.
- LENGTHER**, *v.* to make longer, to protract, to grow longer—*Daráz k., túl d. yá tavil k., lambá k<sup>h</sup>*—Lambá k. wá lambáná, barháná wá dūr khínehná, barhná.
- LENGTHER-ING**, *n.* continuation, protraction—*Tawátur yá tasalsul, imtidád*—Lagáw wá uttarabhág, barháv.
- LENGTHERFUL**, *a.* of great measure in length—*Bahut lambá<sup>h</sup>*. [bát meñ<sup>h</sup>]
- LENGTHERWISE**, *ad.* in the direction of the length—*Lambán meñ<sup>h</sup>, lambá-lambá<sup>h</sup>, lam-*
- LENGTHERY**, *a.* long, not short, not brief—*Tavil, túl, túl-tavil*—Lambá, dírgħ, vistírp.

**LEN'I-ENT**, *a.* (*L. lenis*) softening, mitigating, laxative; *n.* that which softens—*Mulāim musakkin yā tasallī-bakhs̄h*, *narm yā mukhaffaf k. w.*, *mulaiyin*; *n.* *mulaiyin shai*—*Komal*, *samak śāntid wā śāntikar*, *rechak wā śarak*; *n.* *śāntikar vastu*, *maridukar padārth*. [wā śānt k., upāsam k. komal k. wā śānti d.]

**LEN'I-FF**, *v.* to mitigate, to assuage—*Kam yā narm k.*, *tasallī d. yā mulāim k.*—*Nyūn*

**LEN'I-TIVE**, *a.* mitigating, emollient; *n.* an emollient medicine, a palliative—*Kam narm yā mukhaffaf k. w.*, *musakkin mulaiyin yā tasallī-bakhs̄h*; *n.* *mulaiyin dawā*, *musakkin yā taskin-bakhs̄h shai*—*Nyūn wā śānt k. w.*, *śamak śāntik wā śāntid*; *n.* *vedanāsamak aushadh*, *vedanāśāntik wā upāśaman*.

**LEN'I-TY**, *n.* mildness, mercy, tenderness—*Narmi*, *rahm yā tarakhum*, *dard-mandi mulāyamat yā mulāimat*—*Mridutā*, *anugrah wā saunyatā*, *kshamāśilatā komalatā wā dayā*.

**LENŠ**, *n.* (*L.*) a piece of glass or other transparent substance so formed as to magnify or diminish objects—*Ek qism kā shisha jis se chhotī chiz bari aur bari chiz chhotī ma'lūm hotī hai*—*Ek prakār kā kāch wā kānch jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai*.

**LEN-TIC-U-LAR**, *a.* having the form of a lens—*Aise shishe kī sūrat kā jis se chhotī ch'z bari aur bari chiz chhotī ma'lūm hotī hai*—*Aise kāch wā kānch ke akār kā jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai*.

**LEN'T**, *n.* (*S. lencten*) a fast of forty days before Easter, a time of abstinence—*Chālīs dīn yā chālīs-roz-kā-roza*, *parhez-yīrī kā zamāna*—*Chālīs dīn kā mahopavās*, *saṇyama-kāl*. [Chālīs dīn ke mahopavās kā sambandhi, parimitavyayī.]

**LEN'T-EN**, *a.* relating to Lent, sparing—*Chille ke muta'allīq*, *kifāyatī yā kam-kharḥ*—**LEN'T-IL**, *n.* (*L. lens*) a plant—*Masūr<sup>h</sup>*, *mothī<sup>h</sup>*, *mot<sup>h</sup>*. [Masta'ī kā per.]

**LEN'TISK**, **LEN-TIS-CUS**, *n.* (*L. lentiscus*) the mastich-tree—*Mastakī kā darakhī*—**LEN'T-NER**, *n.* a kind of hawk—*Ek qism kā bīz*—*Ek prakār kī śyen*.

**LEN'TOR**, *n.* (*L. lentus*) slowness, delay, tenacity, viscosity—*Sustī*, *dirangī*, *chaspi-dagi*, *las-dārī*—*Mandatī*, *dhil wā vilamb*, *lasasāhat*, *chhipchīpāhat*.

**LEN'TOUS**, *a.* tenacious, viscous—*Chīpchīpā<sup>h</sup>*, *lasasā<sup>h</sup>*. [ārapyarāśī.]

**LE'O**, *n.* (*L.*) the lion, a sign of the zodiac—*Sher*, *burī-asad*—*Sinh*, *siṇharāśī wā* **LE'O-NINE**, *a.* belonging to a lion—*Sherī*, *bubrī*, *asadī*, *sher-śīrat*—*Siṇhasambandhi*, *saṇhik*, *siṇhāśil*. [chitavyāghra.]

**LEOP'ARD**, *n.* (*L. leo, pardus*) a beast of prey—*Chūā<sup>h</sup>*, *teṇduā<sup>h</sup>*, *palang*—*Chitrak*, **LEP'ER**, *n.* (*Gr leprosy*) one who is infected with leprosy—*Kophī<sup>h</sup>*, *pes*, *majzūm*—*Kushthī*, *kushtharogī*.

**LEP'RO-SY**, *n.* a loathsome disease—*Koph<sup>h</sup>*, *pes*, *juzām*—*Kushth*, *kushtharog*. [kushthī.]

**LEP'ROUS**, *a.* infected with leprosy—*Kophī<sup>h</sup>*, *majzām*, *pesī*, *juzāmī*—*Kushtharogī*,

**LEP'ROUS-LY**, *ad.* in an infectious degree—*Koph se<sup>h</sup>*.

**LEP'ID**, *a.* (*L. lepidus*) pleasant, lively—*Khush yā khursand*, *khush-tab<sup>h</sup> yā zinda-dil*—*Chuhlī wā rasik*, *rasiyā wā ranglā*.

**LESS**, *a.* (*S. less*) comp. of little, smaller, not so large; *ad.* in a smaller degree, not so much—*Kih-tar*, *anduk*; *ad.* *kam-tar*, *qalīlan*—*Kshudīatar*, *nyūn*; *ad.* *thorā sā*, *alpatar*.

**LESS'EN**, *v.* to make or grow less—*Kam k. yī h.*, *ghatānā yī ghatnā<sup>h</sup>*—*Nyūn k. wā h.*

**LESS'ER**, *a.* less, smaller—*Kam-tar*, *kih-tar*—*Alpatar*, *kshudratar*.

**LES-SÉE'**. See under **LEASE**.

**LES'SON**, *lē's'n*, (*L. lectum*) any thing read or repeated to a teacher, a precept, a doctrine or notion inculcated; *v.* to teach, to instruct—*Sabaq*, *ta'līm yī pand*, *naṣīhat*; *v.* *sikhānā<sup>h</sup>*, *ta'līm d. yā k.*—*Pāth*, *sikshā*, *upades*; *v.* *sikshī k.* *wī sikh-kīnā*, *upades k.* [ho kī, kyā jānān.]

**LEST**, *con.* (*S. lesan*) that not, for fear that—*Mabūdā*, *Khudā na khwāstā*—*Aisā na*

**LET**, *v.* (*S. letan*) to allow, to suffer, to permit, to lease, to put out to hire—*Denā<sup>h</sup>*, *ījāzat d.*, *jāiz yā rawā rokhnā*, *ijara d.*, *kirāye per d.*—*Anujānā d.* *wā k.*, *sahnā*, *anumatī d.*, *thike par d.*, *bhāye par d.*

**LET**, *v.* (*S. lettan*) to hinder, to obstruct, to oppose; *n.* a hinderance, an obstacle—*Roknā<sup>h</sup>*, *atknā<sup>h</sup>*, *āpnā<sup>h</sup>*—*n. rok rukāv yā rukāwat<sup>h</sup>*, *atkāw yā āp<sup>h</sup>*.

**LE'THAL**, *a.* (*L. lethum*) deadly, mortal—*Muhlik*, *qātīl yā halākū*—*Mārātmak wā mṛityujanak*, *prānaghātak*.

**LE'THAL'I-TY**, *n.* mortality—*Mārī<sup>h</sup>*. [naghātak.]

**LE'THIF'ER-OUS**, *a.* bringing death, deadly—*Muhlik*, *qātīl yā kārī*—*Mṛityujanak*, *prā-*

**LE'THIF'AR-GY**, *n.* (*Gr. lethē, argos*) a morbid drowsiness, dullness; *v.* to make dull—*Khwāb-ālūdagi*, *kāhīl sustī yā majhūl*; *v. sust yā majhūl k.*—*Atinidrāslutwā wā swapnasilatā*, *ālasyā*; *v. mand wā jarabuddhi k.*

**LE-THAR'GIC**, **LE-THAR'GI-CAL**, *a.* drowsy, dull—*Khwāb-ālūda*, *kāhīl yā majhūl*—*Niūdāsā unghāsā unghā* *aunghāyā atinidrālu wā uidrāsīl*, *mand jarabuddhi wā sūptā-buddhi*.

**LE-THÂN**'(GI-CAL-LY, *ad.* in a morbid sleepiness—*Khwáb-álúdagí se, káhlí se*—Nidrálutvat, atinidrálutwa meñ, nidrásatá meñ.

**LE-THÂN**'(GI-NESS, **LE-THÂN**'(GI-CAL-NESS, *n.* a morbid sleepiness, drowsiness—*Khwáb-álúdagí, nidás uñghás yá dhíl<sup>h</sup>*—Nidrásilatá, atinidrálutá nidrálutá wá alasatá.

**LE'THE**, *n.* (Gr.) oblivion, death—*Farámoshi yá gujál, munt*—Vismríti asmríti wá bisráwat, mrityu wá mích. [vismrítikarak.

**LE-THÉ'AN**, *a.* causing oblivion—*Farámoshi-ámar, nisyán paidá k. w.*—Vismrítijanak,

**LE'TTER**, *n.* (L. *littera*) a character in the alphabet, a written message, an epistle, a printing type; *v.* to stamp with letters—*Harf, khatt, rug'a, chhípe ká harf*; *v. hurúf se naqsh k, hurúf se nishán k, úpar hurúf banáná*—Akshar varn wá achchhar, chitthi wá sandéssaptra, patra patri wá patriká, mudrákshar; *v. aksharáñkit k, aksharachihnit k, aksharamudrit k.* [tya wá kávyádlidya.

**LE'TTERS**, *n. pl.* learning, literature—*'Ilm, 'ilmiyat yá fazílat*—Vidyá wá sástra, sáhi-

**LE'TTERED**, *a.* educated, learned—*Tá'lim-yifta yá sáhib-i-'ilm, 'alim*—Likhá-parhá

sáshitákshar wá sákshar, vidwán wá pandit. [mirakshar anakshar wá vidyábhín.

**LE'TTER-LESS**, *a.* ignorant, illiterate—*Jáhil yá ná-dín, ná-khránda*—Jñánahín wá ajña,

**LE'TTER-FOUND-ER**, *n.* one who casts types—*Chhāpe ke hurúf dhāne w, harf-sáz*—Mudrákshar dhākar banāne w. [ká chhāpá.

**LE'TTER-PRESS**, *n.* print from type—*Chhāpe ke hurúf ká mīqsh yá chhāpí*—Mudrákshar

**LET'UCE**, **lét'tis**, *n.* (L. *lactuca*) a plant—*Kāhú, khass*—Haritík, sigrá

**LEŪ-CO-PHLEGMA-ŪY**, *n.* (Gr. *leukos, phlegma*) paleness with cold sweats—*Jal-andar yá jalandhar se pít-pān<sup>h</sup>*—Kaphodar, kaphasoth.

**LEŪ-CO-PHLEG-MĀT'IC**, *a.* having a dropsical habit—*Mustasqí, jalundharí<sup>h</sup>, jalandarí<sup>h</sup>*—Kaphodari, kaphasotharogi, jalodari.

**LEV'ANT**, **LE-VĀNT**, *a.* (Fr.) eastern—*Sharqí, mashriqí*—Púrbi, púrvadesíya.

**LE-VĀNT'**, *n.* the eastern parts and coasts of the Mediterranean sea—*Bahr-i-Rúm ke sharqí hisse aur sáhil*—Rúm námak mahásagar ke púrbi bhāg aur tat. [desíya váyu.

**LE-VĀNTER**, *n.* a strong easterly wind—*Tund sharqí bād*—Kari purwaviyá, vegavádu púrva-

**LE-VĀNT'INE**, *a.* pertaining to the Levant—*Bahr-i-Rúm ke sharqí hisson aur sáhil ke muta'alliq*—Rúm námak mahásagar ke púrbi bhāgion aur tatón ká sambandhi.

**LE-VĀTOR**, *n.* (L.) a surgical instrument—*Jurrah ká au-ár*—Astrachikitsak ká as-  
tra. [bār, hujám yá majlis, majma'—Prátalsabhá, samrith, bhír.

**LEV'EE**, *n.* (Fr.) a morning assembly of visitors, a concourse, a crowd—*Fajr ká dar-*

**LEV'EL**, *a.* (S. *level*) even, flat, pān, equal; *v.* to make even, to lay flat, to aim; *n.* a

place, a standard, equality—*Yak-sān, musattah yá kaf-i-dast, ham-war yá saif, ba-*

*rābar*; *v. barābar yá hamwār k., musattah yá kaf-i-dast k., churhānā yá chulānā<sup>h</sup>*;

*b. mailān sath yá jar-hamwār, darja hadā yá andāza, barabari yá hamwār*—Sam,

chauras, baṭṭādhār, samān; *v. sam k., samasthali wá samaprishtī k., laksh k.*

abhisandhān k. khinchnā wá phenknā; *n. samasthal samaprishtī wá samabhūmi,*

niyam, samatā samānatā wá tulyatā

**LEV'EL-LEŪ**, *n.* one who levels—*Ham-wār k. w., yak-sān k. w., barābar k. w., musat-*

*ta<sup>h</sup> k. w.*—Samakāri, samānakāri, chauras k. w, tulya k. w.

**LEV'EL-NESS**, *n.* evenness, equality of surface—*Barābari yá hamwārí, chaurasí yá*

*chaurasāi<sup>h</sup>*—Samatā wá samānatā, samabhūmisthābhāv wá samasthalasthābhāv.

**LEV'ER**, *n.* (L. *levis*) the second mechanical power, an instrument to raise weights—

*Dandī dānri thekí yá chān<sup>h</sup>, dheiklī yá bojh uṭhāne kī kal<sup>h</sup>*—Dand, uttolanadāp

wá uttolanayantiā. [Sāsāśivak, bhāśāsāk, kharhe ká bachchā.

**LEV'ER-ET**, *n.* (Fr. *levre*) a young hare—*Khargosh-bacha, khargosh ká bachcha*—

**LE-VĪA-THAN**, *n.* (H.) a water animal mentioned in the book of Job—*Ek daryāi*

*jānuwar jiská zikr 'Isāiyōn kī kitāb-i-muqaddas meñ hai*—Ek jalajantu jiská varṇan

'Isāiyōn kī dharmanipustak meñ hai, tūni, timiñgil.

**LEV'I-GATE**, *v.* (L. *levius*) to polish, to smooth, to pulverize; *a.* made smooth—

*Ghotnā<sup>h</sup>, chiknānā yá chiknā-k<sup>h</sup>, búknā pīsnā buknā-k. yá pīsān-k<sup>h</sup>*; *a. chiknāyá*

*huā<sup>h</sup> chiknā kiya huā<sup>h</sup>*. [chiknākat<sup>h</sup>, chiknā k<sup>h</sup>.

**LEV'I-GĀ'TION**, *n.* the act of levigating—*Buknī k<sup>h</sup>, pīsān k<sup>h</sup>, buknā<sup>h</sup>, pīsāi<sup>h</sup>, ghotāi<sup>h</sup>*,

**LEV'ITE**, *n.* one of the tribe of Levi—*Livai nám Yahūdīyōn kī qawm ká ek shakhs,*

*Yahūdīyōn ke mullāon kī qawm ká ek shaqhs*—Livai námak Yihudiyoñ kī ek jāti ká

ek jan, Livait námak Yihudiyoñ ká purohit wá yājāk.

**LEV'IT'-CAL**, *a.* relating to the Levites—*Livai nám Yahūdī mull'āon ke muta'alliq*—

Livait námak Yihudiya purohiton wá yājākon ká sambandhi.

**LEV'IT'-CAL-LY**, *ad.* in the manner of the Levites—*Livai nám Yahūdī mull'āon ke*

*taur se*—Livait námak Yihudiya purohiton wá Yājākon kī riti se.

**LEV'IT-Y**, *n.* (L. *levis*) lightness, inconstancy, vanity, want of seriousness—*Halkā-*

*pan<sup>h</sup>, be-sabāti be-istiqlālī yá talawwun-tabī<sup>h</sup>, be-hūdagi, subkī yá khiffat*—Halkāi

laghimā wá agurutā, chānchalatwa lolatā wá maolaulya, mirarthakatā wá garv,

gauravahinatā wá ochhāpan.



**LEV-TĀ'ION**, *n.* the act of making light — *Halká k<sup>h</sup>*.

**LEV-Y**, *v.* (*L. levís*) to raise, to collect; *n.* the act of raising men or money — *Jam' k., ekatíha k<sup>h</sup>*: *n.* *fauj-bandí fauj-kashí yá sipák-bandí k., lagáná yá rípiya útháná<sup>h</sup>* — *Batóná, jóná úthílu wá bándh lená; n. saínayasamáhár saínayasamáhárap wá saínayasamúh, karagámhau wá dhanottolan.*

**LEV-TA BLE**, *a.* that may be levied — *Jam' kíge jáne ke gábil, gábil-i-maksúl, gábil-i-tash-khís-o-rusíl* — *Batore jine ke yogya, lagíye aur llye jáne ke yogya.*

**LEWD**, *a.* (*S. lewd*) wicked, lustful — *Kharáb yá sharir, bad-mastí shahwatí shahwat-nák yá nafs-parast* — *Dusht durátmá wá pápi kámi kánuak kámásakt wá strílampat.*  
**LEWD'LY**, *ad.* wickedly, lustfully, wantonly — *Sharárat se, shahwat yá mastí se, mastána* — *Dushtatá wá durácharátí se, lampatítá wá ratásaktí se, chánchalatá se.*

**LEWD'NESS**, *n.* wickedness, licentiousness — *Sharárat, nafs-parastí shahwat zíná-kári randí-bízí hará-hírs hará-o-hawas yá bad-mastí* — *Dushtatá wá durácharátá, kámásaktí ratásaktí strívyasan wá lampatítá.* [kosh, kos.]

**LEX-I-CON**, *n.* (*Gr.*) a dictionary — *Farhang, lugat* — *Śabdakosh. śabdakos, abhidhán,*

**LEX-I-COG'RA-PHER**, *n.* a writer of a dictionary — *Muallif-i-lugat, farhang-nawís, lugat-nawís* — *Kośakár, kośarachak, kausík, śabdakośakár.*

**LEX-I-COG'RA-PHY**, *n.* the art or practice of writing a dictionary — *Lugat-nawísí, farhang-nawísí* — *Śabdakośarachaná, kosharachaná*

**LI'A-BLE**, *a.* (*L. ligo*) bound, answerable, subject, obnoxious, exposed — *Zimma-dár, jawáb-dih, láiq mustajíb yá zer-dust, mumkin-pazír yá majbúr, ná-gzír yá giriftár* — *Ahwánúdhín, abhiyoktavya wá abhiyojya, adhin, yogya, váa.*

**LI'A-BLE'ITY**, **LI'A-BLE'NESS**, *n.* the state of being liable, responsibility, obnoxiousness, tendency — *Zimma-dárá, jawáb-dihí, giriftárá zer dastí yá inkáán, raghat mayálan yá mailán* — *Annyogádhínatá wá abhiyojyatá, ahwánúdhínatá, adhínatá, śílatá.*

**LI'AR**. See under **LIE**.

**LI-BĀ'TION**, *n.* (*L. libo*) the act of pouring out wine in honour of some deity, the wine or other liquor poured out in honour of a deity — *Kísí devtá ko sharáb charhá-ná, sharáb waqúra yo kisi devtá ko charháte hain* — *Madyanishek devatoddeshak pá-myanishek wá dhár chhorná, tarpanaras tarpanadravya wá madya ádi dravya jiski dhár chhorí játi hai.*

**LI'BEL**, *n.* (*L. libellus*) a defamatory writing; *v.* to spread defamation — *Gila-náma, bad-námi-náma, malámat-náma, buhtán, takrír-i-bá is-i-hak-i-izáat; v. buhtán k., tukmat k., gila-nawísí k., bad-námi k.* — *Nindálekhyá, apavádapatra, kalañkásuchakapatra; v. nindápatra se apavád k., apavád k., apavádapatra ke dwará kalañk lagána wá nindí k.*

**LI'BEL-LER**, *n.* one who libels or defames — *Buhtán-nawís, gila-nawís, buhtán-sáz, malámat tukmat yá bad-námi k. w.* — *Apavádapatralakhak patrápavádí, kalañkakar.*

**LI'BEL-LOIS**, *a.* defamatory, abusive — *Buhtán-sáz yá buhtáni, bad nám-gar* — *Apayáskas kar wá kalañkakar, apavádak wá nindak.*

**LI'BER-AL**, *a.* (*L. liber*) generous, bountiful, enlarged, free, candid — *Sakhi karím jarwál atá-bakhsh yá sahíh-i-tawfiq, faiyáz yá faiz-bakhsh, 'álí 'umda najíb yá buland, ázád yá khalása, súdiq sáf yá dil-kushá* — *Udar wá dánaśíl, bahud bahuprad wá bahudáyak, prachur bahul wá paripurn, sarvvasamánnya abaddha wá ayantrit, saral sílhá wá khará.*

**LI'S-ER-ÁLI'TY**, *n.* bounty, generosity, catholicism, candour — *Faiyáz fazl yá karam, sakháwat jút 'áli-himmatí kushádu-dilí yá bakhshish, ázád-tubí yá be-taraf-dárá, sáf-dilí sufái yá rástí* — *Dáritwa wá dín, udáratá udáráśílatwa wá udaráchittatwa, apakshapat wá samánýatí, sachjí wá kharái.*

**LI'S-ER-AL-IZE**, *v.* to make liberal — *Ázád-tubí k., kusháda-dil k., be-taraf-dár k., 'áli-himmat k.* — *Apakshapatí k., áhyamátavalambiyón par komal k., udárachitta k., udáśííl k.*

**LI'S-ER-AL-ITY**, *ad.* bountifully, largely, freely — *Faiz faiyázi fazl yá sakháwat se, ziyá-datí se yá bá-ífrát, bá-farúgat díl-khol ke yá kushádu-dilí se* — *Dáritwa dánaśílatá wá udáratá se, bahut wá bá húlýa karke.*

**LI'S-ER-ATE**, *v.* to set free, to release — *Ázád k., rihá yá khatís k.* — *Mukt k., chhor d.*

**LI'S-ER-ĀTION**, *n.* the act of setting free — *Makhlási, riháś, istikhlás, chhutkárú<sup>h</sup>* — *Mukti, nistár, uddhár.* [w\*] — *Muktidátá uddhártá wá nistárak, raks Shak.*

**LI'S-ER-ĀTOR**, *n.* one who sets free, a deliverer — *Naját d. w. yá riháś-bukhsh, bacháne*

**LI'S-ER-TINE**, *n.* one who lives dissolutely; *a.* licentious, dissolute, irreligious — *Awára, lúchchá<sup>h</sup> bud-kár, fajír, fásiq; a. nafs-parast nafs parwar be-lagám yá harám-kár, áwára fajír fásiq anbásh yá bad-waz', be-dín* — *Lampat, strílampat, strívyasani; a. anachári kámáchári sweekhháchári wá durácharí, kánuak bhogásakt lampat wá vishayí, nirdharimma dharmabáhu wá tyaktadharimma.*

**LI'S-ER-TIN-ISM**, *n.* licentiousness, dissoluteness — *Be-zabtí be-quidí yá harám-kári, an-báshí áwáraqtí yá bad-waz'í* — *Vyabhichar anavasthiti lampatítá wá kámásaktí, dur-vrittátá durácharátwa vishayásaktí wá bhogásaktí.*

- LIB'ER-TY**, *n.* freedom, privilege, permission; *pl.* precincts of a city—*Ázadi khalást makhlati yá rihát, haqq yá ikhtiyár, ijázat rukhsat rizá yá parwánagi*; *pl.* *kisi shahr ki gird-hawáh*—Swatantrati swádhínatá aparádhínatá swechchhácharatá wá aparáyattatá, adhikár swatwa wá sakti, anujná wá anumati; *pl.* nagaropánt, upapur.
- LI-BID'I-NOUS**, *a.* (*L. libido*) lewd, lustful—*Mast yá nafs-parast, shahwatí yá shahwat-parast*—Kámásakt wá kámi, ratárhí maithunábhiláshí wá strisambhogábhiláshí. [sambhogábhiláshí.
- LI-BID'I-NIST**, *n.* one given to lewdness—*Nafs-parast, shahwatí shakhs*—Kámi, stri.
- LI-BID'I-NOUS-LY**, *ad.* lewdly, lustfully—*Masti se, shahwat se*—Kámásakti se, ratásakti ratárhitwa wá strisambhogádrhitwa se.
- LI-BID'I-NOUS-NESS**, *n.* lewdness, lustfulness—*Masti, shahwat-parastí*—Kámásakti wá kámukatá, ratásakti ratárhitwa wá maithunárhitwa. [Tulá, tularási
- LI'BRA**, *n.* (*L.*) the balance, one of the signs of the zodiac—*Mizán, burj-i-mizán*—
- LI-BRA'TION**, *n.* the act of balancing—*Tolná yá taulná<sup>h</sup>, barábar k., ham-wazni*—Tolan, samatolikan, tulyabalatá, bháratulyatá.
- LI'BRA-RY**, *n.* (*L. liber*) a collection of books, an apartment for books—*Jam'at-i-kutub yá majma'-i-kutub, kutub-khāna yá kitāb-khāna*—Pustakasāṅgrah granthasāṅgrah wá pustakasamūh, pustakālay pustakāgar wá pustakāśālā.
- LI-BRA'RI-AN**, *n.* one who keeps a library—*Dārogi-i-kutub khāna, kutub-khāne ká dā-roga*—Pustakāśāldhyaksh, pustakādhyaksh, pustakāgārarakshak, pustakāśāldhikāri.
- LICE**, *pl.* of louse—*Louse ki jam', jūē<sup>h</sup>*—Louse ká bahuvachan.
- LIC'ENCE**, **LIC'ENSE**, *n.* (*L. liceo*) permission, liberty, excess of liberty; *v.* to permit by legal grant, to authorize—*Ijāzat parwánagi farmán yá hukm-nāma, ikhtiyár rukhsat yá sanad, ikhtiyár ki ziyadati*; *v.* *sanad farmán parwánagi yá hukm d., ikhtiyár d. mubáh-rakhná jáiz-rakhná yá rawá-rakhná*—Anujná wá anumati, kshamatá wá samanujján, maryádátikram vyatikram wá vidhivyatikram; *v.* *ājñá-patra anujnápatra wá anumati d., anujná d. adhikár d. wá pādāpi k.*
- LIC'EN-SABLE**, *a.* that may be licensed—*Mumkinu l-parwánagi, jiski ijāzat yá sanad ho sake*—Anujneya.
- LIC'EN-SER**, *n.* one who grants permission—*Parwánagi d. w., ijāzat d. w., farmán yá hukm-nāma d. w., ikhtiyár yá sanad d. w., rawá yá jáiz rakhne w.*—Anujná d. w., anumati d. w., anujnádatá, anujnápatraprakāśak.
- LIC'EN'TI-ATE**, *n.* one who has a licence to practise any art or faculty; *v.* to permit—*Kisi fann ki pesha karne ke liye sanad hukm-nāma yá parwána rakhne w., sahib-i-sanad, hukm-nāma-dār, parwána-dār, ijāzat-dār*; *v.* *mubáh jáiz yá rawá rakhná, sanad parwána hukm-nāma yá ijāzat d.*—Kisi vyavasáy ke karne ke nimitta anujná rakhne w., sánujná, grihitanujná; *v.* *ājñápatra anujnápatra anumati anujná wá adhikár d.*
- LIC'ENTIOUS**, *a.* unrestrained, dissolute—*Be-zabt be-qaid yá be-lagám, harám-kár bad-kār áwára yá áwāsh*—Maryádítikramí durichári abaddhá wá swechchháchári, vishayí vishayásakt durvritá wá lampat.
- LIC'ENTIOUS-LY**, *ad.* with excess of liberty—*Be-zabti se, be-qaid se, áwāshí se, áwáragi se*—Maryádítikram se, vyabhihárl se, lampatatá s., atváchárapúrvvak.
- LIC'ENTIOUS-NESS**, *n.* boundless liberty, contempt or disregard of just restraint—*Be-zabti yá be-qaidi, sar-kush harám-kári áwáragi yá áwāshí*—Swechchháchár wá atváchárl, durvritatá vyatikram niyamátikram wá lampatatá.
- LICH'EN**, *n.* (*Gr. leichen*) a plant—*Nabát, ek chhotá pep<sup>h</sup>, ek bhānt ká paudhá<sup>h</sup>*—Súkari, súkari, súkarakrántá, sílvalká. [nyáyya.
- LIC'IT**, *a.* (*L. licitum*) lawful—*Wājib, jáiz, rawá, shar'<sup>h</sup>*—Yathávidhi, yathochit.
- LIC'IT-LY**, *ad.* lawfully—*Shar'an, az-rue-shar', áin ke rú se*—Vyavasthānurióp se, yathányáya, smritisástrānusár se. [lap-lap yá chabar-chabar khāná<sup>h</sup>.
- LICK**, *v.* (*S. lican*) to pass over with the tongue, to take in by the tongue—*Chátná<sup>h</sup>*.
- LICK'ER-ISH**, **LICK'ER-OUS**, *a.* nice, nice in the choice of food, greedy to swallow—*'Umda, khush-khwar khush-khor yá khush-khwar, chaṭorá yá mar-bhukhá<sup>h</sup>*—Rasik wá swádu, uttamabhoktá wá sukhádak, lehanotsuk. [se—Mishtatápúrvvak, swáduatápúrvvak.
- LICK'ER-OUS-LY**, *ad.* daintily, deliciously—*Latáfat yá nafásat se, maza-dári yá lazzat*
- LICK'ER-OUS-NESS**, *n.* daintiness of taste—*Maza-dári, khush-lazzati*—Mishtatá, swáduatá.
- LICK**, *n.* (*G. laegga*) a blow; *v.* to beat—*Ghúnsá<sup>h</sup>, ghúnsi<sup>h</sup>, mukká<sup>h</sup>, mukká<sup>h</sup>, mār<sup>h</sup>, thappar<sup>h</sup>*; *v.* *márná<sup>h</sup>, thónkná<sup>h</sup>, píma<sup>h</sup>*.
- LIC'O-RICE**, **LIC'U-O-RICE**, *n.* (*Gr. glukus, riza*) a root of sweet taste—*Aslu-s-sús, je-thi-madh<sup>h</sup>, mal-hatti yá mul-hatti<sup>h</sup>*—Yashtimadhu, madhuyast jiká, madhulí.
- LICTOR**, *n.* (*L.*) a Roman officer who attended the chief magistrates—*Kore-bar-dār jo zamána-i-sulaf meñ shahr-i-Rom ke hukám ke ham-ráh rahtá thá*—Púrvakál meñ Rom nagar ke dharmádhaksh ká parichar wá sewak jo kai ek líthi aur unke bích meñ ek kulbári bāndhi hui apne swámí ke áge áge liye chaltá thá.

**LID**, *n.* (S. *hlid*) a cover—*Dhañkná<sup>h</sup>, dhakná<sup>h</sup>, dhapná<sup>h</sup>, sar-posh.*

**LIE**. See **LYE**.

**LIE**, *n.* (S. *lig*) a criminal falsehood, a fiction; *v.* to utter a criminal falsehood—*Darog yá kizib, jhúh<sup>h</sup>; v. jhúth bolná<sup>h</sup>, jhúth kahná<sup>h</sup>—Asatya wá mrisháwákyá, mithyávacchan wá mithyokti; v. mrishá bolná<sup>h</sup>, mithyá kahná wá bolná<sup>h</sup>.*

**LĪ'AN**, *n.* one who tells lies—*Darog go, kázib. jhúthá<sup>h</sup>, kazzáb, labár<sup>h</sup>—Mrisháwádi, mithyáwádi, mithyábháshi, asatyavakti, asatyavádi.*

**LĪ'E**, *v.* (S. *liegan*) to rest horizontally, to rest, to press upon, to remain, to consist; *p. t.* LĪ'AV, *p. p.* LĪ'AIN—*Letná<sup>h</sup>, pauphne yá parná<sup>h</sup>, dabná yá garná<sup>h</sup>, pará-rahná yá rahná<sup>h</sup>, honá<sup>h</sup>. [rahne w<sup>h</sup>, lagá-rahne w<sup>h</sup>.*

**LĪ'ER**, *n.* one who lies—*Letne w<sup>h</sup>, pauphne w<sup>h</sup>, letan-hár<sup>h</sup>, letwaiyá<sup>h</sup>, rahne w<sup>h</sup>, pará-*

**LĪ'EF**, *a.* (S. *leof*) beloved; *ad.* willingly—*Muhbáb, 'aziz; ad. khushi se, ba-dil-o-ján, ba-sar-o-chashm—Pyárá; ad. ichchhá se, man se, sir-ánkhon se.*

**LĪ'EVE**, *ad.* willingly—*Khushi se—Ichchhá se, man se.*

**LĪ'EGE**, *a.* (L. *ligo*) bound by feudal tenure; *n.* a sovereign, a superior lord—*Ek qism ki zamín-dári ki kháss shart ke rá se t-bí-dár yá hukúmí-banda; n. jahán-pa-náh, khulá-wand-i-ní-mat—Bhúmi rakhne ke hetu se bhaktibuddha sewábaddha swámibhakt wá prabhuvas; n. adhiráj wá rájá, prabhu wá swámí. [prabhuseví.*

**LĪ'EGEMAN**, *n.* a subject, a vassal—*Ráiyat, asámi yá tábi-dár—Prájá, sewábaddha wá*

**LĪ'EN-TER-Y**, *n.* (Gr. *leios, enteron*) a flux of the bowels—*Is-hál yá jarayán-i-shikam jismen kháná kachchá gir-partá hai—Atisár jismen anna khayá wá kachchá jhar partá hai.*

**LĪ'EN-TER'IC**, *a.* pertaining to lientery—*Us qism ke is-hál yá jarayán-i-shikam ke mutá'al-liq jismen kháná kachchá gir-partá hai jarayán-i-shikam—Aise atisár ká sambandhi jismen anáj pet se khará wá kachchá jhar partá hai, ámátisár, ámátisára-sambandhi.*

**LĪ'EN**, *n.* (Fr. *place, room, stead—Jagah<sup>h</sup>, já, 'maz yá bad'at—Sthán, thaur, sthal.*

**LĪ'EU-TEN'ANT**, *lĕv-tén'ant, n.* (Fr. *lieu, tenant*) a deputy, an officer who supplies the place of a superior in his absence—*Náib, qáim-maqám yá já-nishín—Pratinidhi, pratipurush wá niyogi.*

**LĪ'EU-TEN'AN CY**, *n.* the office or commission of a lieutenant, the body of lieutenants—*Niyabat qáim-maqám yá já-nishín, jam' náib já-nishín yá qáim-maqám—Pratinidhi ká pad avasthá wá adhikár, pratinidhisamúh wá pratipurushamandhi.*

**LĪ'EU-TEN'ANSHIP**, *n.* the office of lieutenant—*Niyabat qáim-maqám yá já-nishín—Pratinidhitwa, pratipurush ká pad wá adhikár.*

**LĪ'FE**, *n.* (S. *lif*) vitality, existence, animation, spirit, conduct, biographical narration; *pl.* **LĪ'VEs**—*Ján, hayát zindagi zindagán yá zist, zinda-áilí yá chálaki, tezi chushti yá chábuki, ma'ásh atwár rawish yá waz', tazkira—Prán jiv átmá wá jivátmá, jivan, tej tikshnatá wá sphurti, sattwa aachpalí wá phurti, vritti vyavahár áchar wá ácharan, charitra charit ákhyán wá charit-íkhyán.*

**LĪ'FE'LESS**, *a.* void of life, dead, dull—*Be-rúh be-ján yá be-dam, murda, sust yá majhúl—Nirjiv ajiv wá pranahín, chaprín nashaprín wá achetan, tejohin nistej nissattwa wá sattwahín. [liye zarúr hai—Pránopayogi rudhū, jivánádū, yakarakat.*

**LĪ'FE'BLÓD**, *n.* the blood necessary to life—*Khún-i-jigar, khún jo ján yá zindagi ke*

**LĪ'FE'GIV'ING**, *a.* imparting life, invigorating—*Ján d. w. ján-bakhsh yá ruh-bakhsh, quwat-bakhsh—Jivád jivadiyak wá j vaditá, viryad teja kar wá tejovarddhak.*

**LĪ'FE'GUÁRD**, *n.* the guard of a king's person—*Bádsháh ke kuzári sipáhi, bádsháh ke kháiss muháfiz, bádsháh ki kháiss chauki—Rájasarírarakshak, rájadeharakshí.*

**LĪ'FE'LIKE**, *a.* like a living person—*Zindu shakhs ke mánind—Prápiyat, jite manu-shya ke sadriá, sajivajan ke sadriá.*

**LĪ'FE'STRÍNG**, *a.* a nerve essential to life—*Nas jo ján yá zindagi ke liye zarúr hai—Pránasirá, jivásirá. síri jo prán wá jiv ke nimitta avásya hai, pránopayogi sírá.*

**LĪ'FE'TÍME**, *n.* continuance or duration of life—*Hin-i-hayát, tamam-'umr, 'umr-bhar—Jívitakál, áyushya, janma bhar. [—Jivanatrast, ati dukhí.*

**LĪ'FE'WEA-RY**, *a.* tired of living, wretched—*Zindagi se bezár tang yá dúgg, kam-bukht*

**LĪ'FT**, *v.* (S. *liftan*) to raise, to elevate, to exalt, to elate; *n.* the act of lifting—*U'tháná<sup>h</sup>, charhána<sup>h</sup>, úrchá-k. úrchána yá barhána<sup>h</sup>, phulá d<sup>h</sup>; n. u'han<sup>h</sup>, u'hán<sup>h</sup>, u'thái<sup>h</sup>, u'tháb<sup>h</sup>, charháw<sup>h</sup>. [charhwaigá<sup>h</sup>.*

**LĪ'FT'ER**, *n.* one who lifts or raises—*U'tháne w<sup>h</sup>, charháne w<sup>h</sup>, úrchá-k. w<sup>h</sup>, u'thwaigá<sup>h</sup>,*

**LĪ'FT'ING**, *n.* the act of raising, assistance—*U'tháb<sup>h</sup>, madad—Charháw wá u'thái, sá-hayya wá upakár.*

**LĪ'G'A-MENT**, *n.* (L. *ligo*) any thing which ties or unites, a substance which unites the bones—*Band, ámb pai yá nas—Pattí wá bandhan, asthibandhan wá sandhibandhan.*

**LĪ'G'A-MÉNT'AL**, **LĪ'G'A-MÉNT'OUS**, *a.* relating to a ligament, of the nature of a ligament—*Mutá'allig-i-band yá 'asab-mansúb, band yá nas ki khássiyat ká—Pattí wá bandhan ká, asthibandhanavat wá sandhibandhanas-driá.*

**LĪ'G'A'TION**, *n.* the act of binding—*Bándhná<sup>h</sup>.*

LIG'A-TURE, *n.* that which binds, a bandage — *Band, dorā rassi yā pattī<sup>b</sup>* — Bandh wā bandhan, patta pattaṭṭa kasnā wā bandhnā.

LIGHT, *lit. n.* (*S. leōht*) the agent or substance by which bodies are made perceptible to the sight, any thing which gives light, day, instruction, knowledge, open view, point of view; *a.* clear, not dark; *v.* to kindle, to give light to, to fill with light; *p. t.* and *p. p.* LIGHTED or LIT — *Nūr roshanī roshanī partau tāb jāwa yā shu'ā, sham' chirāg yā charāg, roz, tā'ilm, 'ilm, nigāh yā nazar, tariq-i-nigāh tariq yā tarāh; a. nūrāni roshan yā raushan, ujāla yā ujālā<sup>b</sup>; v. jalānā<sup>b</sup>, roshni yā raushni d., roshan yā raushan k.* — Jyoti dyuti dipti prabhā prakāś tej ābhā wā nibhā, diyā dip dipak wā pradip, din wā divas, śikshā. jñān wā bodh, lokaprasiddhi wā prīkatva, drishṭipātamārg drishṭisūtra wā lakshyasūtra; *a.* saprakāś tejomay wā diptimān, dyutimān prakāśyukt wā prabhāwān; *v.* bārnā sulgānā wā lagānā, prakāś wā tej d., prakāśit wā saprakāś k.

LIGHT'EN, *v.* to illuminate, to flash, to shine — *Roshan yā raushan k., bhābhaknā yā la-paknā<sup>b</sup>, darakhshān tābān yā raushan k.* — Saprakāś wā diptimān k., lauknā kauṇḍhnā wā chamachamānā, chamaknā.

LIGHT'ER, *n.* one who lights or illuminates — *Jālāne w<sup>b</sup>, 'raushan yā roshan k. w. roshni yā raushni d. w.* — Bārne wā bālne w., suprakāśak wā prakāśak, prakāśād wā dyutikar. [suprakāś, āndherā.]

LIGHT'LESS, *a.* wanting light, dark — *Be-roshni yā be-chirāg, tīrīk* — Nishprabhā wā

LIGHT'NING, *n.* the flash which attends thunder — *Barq, bijli<sup>b</sup>* — Vidyut, saudāmini, saudimāni, saudānni.

LIGHT'SOME, *a.* luminous, gay, airy — *Raushan roshan yā mumawwar, khurram yā dīl-shād, bashah'ish yā khush-tāb<sup>b</sup>* — Prakāśamay wā ujāla, ullas sānand wā harshit, mudit pramodī wā ānandī.

LIGHT'SOME-NESS, *n.* luminousness, cheerfulness — *Raushni yā roshni, khurrami yā bashāshat* — Dīptatā ujālā añjor wā saprakāśatā, ullās hūlās wā praharsh. [ulūkādharī.]

LIGHT'BEARER, *n.* a torch-bearer — *Mash'al-chi, fūlā-bar-dār* — Ulūkāvāhak, ulūkāvāhi,

LIGHT'HOUSE, *n.* a building with light to guide ships at sea — *Rāt ke waqt jahāz-rānōn kī rah-numā<sup>b</sup> ke liye fānis-dār minār* — Rāt ke samay meñ nāvīkōn ko path dikhāne ke liye ākāśadīpavukt tūchā kothā, dipastambh, ākāśadīpagrih.

LIGHT, *lit. a.* (*S. leōht*) not heavy, active, nimble, easy, slight, trifling, small, gay, wanton; *ad.* cheaply — *Sabuk, chālāk, tez, ās in sahl yā mulāim, tunuk yā adnā, khufif, andak, albelā chhichhorā rañgīlā yā chanchal<sup>b</sup>, be-sabāt be-hayā nā-pāk yā fāsida; ad. sastā<sup>b</sup>* — Halkā alpabhār wā agurū, chapal, laghuśārīr wā laghugatī. nīriyās sugam susādhya susahya wā supachanīya, laghu wā kshudra, tuchchha wā triṇapray, alp wā thorā, vilāsī asthir wā gauravahīn, lol anavasth līlīnī wā puñśchalī.

LIGHT'EN, *v.* to make less heavy — *Halkā k<sup>b</sup>.*

LIGHT'ER, *n.* a large open boat — *Patailā<sup>b</sup>, ek barī khulī nāw<sup>b</sup>, bhar<sup>b</sup>.*

LIGHT'LY, *ad.* in a light manner — *Subkī se, chālākī se, tezi se, āsānī se, thorā<sup>b</sup>, mulāimat yā mulāiqamat se, be-istiqlālī se, be-hayāi se, nā-pākī se, be-lhāzī se, chhichhorpan se<sup>b</sup>* — Halkāi wā laghutā se, chapalatā se, anīyās, tanuk tanak wā tanik, ayatn se, tuchchhatā se, binā hetu, phurtī se, laghugatī se, asthīratā se, chañchalatā se, binā soche vichāre.

LIGHT'NESS, *n.* want of weight, levity, inconstancy, nimbleness, wantonness — *Halkāi<sup>b</sup>, subkī, be-istiqlālī yā be-sabātī, chālākī yā tezi, be-hayāi nā-pākī yā nā-pāk-dāmānī* — Alpabhāratwa laghutā wī laghimā, agurutā agurav wā chañchalatwa, asthīratā wā anavasthīti, śarīralaghutā drutatwa wā phurtī, lolatā laulya wā swairītā.

LIGHTS, *n. pl.* the lungs of an animal — *Phephyre<sup>b</sup>.*

LIGHT'ARMED, *a.* not heavily armed — *Jarida, halke auzārōn se musallah, halke hathyār bāndhe hue<sup>b</sup>* — Laghuśāstri, laghuwastradhārī, laghuwāyudh.

LIGHT'BRAIN, *n.* an empty headed person — *Tihī-dimāg shakhs, be-dimāg shakhs, be-mugif, be'aql* — Nirbodh, alpabuddhi. [bhar yā pataile kā māñjh<sup>b</sup>.]

LIGHT'ER-MAN, *n.* one who manages a lighter — *Bhar yā pataile kā khevak yā khevat<sup>b</sup>,*

LIGHT'FIN-GERED, *a.* addicted to petty thefts — *Hath-lapak<sup>b</sup>, hath-chal<sup>b</sup>.*

LIGHT'FOOT, LIGHT'FOOT-ED, *a.* nimble in running or dancing, active — *Sabuk-pā sabuk-ran yā sabuk-raflār, chālāk* — Laghupād drutagāmī wā drutagatī, kshīpra phurtīlā wā chapal.

LIGHT'HEAD-ED, *a.* thoughtless, giddy — *Tihī-dimāg be-magz be-qarār yā be-khabar, gāfil yā be-khud* — Chapalachitta laghuchitta asthir wā chintārahit, achet bhrāntabuddhi bhrāntachitta kshīptachitta wī kshīptabuddhi.

LIGHT'HEART-ED, *a.* gay, merry, cheerful — *Khush-dīl yā dīl-shād, khush-o-khurram yā khurram, shād-mān yā khush* — Hrishṭahriday wā hrishtachitta, ānandī, harshit pulkit wā praphullachitta.

LIGHT'LEGGED, *a.* nimble, swift — *Tez-rau yā chālāk, tez-qadam yā tez-raflār* — Phurtīlā wā drutagatī, drutagāmī.

- LIGHT**'MIND-ED, *a.* unsettled, unsteady—*Be-qarār, be-sabāt*—*Asthir, anavasthit wā chāñchal*, [yā lagnā<sup>h</sup>, utarnā<sup>h</sup>, basnā yā tiknā<sup>h</sup>, baithnā<sup>h</sup>.]
- LIGHT**, *lit, v.* (S. *hlihtan*) to fall on, to descend, to settle, to rest—*Burnā ānā girnā*
- LIG**'NE-**OUS**, **LIG**'N**OUS**, *a.* (L. *lignum*) wooden, made of wood, resembling wood—*Chobin yā chobī, lakri kā banā huā<sup>h</sup>, kāth yā lakri ke mānind*—*Kāsthī, kāshtā-nirmit wā dārunirmit, kāshtārūp wā dārurūp*.
- LIG**-N**AL**'O**ES**, *n.* aloes wood—*Ūd, agar<sup>h</sup>*. [kā barā karā kāth.
- LIG**-N**UM**-V**IT**Ē, *n.* (L.) a very hard wood—*Ek qism kī nih'iyat sakhtī lakri*—*Ek prakār*
- LIG**'**URE**, *n.* a precious stone—*Ek qism kā jauhar*—*Ek prakār kā ratna, ratnavīśesh*.
- LIKE**, *a.* (S. *lic*) resembling, similar, equal, probable; *n.* a person or thing resembling another; *ad.* in the same manner, in a manner becoming, probably—*Mushābih ham-shakl yā mist, shabih muwāfiq mānand yā mānind, hamwār barābar yā yak-sān, muhtamil*; *n.* koi shakhs yā shai jo dūre shakhs yā shai ke muwāfiq ho, ham-shakl shakhs yā chiz; *ad.* usī taur se, khush-numā yā zebāwar tariq se, shayad gālāban yā ihtimulan—*Sadriā, sarikāh, tulya sam wā samān, honhār sambhāvya wā sambhāvaniya*; *n.* tulya yuginak, tulyagun, tulyarūp, tulyavyakti, tulyavastu; *ad.* yathā wā tathā, yathochit rīti se, chāhiye howe adhik-karke prāyah wā ho-saktā-hai.
- LIKE**'**LY**, *a.* probable; *ad.* probably—*Muhtamil*; *ad.* shāyad, gālāban, ihtimulan—*Sambhāvya, sambhāvaniya, honhār*; *ad.* chāhiye, howe, adhik-karke, prāyah, ho saktā hai.
- LIKE**'**LI**-H**OOD**, **LIKE**'**LI**-N**ESS**, *n.* probability—*Ihtimāl, gumān, āsar, surāt*—*Sambhāvyatā, sambhāvaniyatā, sambhav, daul, sambhāvana, honhārī*.
- LIK**'**EN**, *v.* to represent as like, to compare—*Barābar k. yā tushbih-d., muqābala k.*—*Sādriya wā tulanā k., upamā-d. wā milānā*.
- LIKE**'**NESS**, *n.* resemblance, form, a picture—*Tashbih ham'tāi mutābaqat tamsil misāl yā shabāhat, surāt yā shakl, taswīr shabāh yā shabih*—*Sādriyā, a sadrisatā wā samarūpatā, ākriti ākār wā rūp, pratimā pratirūp, pratimūrti wā chitra*.
- LIKE**'**WISE**, *ad.* in like manner, also, too—*Usī taur se, mā-sivā 'ulūwa yā niz, ūpar-iske yā iske-ūpar<sup>h</sup>*—*Tathā tadvat tadanurūp wā tadrūp se, bhī, apicā aparāñcha wā aur-bhī*.
- LIKE**, *v.* (S. *lician*) to be pleased with, to approve, to choose—*Rāzī yā māl h., pasand k., qābil k.*—*Santushṭ h. wā rījhuṭ, prasanna h. wā achedhā samajhkar āngī-kār k., chāhnā*. [rañjak, ramya manbhāwanā wā tushṭīkar]
- LIKE**'**LY**, *a.* that may be liked, pleasing—*Dil-pasand, khush-āyand yā maqbūl*—*Mano-*
- LIK**'**ING**, *n.* inclination, desire, pleasure—*Mail yā raghat, khwāhish yā shauq, khushī*—*Pravritti, chhī abhilāsh wā abhilāshā, priti wā iijh*.
- LIL**'**LACH**, *n.* (Fr. *lilas*) a shrub—*Bakāyan yā bakāin<sup>h</sup>, bān<sup>h</sup>*. [padma.]
- LIL**'**Y**, *n.* (L. *lilium*) a flower—*Gul-i-sosun, saman, sausan*—*Bhūmikamal, bhūmi-*
- LIL**'**LIED**, *a.* embellished with lilies—*Gul-i-sosun se ārāsta*—*Bhūmikamal se su-sobhit*.
- LIL**'**Y**-H**AND**-ED, *a.* having white hands—*Sufaid dast*—*Śwetakar, śuklakar*. [kīdar.]
- LIL**'**Y**-L**IV**-ERED, *a.* white-livered, cowardly—*Buz-dil, nā-mard, K-iyar, darpoknā wā*
- LIMB**, *lim, n.* (S. *lim*) a member, a branch; *v.* to supply with limbs, to dismember, to tear off the limbs—*'Uz wā 'izw 'azū 'azw yā 'azo, shākh*; *v.* 'azā yā shākhēn lagānā, band-band juḍā k., a'zū yā shākhēn kāt-dālnā—*Āng awayav wā gitra, dīl wā śākhā*; *v.* āng wā śākhā jorñā, āng āng alag k., āng āng kāt-dālnā. [—Āngī, āngavīśisht.]
- LIMBED**, *a.* formed with regard to limbs, having limbs—*'Uz-dār, 'izw-dār yā 'azo-dār*
- LIMB**'**LESS**, *a.* wanting limbs, deprived of limbs—*Be-'azo, be-'uzw*—*Nirañg, āngahin*.
- LIMB**'**MEAL**, *ad.* piecemeal, in pieces—*Purza-purza, reza-reza*—*Ṭukre ṭukre, khaṇḍ-khaṇḍ*. [awañth.]
- LIMB**, *lim, n.* (L. *limbus*) a border—*Kināra yā kanāra, zih*—*Chhor, kagar, aūñth wā*
- LIM**'**BO**, **LIM**'**BUS**, *n.* a region bordering on hell, hell, a place of restraint or misery—*Jahannam ke hudūd par ek jagah, jahannam yā dozakh, qaid-khāna yā taklif kī jagah*—*Narak kī simā par ek sthān, narak, karāgar wā kleśadasthān*.
- LIM**'**BECK**, *n.* (alembic) a still; *v.* to strain as through a still—*Bhabhā<sup>h</sup>*; *v.* māno bhabhe se khūchnā<sup>h</sup>. [dār, nurm—*Namaniya, namanaśīl*.]
- LIM**'**BER**, *a.* (Dan. *lemper*) flexible—*Chimrā<sup>h</sup>, pilpilā<sup>h</sup>, lījijā<sup>h</sup>, dhūlu<sup>h</sup>, lūchilā<sup>h</sup>, dam-*
- LIM**'**BER**-N**ESS**, *n.* flexibility, pliancy—*Chimrāī chimrāhat chimrā-pan yā lachilā-pan<sup>h</sup>, mulāyamat yā dam-dārī*—*Namaniyatwa, komalatā wā namanaśilatā*.
- LIME**, *n.* (S.) a calcareous earth, a viscous substance, a cement; *v.* to smear with lime, to entangle, to manure with lime, to cement—*Chūnā<sup>h</sup>, lūsi<sup>h</sup>, ahār goñd yā lēṭ<sup>h</sup>*; *v.* lāsā lagānā<sup>h</sup>, phāñdnā phāñsnā yā phāñsānā<sup>h</sup>, chūne kī khād-dālnā yā chūne se phāñsnā<sup>h</sup>, sātnā jorñā gāñthnā yā lēsnā<sup>h</sup>. [vīśisht wā chūnahā, chikkar, laslās.]
- LIM**'**T**, *a.* containing lime, viscous, glutinous—*Ahak-āmez, chipchipā<sup>h</sup>, las-dār*—*Chūnā-*
- LIME**'**BURN**-ER, *n.* one who burns stones to lime—*Chūnā-paz, chūnā-banāne wā<sup>h</sup>, chūnā-*
- LIME**'**KILN**, **LIM**'**KIL**, *n.* a furnace for lime—*Chūne kī bhatthī<sup>h</sup>*. [phūñkne wā—*Churnakār*.]
- LIME**'**STONE**, *n.* the stone of which lime is made—*Kankar kankar kankar yā pathur jiskā chūnā bantā hai<sup>h</sup>*.

- LIME**<sup>2</sup>**TWIG**, *n.* a twig smeared with lime—*Dil yā dālī jismēn lāsā potā yā lagāyā*  
**LIME**<sup>2</sup>**TWIGGED**, *a.* smeared with lime—*Lāse se potā huā<sup>b</sup>*. [rahtā hai<sup>b</sup>]  
**LIME**<sup>2</sup>**WATER**, *n.* water impregnated with lime—*Chūne kā jal<sup>b</sup>, chūne se milā huā jal<sup>b</sup>, ālak-āmes-āb*—Chūrnasānsrīshṭajal, chūrnajal.  
**LIME**, *n.* (S. *lind*) the linden tree—*Ek gism kā darakht*—**Ek prakār kā per**.  
**LIME**, *n.* (Fr.) a species of lemon—*Nībū yā nībū<sup>b</sup>, līmū yā lībū<sup>b</sup>*.  
**LIM**<sup>2</sup>**IT**, *n.* (L. *limes*) a bound, a border, utmost reach; *v.* to bound, to confine—*Hadd, ear-hadd, nihāyat intihā kināra yā kanāra*; *v.* *mahdūd k. yā hadd-bāndhnā, muqaiyad k. band k. yā ihāta k.*—Avadhi *maryādā wā simā, sīwānī, elhor ant or tōnk wā fesh*; *v.* *avadhī k. wā sasīm k., saparimīp k. rokna ghermī wā bāndhnā*.  
**LIM**<sup>2</sup>**IT**<sup>2</sup>**A-RY**, *a.* placed at the boundaries—*Sar-haddī, ear-hadd yā kanāre .par kā—Sīmāsthit, sīmāvartī, antasthī*.  
**LIM**<sup>2</sup>**I**<sup>2</sup>**TATION**, *n.* restriction, confinement—*Inhisār takhsīs yā hadd-bandī, qaid yā tahād-dud*—*Parimitatā sasimatwa avadhītā wā avadhī, nibandhan bandhan wā bandhan*.  
**LIM**<sup>2</sup>**IT**<sup>2</sup>**ED**, *p. a.* narrow, circumscribed—*Tang, kotāh mahdūd mahsūs yā munhasir*—*Sānkuchit wā chhoṭā, parimit saparimīp wā nibaddh*.  
**LIM**<sup>2</sup>**IT**<sup>2</sup>**ED**<sup>2</sup>**LY**, *ad.* with limitation—*Hadd-bandī se, qaid se, tahaddud se*—*Sasimatwa-pūrvak, parimitatā se, avadhī se, nibandhan se, bandhan se*.  
**LIM**<sup>2</sup>**IT**<sup>2</sup>**ER**, *n.* one that limits—*Mahdūd k. w., hadd bāndhne w., muqaiyad k. w., band k. w.*—*Sasimākārī, saparimīnakārī, rokne w., bāndhne w.*  
**LIM**<sup>2</sup>**IT**<sup>2</sup>**LESS**, *a.* unbounded, unlimited—*Gair-mahdūd. be-hadd*—*Niravadhī, anant*.  
**LIMN**, *lin*, *v.* (L. *lumen*) to paint—*Tiswīr khīchnā, rang lagānā<sup>b</sup>, khīchnā<sup>b</sup>*—*Chitra khīchnā wā banānā*.  
**LIM**<sup>2</sup>**NER**, *n.* a painter, a portrait painter—*Naqqāsh, musawwir*—*Chitrakar, chitrakār*.  
**LIM**<sup>2</sup>**NING**, *n.* the art of painting—*Ilm-i naqqāshī, taswīr-kāshī*—*Chitrakarī, chitra-vidyā*. [lasilā<sup>b</sup>]  
**LIM**<sup>2</sup>**MOUS**, *a.* (L. *limus*) muddy, slimy—*Chahlāhā chihlāhā yā kīchar-sā<sup>b</sup>, lastusā yā*  
**LIMP**, *v.* (S. *lim*) to walk lamely, to halt; *n.* a halt—*Langrānā<sup>b</sup>, lang k<sup>b</sup>, n. kachak<sup>b</sup>, lang<sup>b</sup>*. [wā pharehā.  
**LIM**<sup>2</sup>**PID**, *a.* (L. *limpidus*) clear, pure—*Sūf, shaffāf*—*Swachchha, nirmal vimal amal*  
**LIN**<sup>2</sup>**CH**<sup>2</sup>**PIN**, *n.* (S. *lynis*) an iron pin which keeps the wheel on the axle-tree—*Kilī<sup>b</sup>, kīl jis se pahiyā dhurī meñ lagā rakhtā hai<sup>b</sup>*—*Akshāgrakīlak, akshāgrasāṅku*.  
**LIN**<sup>2</sup>**CTURE**, *n.* (L. *lingo*) medicine licked up by the tongue—*Dawā jo chāt-kar khāt jāti hai*—*Avaleh, avalehyaushadh*.  
**LIND**, **LIN**<sup>2</sup>**DEN**, *n.* (S. *lind*) a tree—*Ek gism kā darakht*—**Ek prakār kā vriksha**.  
**LINE**, *n.* (L. *linea*) any thing extended in length, a string, a row, a rank, a trench, a verse, method, limit, the equator, progeny, occupation, course, the tenth or twelfth part of an inch, delineation, outline; *v.* to place along, to cover or defend as by military lines—*Khatt jadval yā satar. rassi<sup>b</sup>, qatār, saff, khandaq, misrā<sup>b</sup>, taur yā waz<sup>b</sup>, hadd, khatt-i-istiwā, nas<sup>b</sup>, pesha, tarah yā tarīq, tassū kā daswān yā bārahwān hissa, naqsha bāhri khatt<sup>b</sup>; v. barābur rakhnā, bachānā<sup>b</sup>*—*Rekhā lakīr dāhīr dhārī pāntī wā paṅkti, dor dori wā rajju, āvalī milā wā kram, ārenī, khāī wā parikhā, pad, dhab paripātī wā anukram, simā wā ayadhī, bhūmadhyarekhā bhūparidhī vishu-vavritā wā vishuvarekhā, pīrhī wā vaṇsāvalī, vyāpār wā udyam, māng wā path, tassū kā daswān wā bārahwān aṅs, ākār wā ākritī, vāhyarekhā wā bāhri rekhā; v. paṅktikram se rakhnā, rakshā k.*  
**LIN**<sup>2</sup>**E**<sup>2</sup>**AGE**, *n.* race, progeny, family—*Nusab, nasl, hasab-o-nasab yā khāndān*—*Kul, pīrhī vaṇsāvalī wā santatī, vaṇs*.  
**LIN**<sup>2</sup>**E**<sup>2</sup>**AL**, *a.* composed of lines, in the direction of a line, descending in a line, hereditary—*Mukhattat, rāst, khāndānī yā nasl, ābū yā maurūst*—*Rekhīmāy wā rekhārūp, sidhā, kramīyāt wā paramparik, paramparāgat paitrīy wā kaulik*. [pīrhī-pīrhī.  
**LIN**<sup>2</sup>**E**<sup>2</sup>**AL**<sup>2</sup>**LY**, *ad.* in a direct line—*Sidhā<sup>b</sup>, nasl dar-nasl*—*Kramāgam se, vaṇsākram se*.  
**LIN**<sup>2</sup>**E**<sup>2</sup>**A**<sup>2</sup>**MENT**, *n.* feature, form, outline—*Khatt-o-khāl yā sūrat, shakl, bāhri khatt*—*Vadanarekhā wā vadanākār, rūp, vāhyarekhā wā bāhri rel.hā*.  
**LIN**<sup>2</sup>**E**<sup>2</sup>**AB**, *a.* consisting of lines, like a line—*Mukhattat yā khattī, lakīr yā dor kā sā<sup>b</sup>*—*Rekhāmāy wā rekhārūp, rekhāsadrīś*. [nā, pāṇḍulekhya.  
**LIN**<sup>2</sup>**E**<sup>2</sup>**A**<sup>2</sup>**TION**, *n.* draught of a line or lines—*Khatt-kashī, naqsha-kashī*—*Rekhī khīnch*.  
**LINE**, *v.* (L. *linere*) to cover on the inside, to put in the inside, to strengthen—*Astar-lagānā yā astar d., andar rakhnā, mashūt k.*—*Bhitallī-lagānā bhitallā d. wā bhitār se majhnā, bhitār rakhnā wā bharnā, pushūt wā porhā k.*  
**LIN**<sup>2</sup>**EN**, *n.* cloth made of flax or hemp; *a.* made of linen, resembling linen—*Katān yā kattān, bazz*; *a. katānī kattānī katān-kā-banā-huā yā bazz-kā-banā-huā, katān yā bazz kī mānīnd*—*San wā paṭue kā banā huā kaprā, kshaumavāstra, kshaumapaṭ, kshaumāmbar, aumapaṭ; a. san wā paṭue ke kapre kā banā huā, san wā paṭue ke kapre sarikhā*. [antahput, antarāchchhādan, antaryeshṭan.  
**LIN**<sup>2</sup>**ING**, *n.* the inner covering of any thing—*Astar, marhan<sup>b</sup>*—*Bhitallī, antahpatāl*.

- LİN'EN-DRA-PER**, *n.* one who deals in linen—*Bazzās, katān-farosh*—*San wā paṭue ke kapre ká vyāpār k. w. kshaumavastravikretā.*
- LĪNG**, *n.* (Ic.) heath—*Jhār<sup>h</sup>, jhārī<sup>h</sup>.* [samudrī machhlī.
- LĪNG**, *n.* (D. *leng*) a kind of sea-fish—*Ek gism ki samundarī machhlī*—*Ek bhānt ki*
- LĪN'GER**, *v.* (S. *leng*) to remain long, to delay, to loiter, to hesitate, to protract—*Der tak rahná, deri k., muddat-lagáná, pas-o-pesh yā hais-bais k., tavil-k. yā tūl khtichná*—*Dirghakāl tak rahná, vilamb k., ber lagáná, ágā pichhá k., barháná lambáná wā khūchná.*
- LĪN'GER-ER**, *n.* one who lingers—*Der tak rahne w., deri k. w., muddat lagāne w., pas-o-pesh k. w., tavil k. w. yā tūl khtichne w.*—*Dirghasūtrī, vilambakārī, ber k. w., ágā-pichhá k. w., barhāne w.*
- LĪN'GER-ING**, *a.* slow, protracted; *n.* tardiness—*Sust, der tak rahne w. muzmin tavil yā daráz; n. dirangī, sustī, der*—*Vilambī wā mandāyāmān, chirasth wā dirghakālīn; n. mandatī, vilamb, ber.*
- LĪN'GER-ING-LY**, *ad.* with delay, tediously—*Der kar-ke yā āhiste, tawaqquf yā tūl se*—*Vilamb-karke wā vilamb se, dirghasūtratā se wā dirghasūtravat.*
- LĪN'GET**, *n.* (Fr. *lingot*) a small mass of metal—*Dhāt ki dālī<sup>h</sup>.*
- LĪNGUIST**, *n.* (L. *lingua*) a person skilled in languages—*Zabān-dān, bahut zabāneñ jānne w.*—*Bhāshājña, anekabhāshājña, bahubhāshāvēttā.* [dhārī wā uktī.
- LĪN'GO**, *n.* language, tongue, speech—*Zabān, bhākhā<sup>h</sup>, guftār*—*Bhāshā, bolī, vākya-*
- LĪN-GUA-DĒNT'AL**, *a.* uttered by the joint action of the tongue and teeth—*Jiskā talaf-fuz zabān aur dāntōn se ho*—*Jihwādāntya, jihwādānta.*
- LĪN'I-MENT**, *n.* (L. *lino*) ointment—*Marham, tilā*—*Lep, pralep.*
- LĪNK**, *n.* (Ger. *gelenk*) a single ring or division of a chain, anything doubled and closed like a link, a chain; *v.* to complicate, to unite, to connect—*Quāba, koi chiz jo gulābe ki mánand banī ho, zanjīr; v. pech dar-pech k., musalsal k., wasl k.*—*Kārī, koi vastu jo kārī sarīkhi banī ho, sikarī sikarī sūkhar wā sūkhal; v. lapetnā, bāndhnā wā milānā, jōrnā wā gānthnā.*
- LĪNK**, *n.* (Gr. *lynchos*) a torch—*Mash'al, dastī*—*Ulkā.* [dhārī, ulkāvāhī.
- LĪNK'ŌY**, **LĪNK'MAN**, *n.* one who carries a torch—*Mash'al-chī, dastī-bardār*—*Ulkā-*
- LĪN'NET**, *n.* (S. *linetwige*) a bird—*Ek gism ki chiriyā*—*Ek bhānt ki chiriyā.*
- LĪN-SEY-WŌOL'SEY**, *n.* (linen, wool) stuff made of linen and wool mixed; *a.* made of linen and wool, vile, mean—*Katān aur ún ká banā huā kaprā, kaprā jo katān aur ún ko milā-kar bantā hai; a. katān aur ún ká banā huā, haqīr, be-gadr*—*Kshaumornavastra, aumornavastra, vastra jo san paṭuā aur ún ko milēkar bantā hai; a. kshaumorn wā aumorn, kutsit, adham wā tuchchha.*
- LĪN'STOCK**, *n.* (linē, stock) a staff with a match at the end used in firing cannon—*Palitā, sokhtā, battī<sup>h</sup>*—*Torā, agnisalākā.*
- LĪNT**, *n.* (L. *linum*) flax, linen scraped into a soft substance to lay on sores—*San<sup>h</sup>, zakhm par rakhne ke liye katān ká sāfo-narm tukrā*—*San, ghāw sukhāne ke nimitta kshaumavastra ká mridu phabā.*
- LĪN'SĒED**, *n.* the seed of flax—*Tukhm-i-katān, alsī<sup>h</sup>, san ká biyā<sup>h</sup>*—*Atasijī, atasī.*
- LĪN'TEL**, *n.* (Fr. *l'inteau*) the upper part of a door or window frame—*Kargahnā<sup>h</sup>.*
- LĪ'ON**, *n.* (L. *leo*) an animal—*Sher, babar, asad*—*Sīnha, kesarī, keśarī, vana-rāj.*
- LĪ'o-NESS**, *n.* the female of the lion—*Shernī, sinhanī<sup>h</sup>*—*Sīnhī, keśarīnī, kesarīnī, vana-rājīnī.* [sainhik, sīnha ke sadris.
- LĪ'ON-LIKE**, **LĪ'ON-LY**, *a.* like a lion—*Sher-sirat, sher ki mánand*—*Sīnhaswabhāw,*
- LĪP**, *n.* (S. *lippa*) the border of the mouth, the edge of any thing; *v.* to kiss—*Shafat, lab kīnāra yā kapāṭh; v. losa lenā*—*Adhar oshhī hoñh hoñh hoñh oñh wā oñh, auñh kor chhor wā kagar; v. chūmnā.*
- LĪPPED**, *a.* having lips—*Lab-dār, shafat-dār*—*Oshthawān, oshthī.*
- LĪP'DE-VŌ-TON**, *n.* devotion of the lips only—*Lab-namās, lab-ibādat, namāz yā ibādat jo faqat lab yā muñh se hotī hai magur dil se nahīn*—*Oshthabhaktī, adharapūjā, bhaktī wā pūjā jo kewal oshth wā mukh se hotī hai parañtu hriday se nahīn.*
- LĪP'ŌŌN**, *a.* good in profession only—*Faqat qaul meñ khūb*—*Kewal pratījñā meñ aachhā.* [hriday se na bole jāyñ.
- LĪP'LĀ-BOUR**, *n.* words without sentiments—*Alfuz jo dil se na hoñ*—*Sabd jo man wā*
- LĪP'WĀS-DOM**, *n.* wisdom in words only—*Sirf bātōn meñ agl-mandī, zabānī dānāi*—*Kewal bātōn meñ buddhī wā vījñātā, kewal bātohit meñ jñān ká chhāñnā.*
- LĪ-PŌTH-Y-MY**, *n.* (Gr. *leipo, thumos*) a swoon, a fainting fit—*Gash, murchhā yā murchhā<sup>h</sup>*—*Murchchhā, murchchhan.* [wā nashitchetan.
- LĪ-PŌTH-Y-MOUS**, *a.* swooning, fainting—*Gashī, murchhī<sup>h</sup>*—*Murchchhit, murchchhāl*
- LĪP'PI-TUDE**, *n.* (L. *lippus*) blearedness of the eyes—*Chāprākat<sup>h</sup>, kichrā-pan<sup>h</sup>.*
- LĪ'QUATE**, *v.* (L. *liquo*) to melt—*Galnā<sup>h</sup>, pighlānā<sup>h</sup>.*
- LĪ-QU'ATION**, *n.* the act of melting—*Galāw<sup>h</sup>, pighlāw<sup>h</sup>, taghālnā<sup>h</sup>.*
- LĪQ'VE-FY**, *v.* to melt, to dissolve—*Galānā yā galnā<sup>h</sup>, pighlānā yā pighlānā<sup>h</sup>.*

- LIQ-UE-FAC-TION**, *n.* the act of melting — *Gudāhāt, gudāz, pūṣṭāw<sup>h</sup>, galan<sup>h</sup>* — Dravaṇ, dravikaran, taghlāw, ghulāw. [galaniya, dravaniya, dravapiya.]
- LIQ-UE-FI-A-BLE**, *a.* that may be melted — *Gudāhāt-pasir, mamkinū-l-gudāz* — Galan jog.
- LI-QUEUR**, *n.* (Fr.) a spirituous cordial — *Ek qism ki sharāb* — *Ek prakār ki madirā*.
- LIQ-UID**, *a.* not solid, fluid, flowing, soft; *n.* a liquid substance, liquor — *Muzāb, saiyāl, rawāh, mulāim yā narm*; *n.* saiyāl yā muzāb chiz, 'araq yā shurb — Drav, pravāha-dharmmak, pravāhī wā bahne w., mridu; *n.* dravadravya, ras wā dravapadārth.
- LIQ-UI-DATE**, *v.* to clear away, to pay — *Be-dāq yā sāf k., adā k.* — *Parisodhan wā parisuddhi k., paṭanā utārnā wā de-dārnā*.
- LIQ-UI-DAC-TION**, *n.* the act of liquidating — *Be-dāq k., adā k., sāf k.* — *Parisodhan, parisuddhi, nistār, paṭāw*.
- LIQ-UID-I-TY**, *n.* the state of being liquid — *Hālat-i-saiyālī* — Dravabhāv.
- LIQ-UID-NESS**, *n.* the quality of being liquid — *Muzāb-straṭ, saiyāt-khāssaiyātī* — Dravatwa, drāvayatwa, pravāhadharmma.
- LIQ-UOR**, *n.* a liquid substance, strong drink; *v.* to moisten, to drench — *Shurb 'araq yā koṭ saiyāl shai, sharāb yā khamr*; *v.* nam k., tar-ba-tar k. — Dravadravya dravapadārth wā dravavastu, madirā madya wā dārū; *v.* gilā ādrā wā odā k., bhigānā wā bhijānā.
- LIQU'O-RICE**. See LICO-RICE.
- LIQU'O-RISH**. See LICKERISH.
- LIRI-POOP**, *n.* a graduate's hood — *Dastūr yā qānūn ke mutābiq madrase se darja yā laqab pāye hue shakhs ke sar kī kaprā* — Rājavidyālay wā mahāvidyālay meṇ padaprapṭajan kā śirovastra wā mastakāchchhādan.
- LISP**, *n.* (S. *olisp*) a defect in the speech arising from striking the tongue against the inside of the teeth; *v.* to utter with a lisp, to articulate imperfectly — *Luknat, zabān-giriftagi*; *v.* luknat k., nā-sāf bolnā — *Totlāi wā tutlāi, haklāhat*; *v.* tutlānā totlānā wā haklānā, aspaṣṭ bolnā.
- LISP-ING-LY**, *ad.* with a lisp, imperfectly — *Luknat se, 'adam-i-safāt yā nuqs se* — *Totlāi tutlāi wā haklāhat se, aspaṣṭarūp wā adhurepan se*.
- LIST**, *n.* (Fr. *liste*) a roll, a catalogue; *v.* to enrol, to register, to enlist — *Fihrist yā ism-wāri, ism-nawīs fard yā fardī*; *v.* fihrist meṇ dākhil k., daftar meṇ nām likhnā, chikra likhnā yā likhānā — *Nāmāvali wā nāmāvalī, nāmaparisaukhyāpatra wā parisaukhyāpatra*; *v.* nāmāvalī meṇ nām likhnā, nāmaparisaukhyāpatra meṇ nām chārhnā, nām likhnā nām-likhwnā bhartī k. wā bhartī h.
- LIST**, *n.* (S.) a bound, a limit, a strip of cloth, the inclosed ground in which tilts were run and combats fought; *v.* to inclose for combats, to sew strips together — *Hadd, sar-hadd intihā yā kanāra, patti<sup>h</sup>, akhārā<sup>h</sup>*; *v.* laṭāt-ke-liye-ghernā gā akhāre-sarikhā-ghernā<sup>h</sup>, pattiyoṇ yā dhajjiyoṇ kō ekalṭha sinā — *Simā, avadhī siwānā wā dānā, kapre kī dhajjī, raṅgabhumī mallayuddhasṭhān wā mallabhūmī*.
- LISTED**, *a.* striped, particoloured in streaks — *Dhārī-dār, gūn-ā-gūn aur dhārī-dār* — *Lahriyā, chitravichitra aur lahriyā*.
- LIST**, *v.* (S. *lystan*) to choose, to desire; *n.* choice, desire, pleasure — *Pasand k., arzu k.*; *n.* pasand, arzu yā khwāhish, khushi — *Chāhnā, ichchhā k.*; *n.* chāh, ichchhā wā abhiruchi, ruchi sprihā wā anurakti.
- LIST-LESS**, *a.* indifferent, heedless, careless — *Be-parwā kam-shauq murdo-dil yā be-garaz, gūḥ, be-khabar* — *Anichchhuk anutsuk mihspriha wā udāsī, amanoyogi wā anavadhān, asāvadhān*. [Anavadhān wā amanoyog se, asāvadhānī se.]
- LIST-LESS-LY**, *ad.* without attention, heedlessly — *Tagāful yā gāḥat se, be-khabarī se* —
- LIST-LESS-NESS**, *n.* inattention, heedlessness — *Tagāful yā gāḥat, be-khabarī* — *Anavadhān wā amanoyog, asāvadhānatā wā asāvadhānī*.
- LISTEN**, *lis'en, v.* (S. *lystan*) to hearken, to give ear, to attend, to obey — *Sunnā<sup>h</sup>, kān-lagānā<sup>h</sup>, mutawajjih h., khātir-meṇ lānā yā farman-bardārī k.* — *Sraṇap k., kān d., man lagānā wā dhyan d., mānā*.
- LIST**, *v.* to hearken, to give ear, to attend — *Sunnā<sup>h</sup>, kān-lagānā<sup>h</sup>, mutawajjih h.* — *Sraṇap k., kān d., man lagānā wā dhyan d.*
- LISTEN-ER**, *n.* one who listens — *Mustamī, sunne w<sup>h</sup>, kān-lagā<sup>h</sup>* — *Śrotā, śraṇapakarttā*.
- LISTFUL**, *a.* attentive — *Mutawajjih, suchet<sup>h</sup>* — *Manoyogi, surtā*.
- LIT**, *p. t. and p. p. of light* — *Light kā māzi-mullaq aur māzi-ma'ti'f 'alai-hi yā f'i-l-i-ma'ti'f* — *Light kā sāmānyabhūt aur pūrpakriyā wā pūrvakālīkariyā*.
- LIT'A-NY**, *n.* (Gr. *litaneia*) a form of prayer used in public worship — *'Isāiyōn meṇ 'āman 'ādat kā ek tariqa* — *Krishṭiyasamāj meṇ ek prārthanāmārg*.
- LIT'ER-AL**, *a.* (L. *litera*) according to the letter, consisting of letters — *Taht-lafzi, harfī lugatī yā lafzi* — *Mūlasabdānusāri mūlapadānusāri wā yathāśabd, aksharī wā aksharamāy*. [śār, śabdānurūp<sup>h</sup>, aksharānurūpātā.]
- LIT'ER-AL-ISM**, *n.* accordance with the letter — *Harf yā lafz se mutābaqat* — *Sabdānu-*
- LIT'ER-AL-IST**, *n.* one who adheres to the letter — *Wah shakhs jo lafz yā harf ke pā-band rahatā hai* — *Sabdānuyāyī, mūlapadānuyāyī*. [wā mukhyārth, śabdārth.]
- LIT-ER-AL-I-TY**, *n.* original or literal meaning — *Aṣṭ yā baḥat-lafzi ma'nī* — *Mūlārth*



- LIT'ER-AL-LY**, *ad.* according to the letter—*Harfan-harfan, harf-ba-harf, lafsan-lafsan, lafe-ba-lafe*—Akabar akabar, yathāsabd, mūlasābd, mūlasābdānūsar se.
- LIT'ER-A-RY**, *a.* pertaining to literature, versed in letters—*'Ulm, 'ālim*—Vidyāsambandhi wā aṣṭiyāsambandhi, vidwān wā vidyāsampanna. [sāmpanna.
- LIT'ER-ARY**, *a.* learned, skilled in letters—*'Ālim yā fāzil, sāhib-i-'ilm*—Vidwān, vidyā.
- LIT'ER-Ā'RI**, *n. pl. (L.)* men of learning—*'Ulama, fuzalā, sāhibān-i-'ilm*—Vidwatsamāj, vidwadvrind, paṇḍitagan, paṇḍitavarg, paṇḍitamandāl.
- LIT'ER-ĀTOR**, *n.* a petty schoolmaster—*Ek chhoṭā mudarris*—Ek kshudra adhyāpak.
- LIT'ER-A-TURE**, *n.* learning, skill in letters—*'Ilm yā 'ilmigat, fazilat*—Vidyā wā aṣṭitya, pāṇḍitya. [yā mardā-sang, sūe kā mail yā phen<sup>b</sup>.
- LIT'HARQE**, *n. (Gr. lithos, arguros)* lead vitrified, the scum of lead—*Murdār-sang*.
- LITHE**, *a. (S. lith)* limber, flexible—*Dam-dār yā narm, chīmrā yā lachilā<sup>b</sup>*—Anamya wā komal, sukhanamaniya.
- LIT'HEE**, *a.* soft, pliant—*Mulāim, dam-dār*—Komal, lachilā wā sukhanamaniya.
- LIT'HER-LY**, *a.* lazy; *ad.* lazily, slowly—*Sust, kāhil*; *ad. kāhil se, susti se*—Ālasi, āskatī; *ad. āskat se, dhillarpan se wā dhīre dhīre.*
- LIT'HER-NESS**, *n.* idleness, laziness—*Susti, kāhili*—Āskat, ālasya wā dhillarpan.
- LIT'H-O-GRAPH**, *v. (Gr. lithos, grapho)* to trace letters or figures on stone and transfer them to paper &c.; *n.* a print from a drawing on stone—*Patthar kā chhāpā k<sup>b</sup>, patthar se chhāpā k<sup>b</sup>*; *n. patthar kā chhāpā<sup>b</sup>, jo chhāpā patthar se utārā jātā hai<sup>b</sup>.*
- LI-THO'GRA-PHY**, *n.* the art of taking impressions from stone—*Patthar par se chhāpā utārne kā 'ilm, patthar kā chhāpā kūrīe kā 'ilm*—Śilālikhanavidyā, prastaramudrāṅkanavidyā, śilāmudrāṅkan, pashānalikhan.
- LI-THO'GRA-PHER**, *n.* one who practises lithography—*Patthar par se chhāpā k. w<sup>b</sup>, patthar se chhāpā k. w<sup>b</sup>, patthar kā chhāpā k. w<sup>b</sup>*—Śilālekhaḥ, prastarālekhyakrit, prastaramudrākrit.
- LITH-O-GRAPH'IC**, *a.* relating to lithography—*Patthar se chhāpā karne ke 'ilm ke mutā'alliq, patthar ke chhāpē k<sup>b</sup>*—Śilālekhanavidyāvishayak, prastaramudrāṅkanavidyāsambandhi, śilāmudrāṅkanavishayak.
- LITH'O-MAN-QY**, *n. (Gr. lithos, manteia)* divination or prediction by stones—*Pattharōṣ se fāl-goi*—Pattharōṣ se bhavishyatkathan wā bhāvīkathan.
- LI-THOTO-MY**, *n. (Gr. lithos, tenno)* the art or practice of cutting for stone—*Sang-i-masāna tarāshne kā 'ilm, sang-i-masāne kā tarāshnā*—Pathari kāṭne wā chīrne kī vidyā wā abhyās, pathari kā kāṭnā wā chīrnā.
- LI-THO'TO-MIST**, *n.* one who performs lithotomy—*Sang-i-masāna tarāshne w., sang-i-masāna kāṭne w.*—Pathari kāṭne wā chīrne kā vaidya, pathari kāṭne wā chīrne w.
- LIT'I-GATE**, *v. (L. lis)* to contest in law—*Nizā' k., munāzā'at k., da'wā k., muqaddama khayā k., muqaddama larnā*—Vivād k., vivādagrast k.
- LIT'I-GANT**, *n.* one engaged in a law-suit; *a.* contending in law—*Ahl-i-muqaddama, mudda't yā mudda'ā-ālai-kī, mutakāsimain*; *a. muqaddama larnē w.*—Vivādārthī, vivādi, vādī, prativādi; *a. vivādi, vivādārthī.* [Vād, Arthavivād.
- LIT-I-GĀ'TION**, *n.* judicial contest, a law-suit—*Nizā' yā munāzā'at, muqaddama—Li-ṭig'ious*, *a.* given to litigation, quarrelsome—*Muqaddama-bāz yā muqaddama-dost, gaziya-jō, gaziya-dost yā tante-bāz*—Vivādaśil wā vivādapriya, jhagrālū bakheriyā larānkā wā larākā. [Nizā'joi, nizā'-dostī—Arthavivādasīlatā, vivādasakti.
- LI-ṬIG'IOUS-NESS**, *n.* inclination to go to law—*Muqaddama-dostī, muqaddama-bāzī*.
- LIT'TER**, *n. (L. lectus)* a carriage with a bed, straw laid under animals, a brood of young, rubbish; *v.* to bring forth, to cover with straw, to scatter over with fragments—*Palkī yā nālki<sup>b</sup>, ākhor, jhol<sup>b</sup>, kūṛā<sup>b</sup>*; *v. jannā yā byānā<sup>b</sup>, ghās bichhānā, kūṛe se dharnā<sup>b</sup>*—Dolī dolā wā kharḥariyā, ghās wā tripaṣayyā, sāvakagan wā sāvakasamūh, karkat wā buhāran.
- LIT'TLE**, *a. (S. lytel)* small, not great, not much; *ad.* in a small degree, not much; *comp. LESS, sup. LEAST*—*Kichak yā khurd, sagir yā past, andak zurra yā galil*; *ad. thorā<sup>b</sup>, taruk tanak tanik yā bahut-nahū<sup>b</sup>*—Chhoṭā, nannā laghu wā halkā, thorā kuchh wā kinchit. [padre—Thorā thaur wā phailāw, alpabhāg alpāṇā wā kinchidbhāg.
- LIT'TLE**, *n.* a small space, a small part—*Thorā sī jagah<sup>b</sup>, zurra andake chandē yā*
- LIT'TLE-NESS**, *n.* smallness, meanness—*Qillat kamī kihtari andakī subhī yā pastī, kamīnagi yā khiffat*—Chhoṭāi laghutā kshudratā halkāi wā halkāpan, chhochhatwa nichatwa adhamatā wā apakriṣhtatā.
- LIT'UR-GY**, *n. (Gr. leitao, ergon)* form of prayers, formulary of public devotions—*'Isāiyōn meṁ 'ibādat kā qā'idā, 'Isāiyōn meṁ munājāt yā namāz kā qānūn-nāma*—Kriṣṭi-yāprarthānāvidhi, Kriṣṭi-yāprarthānāpaddhati.
- LI-TUR'GIC**, **LI-TUR'GICAL**, *a.* pertaining to a formulary of public devotions—*'Isāiyōn meṁ 'ibādat ke qā'idē ke mutā'alliq, 'Isāiyōn meṁ munājāt yā namāz ke qānūn-nāme se nisbat-dār*—Kriṣṭi-yāsamājāprarthānāvidhisambandhi, Kriṣṭi-yāsamājāprarthānāpaddhisambandhi.

- LIVE**, *v.* (S. *liftan*) to be in life, to exist, to dwell, to continue, to feed — *Jinā<sup>h</sup>*, *ho-nā<sup>h</sup>*, *rahnā<sup>h</sup> basnā<sup>h</sup> tiknā<sup>h</sup> yā thaharnā<sup>h</sup>*, *banā<sup>h</sup>-rahnā<sup>h</sup> yā lagā<sup>h</sup>-rahnā<sup>h</sup>*, *khānā<sup>h</sup> yā chur-nā<sup>h</sup>*. [tīlā, chatkilā.]
- LIVE**, *a.* quick, not dead, active, vivid — *Jitā<sup>h</sup>*, *zinda*, *chālāk*, *shokh* — *Jivit*, *sajiv*, *phur-Live* — *LI-HOOD*, *n.* means of living, support — *Rozī yā rizq*, *ma'āsh yā ma'ishat* — *Vritti wā jivikā*, *upajivikā wā upajivanopay*.
- LIVE**LY, *a.* brisk, vigorous, gay, strong — *Zinda-dil yā chālāk*, *qavī yā zor-āwar*, *khush-tab' yā khush-dil*, *mazbūt* — *Phurtilā tivra wā kshipra*, *prabal*, *praphulla* *rasik wā ānandī*, *porhā wā balawān*.
- LIVE**LY-LIVE, *ad.* briskly, vigorously — *Zinda-dilī yā chālākī se*, *zor yā mazbūtī se* — *Phurtī tivratī wā kshipratā se*, *porhūī bal wā prabalatā se*.
- LIVE**LI-NESS, *n.* appearance of life, vivacity — *Jān-dārī*, *zinda-dilī khush-dilī khush-tab'ī dil-shādī yā shokhī* — *Sajivatwa wā sattwa*, *chapalatā tivratā tejovattwa tej wā ullās*.
- LIVE**LONG, *a.* long in passing, tedious — *Durāz yā tawil*, *bhāri kathin yā barā<sup>h</sup>* — *Dirghakālik*, *atī dirgh wā khedajanak*.
- LIVER**, *n.* one who lives — *Zir-rah*, *jine w<sup>h</sup>* — *Jivī*, *jivak*, *prānī*.
- LIV**ING, *n.* support, maintenance, a benefice — *Ma'ishat*, *zist yā guzrān*, *nazr-i-aimma nazr-i-imān yā pādri ki ma'āsh* — *Jivikā wā upajivikā*, *upajivanopāy wā jivanirvāh*, *dharma-lāy dharmādhyāpākavritti wā dharmasikshakavritti*.
- LIV**ING-LY, *ad.* in a living state — *Zinda hūlat meñ*, *jān-dār meñ* — *Sajiv*, *jitā*.
- LIVER**, *n.* (L. *lifer*) the gland or organ which secretes the bile — *Jigar*, *kabid* — *Kalejā*, *yakrit*. [nilarakt.]
- LIVER**-COL-OUR, *a.* dark red — *Jigari rañg*, *gerū ká rañg<sup>h</sup>* — *Yakritvarp*, *kalejē ká rañg*.
- LIVER**-GRÖW, *a.* having a large liver — *Jiskā jigar barā ho*, *barē jigar ká* — *Barē kalejē ká*, *barē kalejē w*.
- LIVER**-Y, *n.* (Fr. *livrée*) delivery of possession, release from wardship, state of being kept at a certain rate, a form of dress worn by servants, a particular dress; *v.* to clothe in livery — *Dukhl-dihānt*, *dāroga-garī yā nigāh-bānī se rihāt*, *kist mu'ayyan dar yā hisāb se rakhe-jāne yā pālē-jāne ki lūlat*, *naukaroh ká bānā*, *khāss poshāk*; *v. bāne se malbās yā mulabbas k.* — *Sattwa wā adhikār ká denā*, *rakhwālī se chhutkārā*, *nirūptamūlyā par pālān wā poshān*, *sevakavesh wā paricharavesh*, *veshavishesh wā kōī viśesh pahirāw*; *v. viśeshavesh pahirānā*, *bānā pahinānā*.
- LIVER**-Y-MAN, *n.* one who wears a livery — *Bānā-dār*, *bānū-dār naukār* — *Kulaveshadhārī wā bhritya jo viśesh bānā pahine ho*.
- LIV**ID, *a.* (L. *lividus*) black and blue, of a lead colour, discoloured — *Nilā-kulā<sup>h</sup>*, *sise ke rañg ká<sup>h</sup>*, *nil-fām zard yā bad-rañg* — *Nilakrishna*, *sisakavarn*, *pilā vivarn wā nirakt*. [zurdī, nil-jāmī — *Vivarnatī*, *vaivarnya*, *krishnimā*, *nilatā*.]
- LIV**ID-I-TY, **LIV**ID-NESS, *n.* discoloration — *Bad-rañgi*, *nilā-pilū-pan<sup>h</sup>*, *nilā-kulā-pan*.
- LIX**-IV-I-UM, *n.* (L.) lye — *Khārā jal<sup>h</sup>*, *lonā-pānī<sup>h</sup>* — *Kshārajal*. [vanakt.]
- LIX**-IV-I-AL, *a.* impregnated with salts — *Namak-āmez* — *Kshāravisisht*, *kshāravyāpt*, *la-LIX*-IV-I-ATE, **LIX**-IV-I-AT-ED, *a.* pertaining to lixivium, making lixivium, impregnated with salts — *Khārc jal ke mutā'allig*, *lonā pānī banāne w<sup>h</sup>*, *namak-āmez* — *Kshārajalavishayak*, *kshārāmbukar*, *kshāravisisht wā kshāravyāpt*.
- LIZ**ARD, *n.* (L. *lacerta*) a reptile — *Chhipkūlī<sup>h</sup>*, *chhipkī<sup>h</sup>*, *tikī<sup>h</sup>*, *pallī<sup>h</sup>*, *bistuiyā<sup>h</sup>*.
- LÖ**, *int.* (S. *la*) look! see! behold! — *Lo<sup>h</sup>*, *dekh<sup>h</sup>*, *dekho<sup>h</sup>*.
- LÖ**ACH, *n.* (Fr. *loche*) a fish — *Ek bhānt ki chhotī machhī<sup>h</sup>*.
- LÖ**AD, *n.* (S. *hlāt*) a burden, a freight, pressure; *v.* to burden, to freight, to charge; *p. p.* **LÖ**AD'ED or **LÄ**D'EN — *Bojh bojhū yā mo<sup>h</sup>*, *bhartī yā ludāw<sup>h</sup>*, *bhār<sup>h</sup>*; *v. bojhnū yā bojh-d<sup>h</sup>*, *lādnā<sup>h</sup>*, *bharnā<sup>h</sup>*.
- LÖ**AD'ER, *n.* one who loads — *Bojhne w<sup>h</sup>*, *lāдне w<sup>h</sup>*, *bharne w<sup>h</sup>*.
- LÖ**AD, *n.* (S. *ladan*) the leading vein in a mine — *Kān meñ khāss siliżzi shākh* — *Khān meñ mukhya dhātūrekā*, *ākār meñ dhātū ká mukhya mārg*.
- LÖ**AD'YMAN, *n.* one who leads the way — *Rāh-numā yā rah-numā* — *Pathadarśak*.
- LÖ**AD'STAR, *n.* the leading star, the pole-star — *Jadī*, *qutb* — *Dhruv*.
- LÖ**AD'STONE, *n.* the magnet — *Sung-i-miqnātīs*, *chummak patthar yā chumak patthar<sup>h</sup>* — *Chumbakaprarastar*, *ākarshakaprarastar*. [pāw-roṭī yā ṭikkar<sup>h</sup>, *dher pind yā londā<sup>h</sup>*.]
- LÖ**AF, *n.* (S. *huf*) a mass of bread as baked, a mass or lump: *pl.* **LÖ**AVES — *Rot roṭī*.
- LÖ**AM, *n.* (S. *lam*) rich unctuous earth, marl; *v.* to smear with loam or marl — *Pindol*, *pinṛor yā chiknī mittī<sup>h</sup>*; *v. pindol yā chiknī mittī se potnā lesnā yā bharnā<sup>h</sup>*.
- LÖ**AM'Y, *a.* marly, smeared with loam — *Pindol pinṛor yā chiknī mittī ká<sup>h</sup>*, *pindol pinṛor yā chiknī mittī se potā-huā yā bhārā-huā<sup>h</sup>*.
- LÖ**AN, *n.* (S. *len*) the act of lending, any thing lent — '*Āriyat*, *dihī*, '*āriyat qarz yā wām* — *Udhār d.*, *rip wā jo vastu udhār dī jāy*.
- LÖ**ATH, *a.* (S. *lath*) unwilling, reluctant — *Be-dī<sup>h</sup> yā nā-rāz*, *rū-gardān kashida yā munharīf* — *Anmanā wā anichehhuk*, *vimukh*. [wā ghinānā, *ghrinā wā ghin k.*]
- LÖ**ATHE, *v.* to feel disgust at, to hate — *Jī na chāhnā<sup>h</sup>*, *ikrūh yā nafrat k.* — *Unthānī*

- LĀTH'FŪL**, *a.* abhorring or hating, hated — *Mutanafīr*, *makrūh* — Ghināne w. wā ghri-nākārī, ghriṇit wā garbit.
- LĀTH'ING**, *n.* disgust, aversion — *Nafrat yā karāhiyat*, *i'rāz yā guṭez* — Ghriṇā wā ghin, virakti pratikūlatā wā apriyatā. [anichehchāpūrvak.
- LĀTH'LY**, *ad.* unwillingly — *Kashidagī se*, *nā-khōūh*, *karāhatan*, *karhan* — Anman, LĀTH'NESS, *n.* unwillingness, reluctance — *Be dilī yā nā-rāzi*, *istikrāh yā kashīdagī* — Anichehchā, vimukhatā wā khīnch. [wā garhit, ghriṇārha wā garhāṇiya.
- LĀTH'SOME**, *a.* disgusting, detestable — *Makrūh*, *karīh yā nafrat-angez* — Ghriṇājanak LĀTH'SOME-*LY*, *ad.* so as to excite disgust — *Nafrat-angezī se* — Garhyaprakār se, ghri-nājanakatwapūrvak. [bhatsajanakatā.
- LĀTH'SOME-NESS**, *n.* quality of raising disgust — *Nafrat-angezī* — Ghriṇājanakatwa, bī-LĀB, *n.* (*W. llob*) a clumsy person, a large worm; *v.* to let fall lazily — *Anārī yā gah-wār<sup>h</sup>*, *barā keṇchūā yā kirā<sup>h</sup>*; *v. ālus yā āskat se girā-d<sup>h</sup>*.
- LĀB'S'PŪND**, *n.* a prison — *Qaid-khāna*, *zindān* — Kūrāgar, vandiśālā.
- LĀB'BY**, *n.* (*Ger. laube*) an opening before a room, a small hall — *Dar-dālān yā pesh-dālān*, *ek chhotā dālān* — Dewrhi, osārā.
- LĀBE**, *n.* (*Gr. lobos*) a division, a distinct part, a part of the lungs — *Ek hissa*, *judā hissa*, *phephre kā ek hissa* — *Ek aṇṣ*, *ek prithak bhāg*, *plupphusabhāg* arthāt pheph-re kī ek bhāg.
- LĀB'STER**, *n.* (*S. loppestre*) a crustaceous fish — *Jhīngā<sup>h</sup>*, *chīngarī machhlī<sup>h</sup>*.
- LŌ'CAL**, *u.* (*L. locus*) relating to a place — *Mukānī*, *mutā'alliq-i-maqām*, *mutā'alliq-i-jāe* — Sthāniya, sthānik. [qām — Sthānatī wā sthiti, sthān wā sthal.
- LŌ-CĀL'I-TY**, *n.* existence in place, position — *Makāniyat yā kisi jagah meṇ wujūd*, *ma-LŌ'CAL-*LY*, ad.* with respect to place — *Bī-l-makān*, *ba-nisbat-i-makān*, *ba-nisbat-i-maqām* — Sthānavishay meṇ, sthān ke vishay meṇ.
- LŌ'CA'TE**, *v.* to place, to settle in a place — *Rakhnā<sup>h</sup>*, *baithānā<sup>h</sup>*.
- LŌ-CĀ'TION**, *n.* the act of placing, situation — *Rakhnā yā baithānā<sup>h</sup>*, *mauqa<sup>h</sup>* yā *maqām* — Sthāpan, sthān wā avasthiti.
- LŌCH**, *n.* (*Gael*) an arm of the sea, a lake — *Khārī<sup>h</sup>*, *jhil<sup>h</sup>*.
- LŌCK**, *n.* (*S. loc*) an instrument to fasten a door &c., part of a gun, an inclosure to confine water; *v.* to shut or fasten with a lock, to close fast, to embrace closely, to unite — *Tālā<sup>h</sup>*, *chānp<sup>h</sup>*, *bānd<sup>h</sup>*; *v. muqaffil k. yā quṭṭ lugānā*, *band k.*, *baqal-giri k.*, *gahṇā<sup>h</sup>* — *v. Tālā d. wā tālā lagānā*, *muṇdnā*, *god-meṇ-lenā* *gale-lagānā* wā *chhātī* *se lagānā*, *jutnā wā satnā*.
- LŌCK'ER**, *n.* any thing closed with a lock — *Khāna*, *sandūq*, *sandūqcha*, *koī chiz jo mu-qaffil ho sake* — Peṭī, pitārī, samput jismen tili lag sakai.
- LŌCK'ET**, *n.* a small lock, a catch or spring — *Chhotā quṭṭ*, *tukma* — *Chhotā tili*, *āṅkarī*.
- LŌCK'SMITH**, *n.* one who makes locks — *Lohār<sup>h</sup>*, *tālā-banāne w<sup>h</sup>*.
- LŌCK**, *n.* (*S. loc*) a tuft of hair — *Zulf*, *ja'd* — *Alak*, *jatā*.
- LŌCK'RAM**, *n.* a sort of coarse cloth — *Ek bhānt kā molā kaprā<sup>h</sup>*.
- LŌ-*CO*-MŌ'TION**, *n.* (*L. locus. motum*) the act or power of changing place — *Harakat-az-jā-ba jū yā naql-i-makān yā naql-i-maqām*, *quwwat-i-naql-i-makān yā quwwat-i-naql-i-maqām* — Sthānāntaragaman wā gamanāgaman, sthānāntaragamanasakti wā gamanāgamanasakti. [gatimān.
- LŌ'co-mō-TIVE**, *a.* changing place — *Mutaharrik* — Jaūgam, chalanaśil, chalanaśaktik, LŌ-*co-mō-TIV'I-TY*, *n.* power of changing place — *Quwwat-i-naql-i-makān*, *quwwat-i-naql-i-maqām* — Sthānāntaragamanasakti, gamanāgamanasakti.
- LŌ'CUST**, *n.* (*L. locusta*) an insect, a tree — *Tiddī tiri yā tiddī<sup>h</sup>*, *ek bhānt kā per<sup>h</sup>*.
- LŌ-CŪ'TION**, *n.* (*L. locutum*) speech — *Guft-yū*, *bol chāl<sup>h</sup>*, *bolī<sup>h</sup>* — *Ukti*, *vākya*, *vāgvyā-* LŌDE. See LŌAD.
- LŌDGE**, *v.* (*S. logian*) to place, to fix, to lay flat, to afford a temporary habitation, to reside, to dwell for a time; *n.* a small house in a park or at a gate, an apartment or hall occupied by a secret society or the society itself — *Dharmā yā rakhnā<sup>h</sup>*, *gār-nā baithālnā yā lugānā<sup>h</sup>*, *girā-d<sup>h</sup>*, *tikānā utārṇā yā basānā<sup>h</sup>*, *tiknā basnā rakhnā yā thaharnā<sup>h</sup>*, *utarnā yā parṇā<sup>h</sup>*; *n.* *ramne meṇ yā phāṭak par ek chhotā ghar yā baṅglā<sup>h</sup>*, *jādū-ghar yā jādū-ghar ke log*.
- LŌDGE'MENT**, *n.* the act of lodging, accumulation, a position secured by assailants — *Tikāw<sup>h</sup>*, *jamāw yā dher<sup>h</sup>*, *ek jagah jo hamla-āvar apne hāth kar-lete-haiṇ* — *Utārā* *wī basnā*, *rāsi wā puṅj*, *ek jagah jo chahāī karne wāle apne hāth kar lete haiṇ*.
- LŌDGE'ER**, *n.* one who lodges — *Shab-bāsh*, *muḡim*, *bāshanda yā bāshinda*, *kirāya-dār* — Paragrihavasī, tikne w., bharait. [rozu — Thore dinon ke nimitta vāsasthān.
- LŌDGE'ING**, *n.* a temporary habitation — *Tikāw<sup>h</sup>*, *thikānā<sup>h</sup>*, *būd-bāsh*, *mokān-i-chand-* LŌFT, *n.* (*S. lyft*) a floor, the highest floor — *Gach yā pakki-chhat<sup>h</sup>*, *ā'ārī anārtī yā sab se ūchī pakki-chhat<sup>h</sup>*.
- LŌF'TY**, *a.* high, elevated, sublime, proud — *Buland*, *murtafa' rafi' yā ālī*, *buland-parwāz yā mu'allā*, *maqrūr* — Ūchā, ucheha, atyutkrishṭ, ghamaṇḍī ahaṅkārī wā garvit.

- LÖF'TI-LY**, *ad.* on high, proudly, haughtily — *Bulandi-se yā buland, gurūr se, ghamand se<sup>h</sup>* — Uñchāi par wā uñchā, shañkar se, garv se.
- LÖF'TI-NESS**, *n.* elevation, sublimity, pride — *Bulandi yā irtifā, buland-parwāzi yā 'ul-wiyat, gurūr yā takabbur* — Uñchāi, atyutkrishatā, ghamand wā ahañkar.
- LÖG**, *n.* a bulky piece of wood, an instrument for measuring the velocity of a ship through the water, a Hebrew measure — *Kunda, jahāz ki tez-ravt ke andāz kā āla, ek qism kā 'Ibrānī māp* — Lakkar, naukāgatimāpakayantra. Yihudi-yaparimānaviseśh.
- LÖG'BÖÖK**, *n.* register of a ship's way — *Jahāz kā roz-nāma* — Naukāgativishayakadainikavivaranapustak, ek pustak jismen naukā ki prati din ki chāl kā varpan rahtā hai.
- LÖG'GER-HEAD**, *n.* a dolt, a blockhead — *Ahamaq, gāwādh<sup>h</sup>* — Jaz wā mūrkh, mūrkh ghāmar wā ullā [jaz wā mūrkh, mūrkh.
- LÖG'GER-HEAD-ED**, *a.* dull, stupid, doltish — *Kumā-zihn, ahamaq, be-wuqūf* — Mandamati,
- LÖG'MAN**, *n.* one who carries logs — *Kunda dhōne w., kunda lāne w.* — Lakkar dhōne w., lakkar lāne w. [Patañg.
- LÖG'WOOD**, *n.* a wood used in dyeing — *Balkam yā bagam, sandal-i-surkh, patang<sup>h</sup>* —
- LÖG'A-RITHMS**, *n. pl.* (Gr. *logos, arithmos*) a series of numbers in arithmetical progression corresponding to another series in geometrical progression — *Logārsam* — Ghātāpramāp, ghātāpramāpak, ghātāpramāpakasañkhyā, parikarmna, lāgrathamā-
- LÖG'GATS**, *n. pl.* a play or game — *Ek bhārat kā khel<sup>h</sup>*. [khyasañkhyā.
- LÖG'IC**, *n.* (Gr. *logos*) the art of reasoning — *'Ilm-i-mantiq, 'ilm-i-munācara, mantiq* — Tarkavidyā, tarkasāstra, nyāya, nyāyavidyā, nyāyasāstra.
- LÖG'ICAL**, *a.* pertaining to logic, according to the rules of logic, skilled in logic — *Mantiqī yā mutā'alliq-i-mantiq, mantiq kerū se, mantiq-dān* — Tarkik tarkavidyāvishayak naiyāyik wā nyāyasāstrasambandhī, tarkasāstrānusārī nyāyasāstrānusārī tarkasāstrasammat wā nyāyasāstrasammat, nyāyasāstrājña wā ūhī.
- LÖG'ICAL-LY**, *ad.* according to the rules of logic — *Az-rūe-mantiq, mantiq ke rū se* — Nyāyasāstravat, tarkasāstrānusār se.
- LO-ŶĠĠIAN**, *n.* one skilled in logic — *Sāhib-i-mantiq* — Tarkik, naiyāyik, nyāyasāstrājña, nyāyasāstrapandit, nyāyasāstravettā, tarkasāstri, nyāyasāstri.
- LO-GOM'A-CHY**, *n.* (Gr. *logos, machē*) a contention about words, a war of words — *Nizā'i-lafzi, lafzi nizā'* — Vāgyuddha wā vikkalah, śabdavād wā śabdayuddha.
- LÖHOCK**, *n.* (Ar.) a kind of medicine — *Ek qism ki dawā* — Ek prakār ki aushadh.
- LÖIN**, *n.* (S. *lendevu*) the back of an animal, the lower part of the human back — *Pushi, kamar yā subh* — Pith, kati kati kat wā karihānū.
- LÖITER**, *v.* (D. *leuteren*) to linger, to be dilatory, to delay, to idle, to waste — *Muddat lagānā, kāhil k., dirangī k., susti k. yā susti men kātnā, kharāb yā zāi k.* — Tāltoḷ wā tālmatol k., vilamb k., dhil k., makkhiyān mārnā, kshay k.
- LÖITER-ER**, *n.* one who lingers — *Tāltoḷ k. w<sup>h</sup>, tālmatol k. w<sup>h</sup>, tālmatolī<sup>h</sup>, gōfil, sust* — Dhīllar, vilambī. [ārām k.; zābān nikāl d — Parā rahnā, loṭnā wā loṭ pot k., jibh nikālā.
- LÖLL**, *v.* (Ic. *lollu*) to lean idly, to lie at ease, to hang out the tongue — *Letā rahnā<sup>h</sup>*, **LÖL'LARD**, *n.* a follower of Wickliffe — *Wiklif kā pai-rav* — Wiklif kā anuyāyī.
- LÖNE**, *a.* (*alone*) solitary, single — *Tanhā mujarrad yā wāhid, akelā<sup>h</sup>* — Ekāki ekānt wā nirālā, ekalā. [dost — Ekāki akelā wā ekānt, ekāntapriya wā ekāntasevī.
- LÖNE'LY**, *a.* solitary, addicted to solitude — *Tanhā yā nirālā, tanhāi-dost yā khalwat* —
- LÖNE'LI-NESS**, *n.* solitude, want of company — *Khalwat, tanhāi* — Ekāntatwa ekāntatā wā nirjanatā, ikhlāi wā asaigatī. [tatā wā nirjanatā, ekāntapriti.
- LÖNE'NESS**, *n.* solitude, dislike of company — *Khalwat yā tanhāi, khalwat-dosti* — Ekān-
- LÖNE'SOME**, *a.* solitary, dismal — *Tanhā yā nirālā, sunsān yā udās<sup>h</sup>* — Akelā ekāki wā ekānt, nirjan wā nirānand. [Ekāntatā, nirjanatā, nirānandatā, dārunatā.
- LÖNE'SOME-NESS**, *n.* state of being lonesome — *Tanhāi, nirālā-pan<sup>h</sup>, ikhlāi<sup>h</sup>, udāsī<sup>h</sup>* —
- LÖNG**, *a.* (L. *longus*) extended, having length, not short, dilatory, tedious; *ad.* to a great extent, not soon, throughout; *v.* to wish or desire earnestly — *Darāz, tavil, tūl-tavil, dirang, āhista yā sust*; *ad. bare fāsile yā wus'at tak, der yā muddat tak, tamām yā sar-tā-pā*; *v. turasnā<sup>h</sup>, nihāyat mushṭāq h.* — Vistrī wā vistrīn, lambā, dirgh, dhīlā, vilambakārī vilambī wā dirghasūtrī; *ad. barī dūr tak, vilamb wā ber tak, wārpār wā bhar*; *v. barī lālasā k., atyabhilāsh k.*
- LÖNG'ING**, *n.* earnest desire, continual wish — *Kamāl arzū, shaṅg ragbat armān yā ish-tiyāq* — Atyabhilāsh utkanṭhā wā atikāñkshā, lālasā. [se, atikāñkshā wā atikāmanā se.
- LÖNG'ING-LY**, *ad.* with eager wishes or appetite — *Kamāl arzū yā hawus se* — Barī lālasā
- LÖNG'NESS**, *n.* length, extension — *Lambāi<sup>h</sup>, phailāw<sup>h</sup>*.
- LÖNG'WISE**, *ad.* in the direction of length — *Tūl men, lambāi men<sup>h</sup>* — Lambā lambā, lambān men. [dāshī — Sahanaśīlatā, kshamg dhairyya wā dhīraj.
- LÖN-GA-NIM'I-TY**, *n.* forbearance, patience — *Tahammul yā darāz-sabrī, sabr yā bar-*
- LÖNG'BOAT**, *n.* the largest boat of a ship — *Jahāz ki barī dōngī* — Barī naukā ke sāth ki barī dōngī. [Dirghāyū wā dirghāyū, dirghajivī.
- LON-ŶĠ'E'VAL**, **LON-ŶĠ'E'VOUS**, *a.* long-lived — *Darāz-'umr, zāidu-l-'umr, darāz-bāsh, der-pā-*

- LON-ĠĠVĠ-TY, *n.* length of life—'Umr ká darázi, 'umr-darázi—Dirghajívítwa, dirghá-yushya. [hast.]
- LON-ĠĠM'A-NOUS, *a.* having long hands—Daráz-dast, bar-hatthá<sup>b</sup>—Lambahast, dirgha-
- LON-ĠĠM'E-TRY, *n.* art of measuring distances—Paimáish-i-tafáwut, masáhat-i-mufásala—Dúratwamiti, dúratwamápan, dúri wá antar kí náp. [dúratwa.]
- LON-ĠĠN'QUI-TY, *n.* remoteness, distance—Mufásala, tafáwut—Dúri, pallá tappa wá
- LON'QI-TUDE, *n.* length, the distance of a place east or west from a meridian—Darázi, túl—Lambái wá lambán, rekhántar wá rekhánsa.
- LON-ĠI-TÚ'DI-NAL, *a.* pertaining to length—Daráz-mansúb, muta'alliq-i-túl, lambá-lam-bá<sup>b</sup>—Khará, lambá lambí, áyat, áyatanámusdri, anwáyatan.
- LONG'LIVED, *a.* having long life—Daráz-umr, záidu-l-'umr, daráz-básh, der-pá—Dir-gháyu wá dirgháyu, dirghajívi.
- LONG'SANKED, *a.* having long legs—Lambi tángon ká<sup>b</sup>, lambí táng w<sup>b</sup>, lamb tángú<sup>b</sup>, daráz-pá—Úrdhwa-jánu, dirghapád, dirghajáñgh.
- LONG'SPUN, *a.* extended to a great length—Bari dúr tak phailá yá khinchá huá<sup>b</sup>.
- LONG-SUFFER-ANCE, *n.* clemency, patience—Tahammul yá shafaqat, sabr yá bar-dásh<sup>t</sup>—Sahanásilatá wá kshamá, kshamásilatá dhairyya wá dhíraj.
- LONG-SUFFER-ING, *a.* patient, not easily provoked; *n.* patience, clemency, forbearance—Sábir yá shikebá, mutahammil; *n.* sabr yá shikeb, hilm yá shafaqat, tahammul—Kshamáwán wá dhairyyawán, sahanásil wá bahuksam; *n.* kshamásilatá wá kshamá, sahanásilatá, dhairyya dhíraj wá bahuksamnatá.
- LONG-TONGUED, *a.* babbling, rating—Barbariya yá babbakiyá<sup>b</sup>, jhírakne w. yá jibhárá<sup>b</sup>.
- LONG-WIND'ED, *a.* long-breathed or not easily exhausted of breath, tedious—Daráz-dam,
- LÓO, *n.* a game at cards—Tás ká ek khel<sup>b</sup>. [túl-kalámi—Dirghasáwás, dirghasútri.]
- LOOB'Y, *n.* (W. llob) a clumsy fellow—Anári<sup>b</sup>, guñwán<sup>b</sup>, bhadésal<sup>b</sup>. [se, kudaúl.]
- LÓOB'I-LY, *ad.* awkwardly, clumsily—Anári pan se<sup>b</sup>, be-ḍaul yá be-saliqa—Bhadesalpan
- LÓOF. See LUFF.
- LÓOK, *v.* (S. locian) to direct the eye, to see, to seem or appear, to expect, to seek, to influence by looks; *n.* air of the face, mien, aspect, gaze—Nazar yá nigáh k., dekh-ná<sup>b</sup>, nazar parná yá ma'lúm-h., intizár k., talásh k., nigáh se asar-k. yá tukrík-d.; *n.* zúhír-hál yá súrat, chíhra, shakl, nigáh yá nazar—Drishtí k. tákná nihárá wá chí-tauná, vilokaná wá nirakhná, dekh parná wá ján parná, pratikshá wá apekshá k., kho-janá wá dhúrháná, drishti se prabháv k. wá pravritti janmána; *n.* vadanákár, vadan, rūp wá ákár, drishti.
- LÓOK'ER, *n.* one who looks—Dekhne-w<sup>b</sup>, dekhan-hár<sup>b</sup>, dekhraiyá<sup>b</sup>.
- LÓOK'ING-GLASS, *n.* a mirror—Áina, mirát, ábina—Dápan, mukur.
- LÓOM, *n.* (S. loma) a weaver's machine, furniture—Juláhe ká ráchh, asáb<sup>b</sup>—Vemá sú-trayantra wá tantrayantra, sūmagrí. [dhumlá dekh-parná<sup>b</sup>.]
- LÓOM, *v.* (S. leoman) to appear large and indistinct at a distance—Dúr se bará aur
- LÓON, *n.* (S. lun ?) a scoundrel, a rascal—Mardak, bad-zát yá páji—Khal wá durjan, dushtajan. [Phali, phasáí wá phasáí.]
- LÓOP, *n.* (Ir. lup) a double in a string or rope, a noose—Tukma yá halqa, phandú<sup>b</sup>—
- LÓOP'ED, *a.* full of loops or holes—Pur-súrákh—Chhidrapuri, chhidramay.
- LÓOP'HOLE, *n.* an aperture, means of escape—Súrákh yá tír-kash, bhágne kí ráh yá tadbír—Randhra wá randá, bhágne ká murg wá upáy. [dámáy, randhramay, chhidramay.]
- LÓOP'HOLED, *a.* full of holes or openings—Súrákh-dar, tír-kash-dír, randa-dár—Ran-
- LÓOSE, *v.* (S. lysan) to unbind, to relax, to set sail; *a.* unbound, untied, not fast, not close, wanton, lax, vague—Kholná<sup>b</sup>, dhilá k<sup>b</sup>, chhor-d<sup>b</sup>, náw kholná<sup>b</sup>; *a.* khulá<sup>b</sup>, chhutá chhutá yá chhutá<sup>b</sup>, dhilá<sup>b</sup>, jhírjhírá tavil yá fazúl-go, fáhish be-zabí yá mastána, be-qaid ná-durust ná-ma'qúl yá narm, gair-mu'ayun yá ná-ma'lám.—*a.* Abaddha, algá wá bandhanarahit, sithil, viral asankshipt wá vistirna, vyabhi-chári avas wá vyasani, avyavasthit wá abaddhakoshth, aniyat wá anirpit.
- LÓOSE'LY, *ad.* not fast, not firmly, carelessly—Dhile-pan se yá dhilá<sup>b</sup>, mazbútí se nahín, gafilat se—Sithilatápurvak, porhe nahín, amanoyog wá asávdhaní se.
- LÓOS'EN, *v.* to relax, to separate, to free—Dhilá k. yá h<sup>b</sup>, judá k. yá h<sup>b</sup>, ázád k.—Sithil k. wá h., alag k. kholná algá-h. khulná wá chhutná, chhor d. wá mukt k.
- LÓOSE'NESS, *n.* state of being loose, a flux—Dhilá-pan kushádáqí be-qaulí be-zabí yá mastí, is-hál yá jarayán-i-shikam—Dhiláí sithilatá anavasthiti wá lampatátá, koshtpha-mridutá atisar wá grahání.
- LÓP, *v.* to cut off, to cut the branches of trees; *n.* that which is cut from trees—Kápná yá kát-dálná<sup>b</sup>, chhántná<sup>b</sup>; *n.* chhánt<sup>b</sup>, chhántan<sup>b</sup>, kataran<sup>b</sup>.
- LÓP'PER, *n.* one who cuts trees—Chhántne w<sup>b</sup>, per chhántne w<sup>b</sup>, per káptne w<sup>b</sup>.
- LÓP'PING, *n.* that which is cut off—Kataran<sup>b</sup>, chhánt<sup>b</sup>, chhántan<sup>b</sup>.
- LO-QUÁ'CI-IOUS, *a.* (L. loquor) talkative—Ziyáda-go, fazúl-go, bakkí<sup>b</sup>, gappí<sup>b</sup>, bak-wádí<sup>b</sup>, bátúni<sup>b</sup>—Váchál, jalpak. [Váchálatá, jalp.]
- LO-QUÍ'CI-TY, *n.* talkativeness—Ziyáda-got, fazúl-got, babbak<sup>b</sup>, bakwádí<sup>b</sup>, bátúni-pan<sup>b</sup>—

- LORD**, *n.* (S. *hlaforð*) a monarch, a ruler, a master, a husband, a nobleman, a baron, a title of honour, the Supreme Being; *v.* to domineer, to rule despotically—*Sullán yá melik, hákim yá 'amíl, málík sáhib yá áqá, shaahar kháwand yá kháwind, amír, baran-amír, 'izzat ká laqab, Khudá*; *v. takabbur se takakkum yá sáhibi k., zulm ke sith hukumat k.*—Rájá, adhipati, prabhu wá náth, pati wá swámi, kulínajan, báran kulínajan, mínasúchak upapad nám wá upádhi, Paramésvar; *v. darp se prabhutwa k., garv wá duráchar se ádhipatya k.* [prablu wá náth, kshudra kulínajan.
- LORD'ING**, *n.* sir, master, a little lord—*Sáhib, málík yá áqá, ek chhotá amír*—Mahásay, **LORD'LIKE**, *a.* befitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*mutakabbir*—Rájakiya wá prabhuyogya, garvit, ahañkári. [uajan, chhotá prabhu.
- LORD-LING**, *n.* a little or diminutive lord—*Chhotá malik hákim yá sáhib*—Kshudrakulí.
- LORD'LY**, *a.* befitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*Amirána yá kháwindána, magrír, mutakabbir, garhír yá ammára*; *ad. gurúr se, takabbur se*—Rájakiya wá prabhuyogya, garvit, ahañkári, uddhat; *ad. ahañkárápúrvak, uddhati wá aiswaryyudarp se.* [swaryya wá prabhutá, darp, garv.
- LORD'LI-NESS**, *n.* dignity, pride, haughtiness—*Amiri yá sáhibi, takabbur, gurúr*—Ai.
- LORD'SHIP**, *n.* dominion, a form of address to a lord—*Sáhibi sar-dár yá khudá-wandí, hazrat yá khudá-wand-i-ni-mat*—Aiswarya a adhipatya wá isatwa, swámi wá mahásay.
- LORE**, *n.* (S. *lar*) learning, instruction—*Ilm yá 'ilmiyat, fazi yá ta'lim*—Vidyá páñditya wá vyutpatti, jñán wá adhyápan.
- LOR'I-CATE**, *v.* (L. *lorica*) to plate over—*Marhná<sup>h</sup>, pattar chayháná<sup>h</sup>, lewá lagáná<sup>h</sup>.*
- LOR-I-CÁ'TION**, *n.* the act of plating over—*Marhná<sup>h</sup>, pattar chayháná<sup>h</sup>, lewá lagáná<sup>h</sup>.*
- LORN**, *a.* (S. *leoran*) forsaken, lost, lonely—*Matruk yá lá-char, gayá-guzrá yá halák, tanhá*—Tyakt wá níhsaran, vigat wá dhwast, akelá.
- LOSE**, *v.* (L. *losian*) to forfeit, not to win, to be deprived of, to ruin, to waste, to bewilder, to mislay, to miss; *p. t* and *p. p.* **LÖST**—*Khoná kho-d. yá kho-dálná<sup>h</sup>, hár-ná<sup>h</sup>, gahwáná<sup>h</sup>, satyánús k<sup>h</sup>, uráná phúnkná yá lupáná<sup>h</sup>, bhaktáná yá bahkáná<sup>h</sup>, hirá-d hirudáná yá hiráná<sup>h</sup>, bhúdná yá na-páná<sup>h</sup>.*
- LÖS-A-BLE**, *a.* that may be lost—*Kho-jane ke láig, jise hárén, bar-bád dene ke qábil, hirá-jane ke láig, na-milne ke qábil*—Kho jane ke yogya, jisko hár jáyn, nashit hone ke yogya, hirá jane ke yogya, na milne ke yogya.
- LÖS'ER**, *n.* one who loses—*Khone w<sup>h</sup>, hárú<sup>h</sup>, khoan-hár<sup>h</sup>, harelá<sup>h</sup>.*
- LÖS'ING**, *a.* that incurs or brings loss—*Harelá yá hárú<sup>h</sup>, nuqsán-áwar*—Hárne w. wá khone w. kshatijanak.
- LÖSS**, *n.* damage, waste, forfeiture—*Nuqsán zarar khísarat yá ziyán, talaf yá tabáhi, zabti*—Háni ghañtí wá kshati, kshay dhwañs apachay náś wá vindś, apahār wá apavartan.
- LÖT**, *n.* (S. *hlot*) fortune, state assigned, chance, portion; *v.* to assign, to portion—*Tagdir, nasib, qismat yá qur'a-i-qismat, hissa ya bahhrá*; *v. taqsim kar-ke d., taqsim k.*—Bhāgya, daivasthiti, daivayog golf wá chitthi, aśś wá bhāg; *v. bāntná, vibhag k.*
- LÖT'TER-Y**, *n.* a game of chance, a distribution of prizes by chance—*Qur'a-bāzi, qur'a-dál-kar taqsim k.*—Chitthi ká khel, chitthi díkar bāntná. [utpal, kumud.
- LÖTE**, **LÖTUS**, *n.* (Gr. *lotos*) a tree—*Handuqúqá, kanwal<sup>h</sup>, nilofar*—Kamal, pádma,
- LÖTH**, **LÖTH**. See **LOATH**.
- LÖTION**, *n.* (L. *lotum*) a medicinal wash—*Gháv wagaira dhone ki dawá se milá huá pání*—Gháv ityádi dhone ká aushadhiyajal, dháwanaushadh.
- LÖUD**, *a.* (S. *hlud*) noisy, clamorous; *ad.* noisily, so as to be heard far—*Buland yá pur-shor, shorí yá kalla daráz*; *ad. zor-shor se, buland-áwázi se*—Bhári únchá maháswan wá mahánádi, dhúmdhāmí koláhalakári wá hullar-machhne w.; *ad. chillákar, chichiyákar wá únche swar se.*
- LÖUD'LY**, *ad.* noisily, clamorously—*Zor shor yá buland-áwázi se, gavgái taur se yá kalla-darázi se*—Chillákar wá únche swar se, koláhal wá dhúmdnám se.
- LÖUD'NESS**, *n.* noise, force of sound, clamour—*Shor, buland áwázi, gavgá, gul yá josh-kharosh*—Haurá, mahásabd wá únchá swar, koláhal hullar wá dhúmdhān.
- LÖUGH**, **lök**, *n.* (Ir.) a lake—*Jhil<sup>h</sup>*. [rakná<sup>h</sup>, nithallá rakná yá makkhi márná<sup>h</sup>.
- LÖUNGE**, *v.* (Fr. *longie*) to live in idleness, to spend time lazily—*Tāng-phailāye pará*.
- LÖUNGE'ER**, *n.* one who lounges—*Nithallá<sup>h</sup>, pará rahne w<sup>h</sup>, makkhi mārne w<sup>h</sup>.*
- LÖUSE**, *n.* (S. *lus*) a small insect; *pl.* **LİÇE**—*Jún<sup>h</sup>, júnín<sup>h</sup>, džil<sup>h</sup>, clkhar<sup>h</sup>, chshhar<sup>h</sup>, Löyge*, *v.* to clean from lice—*Jún yá júnín jhárná<sup>h</sup>, júnín jhár-dálná<sup>h</sup>*. [chillar<sup>h</sup>.
- LÖU'Y**, *a.* infested with lice, mean, low—*Juanahá yá júnín-se-bhurá-huá<sup>h</sup>, kamína, páji*—Yúkapúrú yúkopadrut wá júnínmay, adham, nich.
- LÖU'Y-NESS**, *n.* the state of being lousy—*Júnín-dári, danáat, gandagi, dúnti*—Yúkapurnatá, bahuyúkatá, nichatwa, adhamatá.
- LÖUT**, *n.* (Ger. *leute*) a bumpkin, a clown—*Dabang yá gahwár<sup>h</sup>, anári yá gahwariyá<sup>h</sup>.*
- LÖUT'ISH**, *a.* clownish, awkward—*Ná-taráshida, be-saltqa*—Gahwár asabhyá wá asisht, angarh anári wá gáwdí. [—Asabhyatá, asishtatá, gáwdipán, grámyatá, mürkhatá.
- LÖUT'ISH-NESS**, *n.* clownishness—*Ná-taráshidagt, be-saltqagt, anári-pan<sup>h</sup>, gahwárú-pan<sup>h</sup>*

LOU'VER, *n.* (Fr. *L'ouvert*) an opening for smoke—*Dhūwārā<sup>h</sup>, dhūwārā<sup>h</sup>.*

LÖVE, *v.* (S. *luṣṭan*) to regard with affection; *n.* affection, benevolence, the passion between the sexes, the object beloved, courtship—*Chāhnā<sup>h</sup>, piyār yā pyār k. ; n. muhabbat, mihr yā nek-andešt, 'ishq, mahbūb yā ma'shūq, 'ishq-hāzī—n. Priti sneh wā anurāg, kripā wā paropakārasīlatā, kām ratī wā stripurushaprem, pyārā wā priyā,* [ya, stryupāsān.

LÖV'A-BLE, *a.* worthy of love, amiable—*Mahbūbu-l-qulūb, har-dil-'azīz—Snehārha, pri-*  
LÖVE'LESS, *a.* void of love—*Sang-dil, muhabbat yā mihr se khālā<sup>h</sup>—Nirmohi, pritiśūnya,* dayāsūnya.

LÖVE'LY, *a.* exciting love, amiable—*'Ishq-angez dīl-bar yā dīl-kash, mahbūb yā mahbū-*  
*bu-l-qulūb—P'romottejak wā ramya, kāmāniya rāmāniya manohar wā priya.*

LÖVE'LI'LY, *ad.* in a manner to excite love—*'Ishq-angezī se, dīl bari se—P'romottejak*  
*bhāv se, premotpādak riti se, manoharatāpūrvak.*

LÖVE'LI-NESS, *n.* amiableness, beauty—*Har-dil-'azīzī yā mahbūbī, husn yā khūb-sūratī*  
*—Rāmātā wā priyātā, sundaratī lāvanya wā līlitya.*

LÖV'ER, *n.* one who is in love, a friend—*'Ashiq yā mahbūb, dost yār yā āshnā—Prapa-*  
*yī wā vallabh, bandhu wā mitra.* [palu wā dayālu, chhoi snehi wā mayāwant.

LÖV'ING, *p. a.* kind, affectionate—*Mushfiq yā shafiq, mahbūb ulfatī yā mihr-bān—Kri-*

LÖV'ING-LY, *ad.* affectionately, with kindness—*Muhabbat yā ulfat se, shafaqat yā*  
*mihr-bānī se—Chāh wā pyār se, dayā se.* [Pyār wā sneh, dayā.

LÖV'ING-NESS, *n.* affection, kindness—*Muhabbat yā ulfat, shafaqat yā mihr-bānī—*

LÖVE'AP-PLE, *n. a* plant—*Wilāyatī baingun<sup>h</sup>.* [ke liye din<sup>h</sup>.

LÖVE'DAY, *n.* a day for settling differences—*Jhagā niptāne kā din<sup>h</sup>, jhagā niptāne*  
LÖVE'FA-VOUR, *n.* a token of love—*Muhabbat ki nishān yā yād-gārī—Priti ki chinhā-*  
*nī, premasūmrāk.* [Pritipatra, anāgapatra, premapatra.

LÖVE'LET-TER, *n.* a letter of courtship—*Tu'ashūng-nāma, 'ishq-nāma, shūng-nāma—*  
LÖVE'LOCK, *n.* a curl or lock of hair—*Zulf, kīkul—Alak, kākapaksha.*

LÖVE'LOSN, *a.* forsaken by one's love—*Mahbūb ki chhorī hū, ma'shūq ki chhorā huā—*  
*Virahin virahī wā virahinī, pyāre kī chhorī hū, pyārī wā priyā kī chhorā huā.*

LÖVE'MON-GER, *n.* one who deals in love affairs—*'Ishq kā dallāl, 'ishq ki dallālī k. w.,*  
*'ishq ki dallālī karne-wālī—Premaghatāk, madanadūt, dūtikā.*

LÖVE'QUICK, *a.* having the eagerness of love—*'Ishq ke bā'is sar-garm—Kāmātur.*

LÖVE'SE-CRET, *n.* a secret between lovers—*Rāz-o-niyāz, rāz niyāz—Premarahasya,*  
*madanarahasya.*

LÖVE'SHÄFT, *n.* the arrow of Cupid—*'Ishq kā tir—Madana'sar, kāma'sar, kandarparvīn.*

LÖVE'SICK, *a.* languishing with love—*'Ishq kā bimar, jarefta—Kamarogī, kāmārtta,*  
*kāmāpīrit, madanāpīrit.* [madanagīt, sringāragīn.

LÖVE'SONG, *n.* a song expressing love—*Ras-gīt<sup>h</sup>, gazal, 'ishq kā yā ki gīt—Premagīt,*

LÖVE'SUIT, *n.* eo<sup>h</sup> ip—*'Ishq-bāzī, 'āshiqī—Stryupāsān, vivāhīn thāstry upāsānā.*

LÖVE'TALE, *n. a t.* tale of love—*'Ishq-amez dastān—Madanakathā, premakathā, kā-*  
*makathā, prema yākhyan.* [kāmatarāng.

LÖVE'THOUGHT, *n.* an amorous fancy—*'Ishq kā khayāl—Premabhāvanā, kāmāchīntī,*

LÖVE'TO-KEN, *n. a p.*—*'Ishq ki yād-gārī—Premalakshya, prema-*  
*smāhāk, premasūcha* mīhānī.

LÖVE'TÖY, *n.* a small pres—*'Ashiq kī taraf se ma'shūq ko nāz, kōi*  
*shāi jo mahbūb mahbūb ko nāz se ā hū—Bheñt jo vallabh apnī vallabhī wā priyā*  
*ko karta hū, vallabh kī or se vallabhī ko bheñt.*

LÖVE'TRICK, *n.* artifice expressive of love—*'Ishq-numāt, 'ishwa 'ushwa yā 'ushwa—*  
*Premakripā, anāgākripā, hāv, hāv-bhāv.*

LÖV'ING-KIND'NESS, *n.* tender regard, mercy—*Muhabbat yā shafaqat, mihr yā rahm*  
*—Sneh wā anukampā, anugrah kripā wā dayā.*

LÖW, *a.* (D. *laag*) not high, humble, dejected, mean; *ad.* not on high, not at a high  
price, with a low voice—*Nasheh hazīz zerīn arzān nātā mulūm yā dhīmā, past, afsur-*  
*dā yā sūst, kamīna dīn pāyī pā faromāya ; ad. niche yā talē<sup>h</sup>, sūstā yā mandā<sup>h</sup>, dhī-*  
*me<sup>h</sup>—Nīchā sūstā thīngunā wā halkā, kshudra wā dm, udās vimānsk wā klūt,*  
*adham wā nich.* [nā<sup>h</sup>, ghatānt<sup>h</sup>, ghatnā gīrnā dabnā yā utarnā<sup>h</sup>.

LÖW'ER, *v.* to bring low, to lessen, to sink—*Nīchā k. gīrnā dabānā utārnā yā jhukā-*

LÖW'ER, *v.* to appear dark or gloomy, to be clouded, to frown; *n.* gloominess—*Andhe-*  
*rā h<sup>h</sup>, ghīrnā ghīr-ānā yā bādāl kā umāir-nā<sup>h</sup>, bhāvī tephā k<sup>h</sup> ; n. andherā<sup>h</sup>, badl<sup>h</sup>,*  
*ghatā<sup>h</sup>, dhumlā<sup>h</sup>.* [lāt se<sup>h</sup>

LÖW'ER-ING-LY, *ad.* with cloudiness, gloomily—*Ghatā yā badlī se<sup>h</sup>, andhere yā dhum-*

LÖW'ER MÖST, *a. l.*—*st—Sab se nīchā<sup>h</sup>*

LÖW'LY, *a.* humble, meek, mild, mean; *ad.* not highly, meanly, humbly—*Farotān nā*  
*khāk-sār, garīb yā salīm, halīm, kamīna yā dīm ; ad. pastī se, kamīnagī yā khīfāt se,*  
*hūm faradīm khāk sārī yā 'iz se—Darpahū mahaūkār wā amūddhāt, vīmā, namā-*  
*āl wā komāl, alham, ad. chhotāi wā nichūi se, alhamatī se, savmay wā namūvat*

- LŌW**'LI-NESS, *n.* humility, meanness—*Farotani gurbat 'ijz hilm yā khāk-sāri, kaminagi yā khiffat*—Vinay nirabhimān darpahinatā wā namraśilatā, adhamatā.
- LŌW**'NESS, *n.* state of being low—*Pastī, arzāni, nātā-pan<sup>h</sup>, nichās yā nichāi<sup>h</sup>, dhīmā-pan<sup>h</sup>, mulāimat yā mulayamat, aṣṣurdaḡi, susti, kaminagi, khiffat*—Nichatā, niunnatā, thiinganā-pan, balkāi, kaṣḍratā, udāsī, viśhād, adhamatā. [chabhūmi, nichapradeś.
- LŌW**'LAND, *n.* country that is low—*Zamin-i-nasheḡ, tarāt<sup>h</sup>, nichān<sup>h</sup>*—Nimnabhūmi, ni-
- LŌW**-SPIR'IT-ED, *a.* dejected, depressed, dull—*Aṣṣurda-dil, past-himmat yā shikastu-dil, sust*—Viśhādī, durmanask wā udās, dhilā. [kalpanā, nichabuddhi.
- LŌW**-THOUGHT'ED, *a.* mean of sentiment—*Kamīne khayāl kā, past-khayāl*—Adhamā-
- LŌW**, *v.* (S. *lowan*) to bellow as a cow—*Bānbānā<sup>h</sup>, rāmbhānā<sup>h</sup>, binbiyānā<sup>h</sup>, dakārā<sup>h</sup>.*
- LŌW**'ING, *n.* the bellowing or cry of cattle—*Biibiyāhat<sup>h</sup>, bānbānā yā bānbāb<sup>h</sup>, dakār<sup>h</sup>, rāmbhānā<sup>h</sup>.*
- LŌW**'BELL, *n.* (S. *lōg*, bell) a fawling-net with a flame and bell attached; *v.* to scare—*Chīḡiḡā pakarne kā jāl jismeñ ek bartā huā diyā aur ek ghanḡā bandhā rakhtā hai<sup>h</sup>;*
- LŌWN**, *n.* See Loon. [v. *ḡaranā<sup>h</sup>, bharkānā<sup>h</sup>.*
- LŌY**'AL, *a.* (L. *lex*) faithful to a prince, true to plighted faith duty or love—*Namak-halāl dāulat-khrah yā sarkār kā khair-khwāh, waḡā-dār*—Rājabhakt rājājīnvartti rājasevi wā prajādharmaṭatpar, bhaktimān dhārmik satī pativrati wā swadāranirat.
- LŌY**'AL-IST, *n.* one faithful to his sovereign—*Pādshāhi-banda, bādshāh-dost, pādshāh kā khair-khwāh*—Rājabhakt, rājasevi, rājānuraṭtajan.
- LŌY**'AL-LY, *ad.* with loyalty or fidelity—*Namak-halālī se, waḡā-dārī se, pādshāh yā sarkār kī khair-khwāhi se*—Rājabhakti wā rājanishṭhā se, drīḡhabhakti se, satitwa se, swadāranirati se.
- LŌY**'AL-TY, *n.* fidelity to a prince lady or lover—*Namak-halālī, farmān-bardārī, pādshāh-dostī, pādshāh yā sarkār kī khair-khwāhi, waḡā-dārī*—Rājabhakti, prabhūbhakti, swarājjanishṭhā, bhakti, satitwa, pativrat, swadāranirati.
- LŌZ**'ENGE, *n.* (Fr. *losange*) a rhomb, a four-cornered figure, a form of medicine in small pieces, a small confection—*Mā'in yā m'ā'ayan, shakl-i-chau-gosha, lawz, qurs*—Viśhamakopasannachaturbh j, chatuskōṇakshetra, aushadhīya modak, laḡḡū.
- LŪB**'BER, *n.* (W. *llob*) a heavy idle clown—*Sust, kaudan*—Ālāsī, gāwdī.
- LŪB**'BARD, *n.* a lazy sturdy fellow—*Kām-chor<sup>h</sup>.*
- LŪB**'BER-LY, *a.* lazy and bulky, awkward; *ad.* awkwardly—*Sust aur jasim, bad-waz bad-sulḡa yā be-daul; ad. be-daul yā bad-waz, taur se, bad-sulḡaḡi se yā bure taur se*—Ālāsī aur barā, kuḡḡaul; ad. kuḡḡaul, bhadesalpan wā anāripan se.
- LŪ**'BRIC, *a.* (L. *lubricus*) slippery, smooth, unsteady, wanton, lewd—*Phislahā<sup>h</sup>, chiknā<sup>h</sup>, be-qārār, be-zabt, mast*—Snigdh, chikkan, asthir, lampat wā chanchal, kāmātur.
- LŪ**'BRI-CATE, *v.* to make smooth or slippery—*Chiknā k<sup>h</sup>, chiknānā<sup>h</sup>.*
- LŪ**'BRI-CAT-OR, *n.* that which lubricates—*Jo chiknā karē<sup>h</sup>, jo chik<sup>h</sup>.*
- LŪ**-BRIC'ITY, *n.* slipperiness, smoothness—*Phislahat<sup>h</sup>, chiknāt*—gnāhat<sup>h</sup>.
- LŪ**'BRI-COUS, *a.* slippery, smooth, uncertain—*Phislahā<sup>h</sup>, Snigdh, chikkan, anisḡhit.* [C. *ḡrānā<sup>h</sup>, chiknā k<sup>h</sup>.*
- LŪ**-BRIC'ATION, **LŪ**-BRI-FAC'TION, *n.* the lubricating or making smooth—
- LŪCE**, *a.* (L. *lucius*) a pike full grown—*L*
- LUC**'CENT, *a.* (L. *lux*) shining, bright—*Ra barrāq*—Prakāśaman wā dīptimān, chamk.
- LŪ**'CIN, *a.* shining, bright, clear—*Raushan roṣan*—*an, darakhshanda yā barrāq, sāḡ yā shaffāf*—Prakāśaman wā dīptimān, chamkilā wā kāntimān, swachchha nirmal vimal ujḡwal wā spashṭ. [chamāhat wā dīpti, mahāteḡ ujḡwalatā wā prabhā.
- LŪ**-CIN'TY, *n.* brightness, splendour—*Roshni yā tābandaḡi, tābānī yā raunaḡ*—Cham-
- LŪ**'CID-NESS, *n.* clearness, transparency—*Safāi yā tābandaḡi, shaffāḡi*—Swachchhatā wā spashṭatā, nirmalatā prakāśabhedyatā wā pāradarākata. [sāch.
- LŪ**'CI-FER, *n.* the morning-star, the devil—*Zuhra yā loti-i-falak, shaitān*—Śukṭa, pi-
- LŪ**-CI-FER-OUS, *a.* giving light—*Roshni-bakhsh, tābān*—Prakāśad, dīptikar.
- LŪ**-CI-FER-OUS-LY, *ad.* so as to discover—*Zāhir karne ke taur se*—Prakāt wā pragat karne kī riti se. [janak wā prakāśotpādak.
- LŪ**-CI-FIC, *a.* making light, producing light—*Roshni-sāz, roshni-khez*—Dīptikar, prakāśa-
- LŪ**'CI-FORM, *a.* having the nature of light—*Roshni-khāssiyat, roshni-sifat*—Prakāśagu-nak, tejagunak. [wā nirmal, pāradarsak wā prabhābhedyā, spashṭ.
- LŪ**'CU-LENT, *a.* clear, transparent, evident—*Sāḡ, shaffāḡ, zāhir yā āshkāra*—Swachchha
- LŪ**'CK, *n.* (D. *luk*) chance, fortune, hap—*Qismat yā bahra, baḡht maḡsūm yā nasib, ittifaḡ*—Adrisht, bhāḡya, daivayog wā daivagati.
- LŪ**'CKY, *a.* fortunate, successful by chance, favourable or auspicious—*Khush-nasib baḡht-āwar yā nasib-waz, iḡbāl-mand yā bahra-mand, mubārak yā humāyut*—Bhāḡyawān, kṛtārṭh wā śrīmān, suḡh wā bhadrā.
- LŪ**'CK-I-LY, *ad.* fortunately, by good hap—*Khush-nasibī se, qismat yā nek-ittifaḡi se*—Saubhāḡya se, suḡhdaiv wā suḡhdaivagati se.

















